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Aggressive Work In The South

UNDER the above heading, Dr. Jesse Bowman Young, of Chicago, in Zion's Herald published recently one of the most sane and sensible communications that we have read in a long time in any one of our Northern exchanges anent the work of that Church among the white people of the South. We have known Dr. Young for more than twenty years personally and when we glanced at his name in connection with said communication we at once read with interest. We expected to find something worthy of the heart and brain of that clear-headed man, and we were not disappointed.

Dr. Young has spent much of his time in the South, is personally acquainted with their men and work in this latitude, and he is prepared to speak on the subject with some degree of authority. We doubt not but that the effort of some preachers in that great Church to project an extensive Church enterprise in Atlanta, Georgia, and the folly of such a course inspired him to write to Zion's Herald and tell these people, far removed from the South, the real truth of the matter. If our Northern exchanges would generally give such facts to their readers, there would be less waste of money and men among the people of the South; and there would be less friction between the two Methodisms. As a rule, they do not pursue this policy. As a result, pointed out by Dr. Young, they have in nearly all our leading Southern cities the wreck of enterprises that speak no word of testimony to the wisdom of the people projecting them.

Speaking of the folly of an enterprise started in Richmond, Virginia, soon after the Civil War and its consequences, Dr. Young says:

The leaders—some of them at least— saw a great opportunity to establish there the "mother Church." This young minister was chosen to head the advance movement; he was to have money from the Missionary Society to buy or lease a building in which to start a Sunday School, to house a congregation, to gather in the strangers, to start a movement which, it was expected, would win attention, command popularity, secure co-operation, and speedily "win out."

It was my lot to see the crusader start out on his mission, eager, hopeful, enthusiastic, to hear how the work progressed from time to time, and to see him return after a period of three years had been spent in Richmond. Oh, the chagrin, the disappointment, the collapse! If the man had not been a pattern of optimism, a phenomenon of cheeriness he would have been under the juniper tree in the desert ever after his return to his conference to resume work therein. You say, perhaps, "Such an outcome was inevitable." You laugh at the project of capturing the city of Richmond with our form of Methodism! And yet, some of the projects which are dreamed of and talked about in our day are no less chimerical.

Again he writes:

Shall we refer to our wretched and forlorn attempts to carry on our "aggressive work among the white folks" in Texas? Think of the absurdity of attempting to do anything "big" in a State which has five great Annual Conferences, a Publishing House depository, several flourishing schools, an episcopal residence, and 250,000 members, all belonging to the Methodist Episcopal Church, South, along with the Texas Christian Advocate with 25,000 subscribers, with traditions, an "atmosphere," a history, all fixing its status and manner of thought for years as irrevocably Southern.

Mention the hopes and purposes and grants and outlays that gather around the pleas and collections centered on the name "Fort Worth"—the Church and the University connected therewith—and then recall the fact that the one is defunct and the other is still alive but has very little to boast of after all the expectations which short-sighted folk cherish in connection therewith, and that even the conference, the little, struggling, petted and fondled Austin Conference, is now no more, having been recently absorbed in the Oklahoma Conference.

Let me not be apprehended as sitting in judgment on the burdened and faithful and self-sacrificing men who were transferred to that region, lured and beguiled by the visions held out to them of "great opportunities," "colonies of Northerners drifting that way," "a virgin soil of effervescent and frugiferous missionary ground," "an open door for an aggressive movement," "a chance to build up our Church among hosts of people hungry for the gospel." The fault was not theirs; the fault has been that leaders, of one type and another, have leaped, without wisdom, to the conclusion that our denomination can go into a hostile environment and do impossibilities; that we can go into a territory mortgaged by its training and its traditions and by every breath it breathes to its own manner of living, its own methods, its own prejudices and convictions, and its own denomination—can go into that region and break down all difficulties and secure a great following off-hand! After many years of toil the utmost we were ever able to show in the Austin Conference was a pitiful few hundred members, who were no better off in our care than they would have been had they been in the Methodist Episcopal Church, South.

In the following paragraph Dr. Young writes the wisest and most brotherly words of which he is capable, and he does it out of a warm heart, but true heart:

There are vast regions in the Southern States from which we are absolutely debarred. Not that we have no legal right to go thither; not that there is any ecclesiastical obstacle which shuts the door immovably in our faces; but for this reason: The territory is in indisputable possession of the Methodist Episcopal Church, South. That denomination actually, morally, religiously, socially, politically, in every way owns the region. It is backed by the secular newspapers, by public opinion, by the political sentiment, by the drift of events, by the history of the region, by traditions, by the very life of the community rooted deep in the long generations of the past. And, furthermore, I venture to say this: It is better for the people, better for the States, better for the Nation, better for the kingdom today and for the kingdom coming, better for the interests of the South, at least for the time that now is and for the immediate future, that the Church, South, should be invested with the responsibility of these vast growing populations.

It is a part of God's providence that He has given to this denomination this trust. We may possibly co-operate here and there to help them. They have more wisdom in view of their great empire now than they had a decade ago, and they are growing in all ways in their administration. Those who dream of marching as in a crusade into the South to change its ways, its mood and temper, and its institutions, in a day or in a lifetime, are cherishing a dream not easily to be realized.

In his manly article he speaks of the wise work done by his Church for the negroes of the South and in this we heartily concur. But he sees nothing in the vast expenditures which his Church has made trying to establish permanent congregations among the leading white centers of the South, as a sinful waste of vast amounts where there was never the slightest hope of accomplishing any good result. And what he says of his Church in the South in this regard, may be said with equal emphasis about some of our attempted work in certain territory rightfully under the jurisdiction of the Northern Church. We cannot afford to be less honest in dealing with our part of this problem than Dr. Young is in dealing with theirs. And we will never have the right sort of fraternity, even, to say nothing of any sort of union, until we mutually face the facts as they exist and govern ourselves accordingly. That our Northern brethren have been the worst offenders along this line we admit, and Dr. Young admits it, but we can lay no sort of claim on all parts of the ground to a blameless record. And the time is here now, if it has not been here before, when both branches of our Methodism ought to face these conditions and right them in the fear of God and in the interest of our common Methodism.

He Was The First

DR. J. E. EDWARDS, at the General Conference of 1882, when the change of name for our Church was being considered, without observing that the floor had been given another, arose and exclaimed: "Mr. Chairman, I was the first man—" The gavel came down and the presiding Bishop said: "You are out of order. Another member has the floor." As soon as the one speaking sat down, Dr. Edwards arose to a question of personal privilege and said: "Mr. Chairman, I concede that Adam was the first man, but I claim to be the first man that suggested the name Episcopal Methodist Church."

Bishop Neely in his "The Governing Conferences," says "Robert Williams has the peculiar distinction of being the first Methodist preacher in America to marry, to locate and to die."

Paul gloried in being the first to lay the foundation of the Church among the heathen.

There is a peculiar distinction to be wished for, namely, the first at the foundation laying for God's work in a community.

They Are Going

POOL HALLS became popular in all dry towns just as soon as the saloon was banished. At first but little attention was paid to them, but as time went by it soon developed that these places assumed a menacing attitude toward the moral sentiment of the community. Around some of them the bootlegger made himself numerous and he found a good field in which to ply his trade. Those who used to hang round the saloon adopted these resorts as the places for their recreation and diversion.

Not only this, but the pool halls became the attraction for all the indolent and unemployed boys and young men of the community. And though there was a law prohibiting minors from spending their time in such resorts, still they managed to get into them and to take part in the games. A sort of gambling mania also found gratification on a small scale in them. Idle jokes, vulgar yarns and profane speech became common in them and they were not long in making themselves a nuisance in various ways.

Then it was that the people demanded a local option law on pool halls as well as saloons. The Legislature enacted such a law and people at once began to take advantage of it. Along with the first successful election on the issue, the anti-pool people took the law into the courts and had it tied up for some months. But when it was reached it was declared constitutional and the highest courts made the decision valid. Then elections were speedily called and today many counties and many precincts in other counties called elections and almost invariably the people vetoed the pool hall. Only one prominent county, as we now remember, voted against the law and that was Cooke. But the elections continue and it will not be long until the bulk of our Texas counties will be proof against pool halls. The next thing will be the dance hall, for it is a serious nuisance in many centers of our population. The devil is active and he is resourceful. We have to watch constantly to keep down his schemes. But the moral sense of the people will usually eliminate these evils when they become intolerable.

Human nature never changes unless grace transforms it. It is as old as the race and as grotesque as sin can make it; but divine grace can re-create it and bring it to the highest perfection of manhood and womanhood. But without grace, human nature is about the naughtiest and the most disagreeable thing with which we have to contend. Natural human nature is repulsive and devilish; but transformed human nature is attractive and lovely.

What the General Conference Should Do

EPISCOPAL SUPERVISION FOR OUR FOREIGN FIELDS.

I have observed no more practical and important legislation than that calling for more efficient Episcopal supervision in the Far East, so clearly and strongly urged by the Advocate editorially; only I would extend the same principle to our other foreign fields. It has long been almost an open secret that conditions in China were not altogether satisfactory with reference to our missionary work. One of our most faithful and conservative missionaries in China said some things to me that I prefer not to repeat, but he explained that the administration was at too long a range. It is a shame to sacrifice strong, well-equipped men and women, negativing their personality and their efforts, through such inefficiency. I recall that when Dr. John M. Moore visited the Far East some years ago he reported that we ought to have a Bishop on the field.

For many years I have kept in touch with conditions in Brazil. Our Bishops make the long trip, hold the conferences, and rush back home, leaving the problems for the brethren to solve as best they can. The Latin-American has a certain respect for authority, and the word of the Bishop may go much farther with them than that of the ordinary missionary. We ought to have a Bishop giving his whole time to Brazil. If our foreign mission work is as important as we say, surely it deserves adequate Episcopal supervision. Brazil is larger than the United States (leaving out Alaska), and the M. E. Church has withdrawn from the field in our favor. To devote himself to the redemption of a country like that is worth a Bishop's time and energy.

I believe the same with reference to Mexico. The opportunity there will be large when order is restored. We will in a sense have to begin de novo. Assign one Bishop to the field! He will find work enough.

Brethren, perhaps not so much in the papers, but elsewhere, there is much discussion about the episcopacy [illegible] pacy must make good. There is great possibility of usefulness in the Episcopacy, but nowhere is it more needed than in the foreign field. I have heard one of our Bishops say that there is more lost motion in the Episcopacy than anywhere else in our economy. The General Conference should take hold of this whole matter.

Some of the brethren are telling us what the General Conference ought to do about after this fashion:

1. See the General Conference not interfere with such and such.
2. Let something else strictly alone.
3. Lay not violent hands upon this and that.

If that is the program, why go to the expense and trouble of having a General Conference? Has Methodism lost that inner abounding vitality which requires constant modification and adaptation to new conditions in the interest of larger accomplishment? No, brethren, I voted for delegates to the General Conference, believing that they would actually do something.

JOHN C. GRANBERY.

Georgetown, Texas.

WHAT THE GENERAL CONFERENCE OUGHT TO DO.

Have a Christly spirit doing all things under God, so that we may be brethren in deed and truth, not in name only. Col. 4 and 1: Masters should give servants that which is just and equal, much more should we appointed by the same rule be administered unto equally.

We need elected by every Annual Conference one layman and one preacher from each presiding elder's district to serve as a regulation board whose business shall be to equally distribute the financial interest of the Church among the several workers, considering mainly the necessities of the case. (2 Cor. 8 and 14—But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality: As it is written, he that had gathered much had nothing over; and he that had gathered little had no lack.)

But some will say, that would save nothing, that the presiding elder does that now; it would save the choicest of our men for the pastorate, and partisan politics from the conference appointments, put the Bishops in direct touch with the people, (Democratic), and take the responsibility off of the preachers, untying their hands and relieving them of monetary things, set them to spiritual tasks and obligations of the Church. As it now is some are so neglected that they have to scuffle for maintainance against the world as ruffians to keep the wolf from the door. As for myself, I was born rich in strength and much better favored than the ordinary for this world's goods, and to tell you the truth, I am caused to shudder at the bare and dire necessity shown in many cases, while others lay up a bank account, and live luxuriously, not knowing want except by choice.

I have lived in a town where three Methodist preachers were pastors, bought groceries, drygoods and feedstuff from the same stores, appointed by the same Bishop, serving the same people, and the First Church pastor received $175 per month, the second 75 per month, and the circuit rider, whose expense was greatest for having to keep a team to serve his charge, was less than $50 per month. I tell you these things ought not so to be.

We have worked the old way long enough, and in these days of unrest let's rise to the obligation that is upon us, and be a wheel in a wheel, (for the people and by the people).

The men are selected to do something who are to attend the General Conference, not to confirm regulation, but to give relief to the already burdened circuit riders, and mission workers; we have squeezed at the wrong end of the sack, and a reversal is necessary concerning our financial bearings. Some cry, let good enough, alone! 'Tis the bad that needs illiminating, and the warped that needs straightening. We can get on without the presiding elders if we make it a definite law of the Church. These are kept out of layalty to the original by the less fortunate. Our small charges are neglected.

Yours in love and good cheer.

J. T. HOOKS.

"MONEY JOBS" AND "STARVATION APPOINTMENTS."

Rev. R. P. Shuler writes under the above head in the Advocate issue of April 16. The article is a timely one and should command the consideration of both the laymen and ministers.

What is the maximum salary and what the minimum?

Before answering the question, except in a general way, one should have the necessary statistics and facts upon which to base a correct estimate. It seems to me that the leading order of business of the various Quarterly Conferences as well as the District Conferences of the Church should be toward this end until the facts and figures can be put into the hands of every member of the Church. When this is done I have enough confidence in the spirit of justice and righteousness of those composing the Church, to believe that the defect pointed out will be remedied.

The Standard of Living" should not be lowered by the Church of Jesus Christ. A minimum wage scale, sufficient to maintain a proper "Standard of Living" is now being urged by those interested in the welfare of the wage earners of the country. The minimum wage scale for wage earners and the reasons for the adoption of such a rule applies with double force and even greater force to ministers of the gospel. It does not occur to me that the danger of over pay is so great as the danger of under pay.

In fixing the salaries of our ministers it seems that we should take into consideration the location and local conditions as well as the size of the family and other facts necessary in estimating the family needs. In addition to this the minister should have provided proper means of transportation, the necessary and ample supply of literature to enable him to keep abreast of the times, and unless the Church will assume the responsibility of providing for his family in case of death or inability to work and in case of old age, then, to provide for life insurance to meet these requirements. Ample salary should be provided to meet all these needs and that, too, without reference to where a minister is located. If the Church will take this question in hand, gather together the information necessary and then meet the issue squarely, it is my opinion, that it will be unnecessary to absolutely fix any other salary basis.

Let us have no more "Starvation Appointments," but, let our Church take the lead in adopting as a basis for measuring the compensation of its servants a salary sufficient to maintain a proper "Standard of Living." The good of society demands this for the working men. Those who have more are trustees in the highest sense of the term and must some day render to God an account of their stewardship.

Now I am not making any suggestion to the General Conference, but, as a layman, I, too, lay claim to some pretty strong convictions along this line. It seems to me it is high time for the Church to turn to the solution of this vital problem. I do not think the laymen ought to sit still and wait for the ministers to take the lead. We ought to know what is right and have the courage to do it.

C. W. WEBB.

Elgin, Texas.

REV. R. P. SHULER AND ELSE.

Amen and amen to Brother Shuler's article on the last page of the Advocate of April 16. You talk about big men; that is what I call a big man. I heard a presiding elder say once that he had the District Stewards to place his salary at $1500 when they would have placed it at a larger sum if he had not said anything. His reasons for doing this was that his preachers were not getting any more than that accordingly. It is a reflection on a great body of ministers who claim to be followers of Jesus when one man is getting $4000 a year and another just as faithful is getting $600. I can't conceive of Paul keeping a salary like that when his brethren were in need, can you? I am sure there is some one that says that one is worth more than another. No one doubts that for a moment, but need is a greater demand upon us than the matter of receiving value received for our labors. Does anyone say that the poor man Brother Shuler spoke of was not worth more than what he was paid? No Christian man ought to even suggest that we should pay some men what they are worth and let others starve because of unfortunate circumstances. No Christian man ought to belittle his work by putting money value upon it. By all means let us have the maximum and minimum salary Brother Shuler spoke of.

Why not the General Conference regulate the salaries of our professional evangelistists and stop this wholesale grabbing that is now in vogue? I want to say that I am not blaming the evangelists for the conditions, that now prevail. We are to blame for them. They are not to be blamed so much for the large salaries they get. When the evangelist, with the help of the pastor and the Churches of the town, has a great revival, of course the people will pay largely to make a great show of their appreciation of the work done. I know a pastor that received $800 for his year's work and the evangelist for a two weeks' meeting received $500 above board and all traveling expenses. It does not take a Christian to see that that is not a just way to distribute the pay.

For a man to get near $4000 above board and traveling expenses for eight months of work, while the average salary of the men he helped was not at the outside over $1200, including all they receive from all sources, I want to say that it is an inequality that ought to be stopped. I know that the evangelists will say that they have to save up something to keep them when they break down, for they get no help from the conference. Let them join the conference with the rest us, and take pot luck with the brethren. They are no better than the pastors. Then they can have a claim upon the conference. Let them do as the missionary evangelist of the conference, and be paid a salary above their expenses, and all the rest that they get let it go to make up these minimum salaries.

I want to say that I am not a pastor that has been hit and is not getting what I think I ought to get. I do not know a man that I would be willing to change with. I am a young man with a wife and two boys, and my salary is $1100, and I have received about $150 on the side since conference. I have a nice parsonage, just painted, and when I went to the hospital to bring my wife home the ladies took the old matting out of three rooms, stained the floors, and put a nice art square in the hall, and they did many other nice things, all of which makes a pastor's heart glad. I want to say that I am more than pleased with my place and salary. It is all I deserve, and I think more, too, sometimes when I look at the struggles of some of my brother preachers. But I want to say that I don't believe in one man getting just enough to live on and some not that, and another getting his thousands out of which he is able to save a splendid living after he breaks down and he makes it out of the conditions the poorer man helps to create; in fact, he could not make it without the poorer man's help.

I want it understood that what I say is not an expression of a lack of appreciation for the work done by those who have helped me, or of the work of any evangelist, for I believe in many of them as great men being used of God to save men. I have had evangelists and the work they did was deep and abiding. I was converted in a meeting held by one, but today that man is very rich, and out of the ministry, making more money. I believe in evangelists, for the Bible speaks of them as a part of God's plan, and they are needed so much at times, but if we are going to have an itinerate system let it work all the way. Why should our preachers, from Bishop down, be under a system controled by those in authority, while the professional evangelist be controlled by no one? There is a great deal in taking a collection at the psychological moment. That moment is when a great revival is held and the people are in a good humor, and the collection is taken from the pulpit, and the preacher pulls and hurrahs the people for forty-five minutes getting the people to make a "free-will offering" (?).

R. A. MYERS, P. C.

WORK OF THE GENERAL CONFERENCE.

For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, and have endeavored to instruct the delegates to the General Conference accordingly, it seemed good to me also, having had some understanding of a few things, to write unto you in order, most excellent delegates, that you mightest know the certainty of those things, and how to govern yourselves when you reach the General Conference.

1. Shall the time limit be removed? I think so. I don't think "it has served its day." It never had a "day." In my judgment there never was any reason for it and I am sure there is none now. The greatest work of a Methodist itinerant is the work of the pastorate. This is his highest calling and greatest office, and it ought to be magnified above every other office that he may hold. And I see no reason why it should be a universal law that he can not succeed in any given charge more than four consecutive years.

2. Then shall I say put a time limit on the presiding elder? I think so, or something better. Is this an inconsistency? No. Not that a man can not succeed longer than four consecutive years in that office, but for others reasons. One does not have to be a philosopher to see that there is dissatisfaction with the present presiding eldership. The papers are full of suggestions and there is hardly a writer that is willing for the present arrangement to stand. If all these suggestions are "from men who do not know the real value of the office," as has been suggested, there are very few of us that know its "real value." No brethren, "the writer is troubled" as sure as you live.. These suggestions come from the rank and file of the Church, and there is nothing more evident than the fact that there is general dissatisfaction both on the part of the preachers and laymen. What does all this agitation mean? Just this: A charge is going to be made in the near future. If this General Conference does not give the needed relief it will be only a few years until we have one that will. Why this dissatisfaction? Not so much that "inefficient men" fill this office. But the fact, that so often more than four consecutive years as presiding elder seems to disqualify a man for the pastorate. That position, whatever it may be, that tends to make one of us less efficient as pastor, which is our highest and holest work, is detrimental to the progress of our Church and to the cause of Christ. Furthermore, some men after getting a taste of sweets of this most excellent office come to the conclusion that they have "peculiar gifts for the work of presiding elder." But for some reason other people fail to come to the same conclusion that they reach. In fact they fail to impress each other with their "special gifts." For instance, the writer has in mind two presiding elders who both claim to have "special gifts" for this office. These men are well acquainted with each other and know each other's work and yet it's impossible for one of them to see in the other any "special gifts" for the office of presiding elder. And as they have impressed each other no doubt they have in the main impressed other people. A law prohibiting a man from serving four consecutive years as presiding elder and making an ex-presiding elder ineligible for the office again until he has served as many as four years as pastor would keep him in actual experience as pastor and might save him from inefficiency in one or both of these positions, whether it saved him from the delusion of his "special gifts" or not. And, this is by no means "class legislation." The presiding elders are not a "class." They are just itinerant preachers like the rest of us, dependent on the conference for their appointment, not knowing whether it will be an appointment as presiding elder or pastor. It is only an office in the Church and by no means turned over to a special "class" however much some may feel their "special gifts."

Give us this law by all means or give us a law that the presiding elders shall be elected by a vote of the conference. Might allow the election of twice the number needed and let the Bishop select what he needs from the number elected. The objection is that would give an opportunity for "politics" in our conferences. But if we have read correctly behind the curtains we have some "politics" in the making of the appointments already in some instances. I doubt if we would have any more with this law enacted. With this law in force the boys will take care of the time limit so far as the presiding elder's office is concerned. Pass a law making it the duty of the Joint Board to assess the salaries of the presiding elders, making it a salary and not a percentage of the pastor's salary. Let the District Stewards prorate the amount among the various pastoral charges just as they do other assessments, but let it be collected just as it is now. For heaven's sake don't make it the duty of the pastor to collect the presiding elder's salary. That would be as hard a task as collecting money for the district parsonage.

3. Remove from the creed the words "Holy Catholic Church" and put it Church of God or something to that effect.

As this article is already much longer than I had intended, will close without mentioning other matters of importance. All of which have been discussed in the Advocate. Do us all the good you can boys and as little harm as possible and maybe we will send you again next time.

J. C. HUDDLESTON.

Jacksonville, Tex.

SOME THINGS I WOULD LIKE TO SEE THE GENERAL CONFERENCE DO.

1. Substitute the phrase "Church of God" for the phrase "Holy Catholic Church," which causes many preachers never to repeat the Creed, except in receiving members on profession of faith and then always forces them to make an apologetic explanation.

2. Place in the Book of Discipline to be asked at the first Quarterly Conference, of every preacher who is newly appointed to a charge, the following question: Has the pastor received from his predecessor a book containing such plans and items of the work within the charge as the Church requires him to give?

3. Instead of requiring written reports to be made at the Quarterly Conference provide blanks to be filled by the preacher in charge in making his reports on the Sunday School, Epworth League and the pastoral instruction of children on the general state of the Church, on education, on the Woman's Missionary Society, and on all other matters to be reported at the Quarterly Conference. Let all these blanks include such a full elaboration of items as to embrace all the particulars that would be reported by complete and well developed organizations with all of their subordinate departments, of each of these different branches of Church work in a large congregation. These blanks would assist many new pastors in knowing just what to report. The same kind of blanks could serve for all pastoral charges, each pastor leaving blank the items in reference to that which he has no report.

4. Let the blanks for the reports mentioned above, together with all other questions to be asked at the Quarterly Conference appear on one blank sheet as "Quarterly Conference Minute Questions." Let the pastor make a full Quarterly Conference report, except the financial report from the stewards, seven days before the Quarterly Conference, and after copying it in a book containing similar blanks which is provided by the Church for the pastor, let the report then be sent to the presiding elder, who shall in turn copy the items contained therein in a book which is prepared for him. And at the Quarterly Conference, after the devotional services are held, let the stewards' report be inserted in the pastor's and in the

presiding elder's book, and then have the pastor to read slowly from the pastor's book the entire Quarterly Conference report while the presiding elder looks on his book to see if the reports correspond. After the reading of this report let it be the duty of the presiding elder to spend the following hour in informing, in inspiring, in educating, and in organizing his Quarterly Conference, first of all along the lines of missionary and Sunday School work and study of the study and practice of private devotion and public worship, and incidentally in organizing his laymen to look after the financial interests of the Church. By this plan there would be a shifting of emphasis in reference to the presiding elder's work. The Church having already done before the convening of the Quarterly Conference the work which has heretofore taken so much of the presiding elder's time in planning therefor, the elder now has much more time for studying at his home books about these matters upon which new emphasis is placed, and much more time for preparing himself to come in readiness to pray and talk with his Quarterly Conference and with the people in their homes in reference to these matters and to declare to the people from the pulpit the living truths, the vital needs and the goal to which the Church's renewed efforts point. When this is done I do not believe it will be long until the revival fires begin to break forth here and there. Then the presiding elder can draw from all these new results taking place within the district as a source of first hand information. At each Quarterly Conference he can so mingle the rehearsal of these results with the expression of his experience gotten through prayer, through the fresh reading and study of good books written on these matters, and thfough the conducting of four or five protracted meetings a year among his brethren, that the people in turn will become so inspired through his forcefully presented information as to be led out of their former selves. Having been thus given the first step in education, they will enter into the attitude of mind which qualifies them for being strongly organized in carrying out the work in reference to which they have been informed, inspired and educated.

5. Let it become the law of the Church that the presiding elder and the Quarterly Conference cannot accept the pastor's Quarterly Conference report if it is read from any other source than from the book which the Church has prepared for the making of such reports by the pastor. And let this book not only contain the full Quarterly Conference reports, but provide for an account of all the particulars concerning every department of Church work within the pastoral charge. Then let the pastor be required to give this book to his successor in the pastorate; and the presiding elder to give his book to his successor in the presiding eldership. Should the pastor and the presiding elder wish to keep the information for the future let each of them keep in readiness two books.

6. In order that every preacher may have from his very beginning in the pastorate a reasonably clear idea of the details of the work he is to do, if he is to make a good report, and furthermore, in order that he may make this report with facility, let our Bishops be asked to require that one lesson of the first year's course for undergraduates be based on the matters to which the minute questions point. This lesson, together with the orderly arranged minute questions, would give to many preachers right in the beginning an idea which would require them years to stumble upon in reference to some things that ought to be done, how to do them and how to report them. What a large number of our preachers would be assisted a little at least if they were to study the logical arrangement in their organic order of all the particulars to be reported of a well organized Sunday School, and of a well organized Missionary Society with all their departments in operation. Of course the Sunday School Superintendent, the Secretary of the Woman's Missionary Society and the President of the Epworth League could fill out the report blanks in reference to their several departments. The pastor would then copy their reports in his book.

7. Among the items to be reported in reference to the general state of the Church let the following occur: Number of pastoral calls during the quarter, the number of homes in which the pastor prayed, the number of family altars in each congregation and the number of family altars established during the quarter in each congregation. At the fourth Quarterly Conference let the pastor report how many family altars within each congregation, and within the entire charge, have been established throughout the year.

8. Change question 19 in the Quarterly Conference minute questions so as to read as follows: How many copies of each of the following periodicals are taken in the several congregations, and how many new subscriptions have been secured for each of these in the several congregations during the quarter: conference organ, general organ, and Missionary Voice? In addition to asking the above stated question at each Quarterly Conference, ask the following question at the fourth Quarterly Conference: How many new subscriptions have been secured for each of these periodicals in the several congregations during the whole year?

9. Place in the Annual Conference Journal a twelve-column statistical blank so that six columns may contain reports on the six following particulars, and that the other six columns may show their numerical gain for the year in each pastoral charge: Number of copies of the general organ taken, of the conference organ, of the Missionary Voice, number of mission study classes, number of pupils in mission study classes and the number of family altars.

10. Let every circuit pastor be both privileged and required to administer the Lord's Supper at least four times a year to each congregation in his charge. Write in the Quarterly Conference minutes the following question: Has the Lord's Supper been administered at least once to each congregation within the charge during the quarter? At the fourth Quarterly Conference ask how many times the Lord's Supper has been administered during the year to each congregation. If the privilege of administering the sacrament is not granted to every pastor in charge of a work, then the Church should make definite and specific provision for administering the sacrament four times a year to every congregation that it has taken under its care.

11. Let the presiding elder be required to hold five protracted meetings of ten days each within his district during the year. Require at least three of these meetings to be held on circuits. And, furthermore, forb'd that he should hold two meetings at the same place during his quadrennium so long as there is a pastor within his district who desires to have him hold a meeting for a congregation for which he has not held one.

12. Provide for the use of district evangelists, making the territory for an evangelists' work not less than one nor more than three presiding elders' districts. Require the evangelist to hold a ten-day institute, which all the preachers shall attend. At this institute let there be special and fixed hours of prayer, and the study and discussion of revival work, using the Bible and some good modern book on evangelistic work. And here let the preachers with the evangelist survey the field and perfect their plans of work for the year.

13. Require every pastor to make once a year an individual report, which shall show what he has done himself as an evangelist. Let this report include the number of days that he has spent during the year in holding protracted meetings within his own charge and the number of days in holding meetings elsewhere, and the number of people that have been converted during the year within revival services conducted by himself. Also let the pastor indicate how many of those whom he reports at Annual Conference as having been received within his charge on profession of faith made their open profession under the preaching of another than himself. Let the number of converts in the pastor's special report not include any one who has no joined some branch of the Church. Let the report appear as a part of the minutes of the fourth Quarterly Conference. Also require that it either appear in the Annual Conference Journal, or that it be printed in an Annual Conference book, which is to contain all the reports from the preachers on their evangelistic work. This book could contain each year a summary report of each preacher's work for five or six years. This arrangement, together with five-year summaries of other reports in a book kept by our Bishops, would enable them to see from the records how to select men with evangelistic warp and presiding elder filling.

Some one might make the objection that these reports in showing the work which the pastor does as a revivalist would encourage him to lower the standard and get men into the Church who are not sincere But the objector should remember that there might be placed by a pastor's evangelistic record several other records showing how he has developed his converts as a summary of his work in establishing family altars, in organizing mission study classes and developing missionary interest, and in putting religious literature into the homes of the people. It is a very important matter to get souls converted. Another very important matter is to keep them converted so that they will not become dead branches on the vine. To win people for Christ and to keep people for Christ in using them for him is the mission of the Church.

If a more specific report in reference to the Church's informing her members and cultivating in them the habits of devotion and in reference to the results of the evangelistic efforts of her preachers would develop an unworthy ambition in the hearts of her ministers, then I ask if we are not using a hurtful method in making and recording annually a financial report which is so complete in the noting of so many particulars? To do right anything that is worth doing may become a means of developing an unworthy ambition. But the wrong is in the hurtful ambition, and certainly not in doing things in the right way. And for all to do their work according to the best method, as Methodists, is the quickest way to clear the deck and then turn to reclaim any who may have fallen victim to an unworthy ambition.

If there is a more clearly expressed demand that our preachers be revivalists, and furthermore, if the Church puts forth and assists in carrying out a wise and well defined plan for taking this step, we feel assured that the preachers will make a more courageous effort in this great work. If there is a demand that the presiding elder do a reasonable amount of revival work over his district, then all the preachers who aspire to do the useful work of a presiding elder will remember that to have an evangelistic turn is one of the qualities which the Church considers as a prerequisite to the presiding eldership.

If the Church makes these demands and selects her leaders with the purpose of carrying out her plans she will become active and zealous in nourishing and developing the revival spirit in her schools and throughout the field of her activities among the great masses of the people. But if the Church fails to do this her preachers will become mere formalists and her teachers in her religious schools, having no great spiritual objective, would so bury themselves in mere intellectualism as first to become indifferent to and then antagonistic to the interests of the Church, and would very probably in the process of time become so blinded as to justify themselves in severing, if it were possible for them to do so, the Church's relation to the very institutions which she has spent years of sacrificing service in building up. We are making the conditions under which our spiritual liberties will either remain or slip from us. The price of this liberty is prayerful vigilance put into the wise workings of faith. Let us be cautious. May the members of the General Conference be on their guard, and not refuse to follow the workings of the Holy Spirit, as He would guide them not only to look after the great institutions of the Church, but also as He would guide them to provide for a more thorough, a better defined and a more detailed plan of work for meeting the immediate interests of the vast multitudes of the Church's membership, with the world about them, who move in the common walks of life. There are some things that cannot wait until men are trained in college to do them. Some great needs of the field at large should be met now with more practical plans of work. To begin this task now with saner methods and with renewed zeal means that we would need all of our higher schools of learning to perfect the work. And to thus begin the work now means to cause a work to loom up before our Christian schools and colleges which would show them what they have upon their hands to do, and what the lofty accomplishment of it in the future would mean. Let the Church point out to the school the needs that should be met. But God forbid that she should be silent and inactive and wait for the school to point out to her what ought to be done! If the Church is not the light and vitality of the school, the school will furnish but a dim light and a faint life for the Church.

Wait for thorough graduates? How can we? Think of the immediate need of the Church itself with possibly eighteen hundred thousand souls in whose homes no family prayer from parents is ever heard, with over fifteen hundred thousand souls into whose homes no Church paper goes, with thousands of Sunday Schools in which there is no more of a library with the exception of the regular Sunday School literature, than there is in a blacksmith's shop. These and other needs call for immediate attention. Now as to all ministerial students who are in school, and all others whom we can induce to enter school, we should urge them to remain until they become well equipped for entering the work of the ministry. The Church, however, cannot wait until these come forth from college with their skilled training, but must put into operation plans for the men who are already on the field.

My prayer is that God may guide our leaders at the General Conference and that every possible step may be taken to solve every problem that confronts the Church.

J. A. FOSTER.

Mullin, Texas.

THAT REMINDS ME.

J. O. Gore.

The articles written by Brothers Tooley and Shuler and published in the Advocate of April 16 remind me of a few things in passing.

The charge that pays its pastor seldom has a complaint, but the one that is too stingy to meet its obligation has a kick at the pastor. What other business is permitted to discharge an employe without paying him his salary, and there is not a preacher that is being forgiven his obligations. I once knew a charge that was more than $100 behind with the pastor, the country was prosperous, the President of the Board of Stewards was a merchant; he put forth no effort to secure the salary, he complained to the "Elder" and had the preacher moved; the preacher owed him $7.35 and he was wroth and threatened with legal proceedings because the pastor wanted time to pay the obligation.

As to maximum and minimum salaries, there is much to be said in the line as to what is best. A maximum salary would hinder in some instances where the Church is not religious, for it would never pay more than the maximum, and if the small Church is not religious it would depend upon the conference to keep it up, but upon the whole, there is a crying need that something be done. Strong charges and weak ones are drifting apart. The urban and rural are being cleft. Our ministry is an educative ministry and as fast as our people become equipped they are moving to the city and the source of supply to the city Church is in the country, and as we educate the man for city work in the country and lose them it is weakening the country Church, and continually driving us out.

There are three points that are so connected with this question that they appeal to us who are having to meet them continually.

1. Ministerial supply, 2. An efficient ministry, 3. The need of the rurale.

1. The most promising young men in our land are kept out of the ministry to a greater or less extent by the poverty of the ministry. When they see men of as great promise as themselves handicapped and in want because they have no pull (you may object to my terms,—but it is up to you to find better,—for we all know that there are influences that help men in and on in the conference as in other callings—personal influences of friends and relatives) until they seek some other calling.

2. A man may be efficient at the beginning of his ministry, but if he is not so situated and has not some influential friend to help with his interest and he is put to "Hobble Hawk" Mission, where he receives less than his bread demands and has house rent to pay, beside feed bills and fuel bills and clothing bills to pay; where is his books and periodicals to come from? It is a fact that some men are sent to places where other men will not go from the simple reason that they can not be starved to death. I knew of a charge in the bounds of Central Texas Conference, several years ago that had paid $17 to all causes the preceding year and the good Bishop favored discontinuation, but the elder plead; the Bishop plead that it was a waste of $106 missionary appropriation, but the elder said that if it were retained, that if he were given a certain man for it that that man would live if they paid nothing, and he got the charge without any appropriation and the man, and the man succeeded and it was a "cinch" that that man could live and build up any job, and he is at it yet. But do you suppose that that man has grown mighty and effectual in mind and spirit? That kind of man is almost sure to get into the proverbial "rut" and become the "Cabinet's gumlog," for he is the result of that kind of salary. Will his family love and honor the ministry? Will his sons seek to follow the calling of their father? Will his daughters seek the parsonage?

3. In comparing our ministry with the Churches that are reputed to be in conquest upon the field in the rurale and what is needed there, it is a wonder to me that so few seem to understand how that other Churches—some other Churches—are covering the field and preaching the gospel in the rurale and that Methodism is failing.

You may take the Churches that are working the rurale and they are supplied with a grade of ministers, many of which are the laughing stock of the communities where they preach. Some of them can barely read, and have little to preach and they abuse other Churches, or ridicule and try to bring into disrepute an educated ministry. I have heard statements from the pulpit in the rurales that if I were to repeat here would reflect upon my veracity. These things remind me of the old Hardshell that prayed for the benefit of a Methodist preacher that was out to hear him. "O Lord, I thank thee for ignorance, I thank thee that I am ignorant, Lord, make me more ignorant." Thereupon the Methodist preacher chimed in: "Lord, do! Lord, make him as ignorant as a horse."

Now to the point: Shall we have a double standard for our ministry, one for the country and one for the city? Shall we lower our standard? Shall we desert the geld? The crying need of the rurale for the ministry of the gospel, the attempt of the Church to give an efficient ministry that will educate and elevate the rurales, the low rate of salary that is being maintained is sacrificing men of worth as in comparison with other Churches that are sending blind leaders of the blind and the pit of narrowness is being piled with the misled lives of the rural people. And we are having these conditions to meet and sacrificing our men until we are being driven from the country because we are sacrificing all that are willing to be sacrificed. There are some victories that cost too dearly. A battle may be won at the bankrupting of a nation. We may maintain these conditions to the ruin of our Church.

Am I sour? Not in the least, but the vision that is before the Church spurs me on. Have I an interest in Methodism? My forbears are said to have been converted under Wesley in Wales, and have been lay preachers there; since that time there has been but one generation, that I know that there has not been at least one Methodist preacher in the connection Have I a remedy to suggest? It is my old one, that the brethren, many of them, approved of at the conference at Cleburne two years ago, but declared that the Board of Missions would see that the head came off the man that presented it and therefore they would not sign the memorial General Conference and I could not present it without some one else to sign with me. It is as follows:

1. That a minimum salary of at least $1000 be established for each preacher in full connection, and that each Annual Conference labor to bring the salary of its members to the standard at the earliest possible day. And that the presiding elders may be able to employ supplies and preachers on trial for such as cannot be brought to the minimum standard.

2. That the Board of Missions may not be authorized to make an appropriation to any charge that will pay the minimum salary for the ensuing year.

3. Wherever it is deemed necessary for the board to make an appropriation to any charge and the salary received, together with the appropriation shall exceed the standard minimum salary for the year, that the preacher in charge shall be responsible to the board for the difference between the minimum salary and the amount received until it shall equal the amount of the appropriation.

Is there anything unjust in this plan? Is it just for a preacher to take an obligation to devote himself wholly to the ministry and then hear his children cry for bread while he is devoting himself wholly to this ministry? Is it just for the Church to demand it?

PREACHER OF THE GOSPEL AND ELSE.

In his First Epistle to the Corinthians, the Apostle Paul says: "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel!" And to the Romans he said: "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

The above texts are not quoted

(Continued on page 6.)

Notes from The Field

Missouri Avenue, Fort Worth.

We have just finished our Sunday services with sixty-one additions, all but two by vows and baptism. Rev. Hampton R. Singleton, my brother from Scruggs Memorial, First Church, St. Louis, Missouri, has been doing the preaching and the results show how well it has been done. The meeting is a wonderful blessing to our people. We are climbing on up. Almost every Sunday we have conversions at our altar. Have had more than 150 additions to date. We continue the battle into another week.—Frank E. Singleton.

Liberty Hill.

My work is in fine shape on all lines. Sunday Schools fine, four prayer meetings doing fine work, two Home Mission Societies doing good work, and three Epworth Leagues. Salaries in good shape, and $300 in cash on conference claims to date. Presiding elder fine and the pastor is in clover. Thirty-one additions and more later. Over $600 in cash and good subscriptions to Southwestern University. We are doing things in these parts. We have fine rains.—M. J. Allen, P. C.

Wolfe City Station.

We have just closed a very profitable meeting of over two weeks' continuance, under the leadership of Rev. L. E. Conkin. Brother Conkin is a very forceful speaker, and knows men and things. He has seen both sides of life—the better and the worse—and can speak from experience with telling effect. His work is very genuine—no claptrap. He appeals directly to the intelligence and conscience of the individual and has the happy art of reaching those far gone in sin, awakening dead consciences and arousing to action. Withal he is a very magnetic character and bids fair to become one of our most successful preachers.—Jno. H. McLean.

Harbin and Green Creek.

Many have been the kindnesses that have found their way to the parsonage home since we arrived last November. I think we have never been associated with a more loyal people. They look after the needs of their pastor and family and when he wants, all that is needed is to think in a whisper and they come to his aid. We found two live Sunday Schools, and they have been growing steadily all the while. We found no League nor Missionary Society. We are on the eve of organizing a League at Harbin and a Missionary Society at each place. The good women are ... have them. On May 5 Mrs. M. J. Thompson, District Secretary, will come out and organize a society at Green's Creek. We have just closed a revival at each place. In many respects they were great meetings. The Church was greatly helped, the people being strengthened and taking on new life. There were forty-five professions and a goodly number joining the Church. Among those converted were mature men and women who had been living in sin all their lives. It was a time to rejoice when they came, brokenhearted, and accepted Christ as their Saviour. Old and young unhesitated to say that it was the best meeting that Harbin has had for years. We did the preaching ourself, and rejoice together in the victory that is ours, through the power of God.—L. L. Felder, P. C.

Whitney.

We have had several additions to the Church in Whitney since conference. Also to the Woman's Missionary Society and the Sunday School has more than doubled in attendance, and not having room to accommodate the Sunday School we proceeded to build an addition to the Church. We have repaired the old part of the building, put in another door and built nice circular cement steps. We are now painting the outside and painting and papering the inside, the pews included, so that when the carpeting is down it will look like a brand new church and will be a beauty. Still we may not have room enough. We have also improved the parsonage to some extent, so that our material improvement amounts to $1000 or $1200. We think that the Methodists of Whitney have acquitted themselves well in this, especially when we take into consideration the closeness of money matters. As to the Sunday School our wide-awake, up-to-date superintendent has the Sunday School interest at heart, and I hope the time will come when all who are able to attend the Church services will make it a point to attend Sunday School. A revival is a great, good thing and must not be neglected, yet nine-tenths of the converts that we get "that stick," come up through the Sunday School—that is in organized territory. When Dr. Moore, through the General Conference, gives us missionary evangelists, Sunday Schools and missionary societies will be organized wherever there are people. It seems to me the regular pastors should be the evangelists for the organized territory. Then when our beloved presiding elders are made Bishops, each with a diocese, with no reference to Quarterly Conferences, unless he happens around at that time, but with special reference to the District Conference and to sub-districts in his diocese where he will hold meetings with smaller gatherings of preachers and laymen, with a view to all meeting in a general District Conference. When he has so traveled, instructed and directed, he will have the prestige that the old-time presiding elder had, then the name Episcopal Methodist Church will fit us, our pastors will stand for more and the work of the Church will be less superficial. Then give us the Junior Church, instead of the Epworth League, and watch us grow! But we must have the presiding elder in some form, and I hope either as he is or the above suggestion. I fear that to make a lot of little presiding elders, one for each station, that it would encourage more gossip than these little presiding elders would know what to do with. Preachers are partly responsible for the sensationalism and unsettled condition among the people. We often feel that it is appropriate to sing, "Since man by sin has lost his God he seeks creation through and vainly strives for solid bliss by trying something new."—J. B. Dodson.

Justin and Ponder.

This is the first year of the Justin and Ponder charge as it now stands, but we are moving along nicely; we are not doing things by storm, but working on all the time. We have been received and well treated by our people at all the places on the charge. Although the weather has been bad a great deal of the time, we have reached most of our appointments and had good crowds. We held our meeting at Ponder, commencing March 6. Brother H. C. Gulledge, of Krum, Texas, did most of the preaching, and it was done well; had one conversion and three accessions to the Church. Then came the District Conference at Justin on March 26; that was a treat to the preacher, to have these godly men, both preachers and laymen, to come into our midst. On April 10 we started our meeting at Justin. Brother Mulkey came to us and preached one sermon, but had to go home on account of sickness, and left us in a bad state of disappointment from which I was never able to rally my people. I did the best I could, and Rev. E. H. Crandall, of Roanoke, led the singing and it was fine. Sunday, April 26, the Junior League surprised me greatly and pleasantly when, through their superintendent, Mrs. V. A. Allison, they presented me with $25 to pay my way to the General Conference next month. I shall go, as they instructed, and stay as long as I can and will always appreciate these children and their faithful superintendent and thank all who contributed anything to this fund, as well as to all friends who have done much in making me happy and better fit me for the work I feel called to do.—Chas. N. Smith, April 27.

Marvin Memorial, Tyler.

Brown and Curry have just closed a memorable meeting in Marvin Church, Tyler. We feel that we can pack into our auditorium 1800 people. From the first the church was full, and often packed to the uttermost. We ceased all effort at advertising the services, as the crowds could not be accommodated. It was a real problem to keep the crowds, especially in the evening, small enough to give room and opportunity for work. On Sunday evenings only room enough could be kept for the preacher to stand in to preach. Brother Curry has no superior as a choir leader and is an evangelist soloist of the finest and highest type. A superb musician said Marvin Church choir, in the hands of Brother Curry, was grand opera in its finest form. Brother Brown is a great and good preacher and man. There blend in him elements that make him one of the most attractive and effective preachers in the evangelistic field. At no point does he limp, and at many points he is a wonder. This is the first meeting these good brethren ever held for me, but it was their fourth meeting in Marvin Church. Each meeting has been better than its predecessors, and each return of these brethren has shown them stronger than before. The meeting resulted in about 400 conversions and reclamations. But this was not the point of the chief value of the meeting. The town is stirred mightily and Marvin membership has been signally and wonderfully blessed. The last two services Monday resulted in the conversion or reclamation of from fifty to a hundred souls at each service. Such scenes and such experiences are glorious, and all too rare. As these brethren move down to First Church, Dallas, they have our prayers and blessings.—W. F. Andrews.

Iowa Park.

Last Sunday night we closed a two weeks meeting, which was one of the best I ever attended. Rev. J. O. Davis, of Nevada, came to us on Monday after the first Sunday and remained till the last service, which was last Sunday night. Brother Davis is one of the best preachers in a protracted effort I ever saw. He did not preach a single dry sermon in the whole twenty-eight. His sermon Sunday morning from the text, "Jehovah-Jireh," was one of the best ever preached in the town, so the people say. The last night of the meeting was one long to be remembered by all who were there. After the sermon, Brother Davis asked Rev. C. C. Davis to sing the song, "The Last Call of Mercy," and seven grown people were converted. We had fifty-three professions and thirty additions to the Church, with some to go to other Churches, and quite a number of the converts were members of the Church. This puts our Church in fine working condition and we are hopeful for a fine close-out on this charge this fall. We had the best choir I ever heard in a protracted meeting. The singing was led by the chairman of our Board of Stewards, S. R. Munden, and he had fifty voices at almost every night service. Miss Sallie Harbour performed at the piano and was as faithful as the preacher. One brother decided for the ministry in the afternoon service of the last day, and is now preparing for the examination. This is our fourth year on this charge and we will leave this fall for other fields of service, but we never expect to find a better set of people anywhere than these. We shall remember them to the end of life's journey. We came here and found an old parsonage and a very heavy debt on the new church, and if we get the amount from the board that we are expecting to get we will leave the Church out of debt and a parsonage worth $1600, with not a dollar against it. We give God the glory for this measure of success.—H. B. Johnson.

Clayton Circuit.

"Come over and help us," is the cry. We have just returned from Romero, Texas, just across the line of New Mexico, six miles. Romero is a place on the Rock Island Railroad, forty miles from Dalhart. It has one good store, postoffice, two hotels, one lumber yard, eight families re-side there, a nice little depot, ranches all around it from six to fifteen miles, and no one to preach to those people and no Sunday School. We preached twice April 19, and organized a Sunday School. In order to get it a Methodist Sunday School we sent the literature free for the first quarter and as we took the train for home the people followed us to the depot begging for our return and preach for them again. So we left an appointment for June 14, which will cause us to take a twenty-mile drive after preaching at Fairview at 11 a. m., and then at Romero at 4 p. m. We need more teams and more strength; in fact, we need some young men who will get up and go and get out for God and push the work for God and Methodism. We are losing out in New Mexico for the want of good young, consecrated men. May God send us some now. We start on another mission soon 125 miles north and west, in Union County. They want us to hold a ten days' meeting in not less than six places where there is no preaching. Other Churches send men out to hold meetings, organize Churches, then leave them without a shepherd; then they scatter and go to the four winds of the earth. What good does this do? O that men would take God at his word in the tenth chapter of Mark, leave house and land, father, mother, wife, children, brothers, sisters, for His sake and the Gospel's. All these things shall be added an hundredfold now in this time in this life—houses, lands, fathers, mothers, brothers and sisters, children, with persecutions and in the end eternal life. Why don't men go out for God indeed and in truth? In our work we are trying to put the Advocate in the homes of our people. We have about sixteen, I think, on the Clayton Circuit. We would be glad to get some help out here in meetings, but money is so scarce it is hard to get them. If there is a man that wants to do some mission work, come out; we will treat you the best we can and give you all the work you can do. May God bless our New Mexico Conference and our heroic preachers and send us more just such as we already have.—W. L. Self.

Hawley.

Up to this time no report of the work of this charge has appeared in the columns of the Advocate. This is not due to a lack of something going on here. On the other hand we have had so much to do that we have not paused long enough to write. We were read out for Hawley charge at the closing of our Annual Conference at Vernon last November. Within ten days after our appointment, after driving through rain and mud something over one hundred miles, and finally continuing our trip on the train, we found ourselves on the grounds ready for business. When we landed here we found no parsonage, consequently wife and I were obliged to board for sometime. Finally our good officials here rented a cottage for parsonage use and we began housekeeping. Through the efforts of our presiding elder, Rev. C. N. N. Ferguson, who never lets go of a proposition until something happens, through the efforts and prayers of our officials, members, pastor and the good people of Hawley we secured a nice three-room parsonage. We moved the house thus secured onto our lots adjoining the church building here, said property having been secured for this purpose in the incipiency of the town. The pastor and his wife are now enjoying their parsonage home. We now have ample material on the ground or adding another room to the parsonage, for building barns, stables, etc. When this is done, we shall have one of the nicest pieces of parsonage property that can be found in the bounds of our conference. But with every sweet comes a bitter. It is but mortal to fear. We shall be all right if some station preacher or presiding elder doesn't grow envious and want our job! This we sincerely hope will not occur. The pastor, aside from the parsonage building enterprise, has had many other things to look after. Visiting in the homes of the people, talking and praying with the our Sunday Schools, we have found that we have our hands full. It seems to us that some mention should be made of the laymen, who are helping to push our work forward in this charge. Among these we mention E. W. Kidwell, who is the chairman of the official board at Hawley. Through the efforts of this man, largely, the first foundations of Methodism were laid in this town. He has stood by the Church and her interests through thick and thin. By his money and moral support, along with that of the consecrated few, the present achievements have been made possible. At Hodges is Brother H. M. Anderson, who is chairman of the Board of Stewards. He is a Methodist of the "true blue" type and a man who we believe loves his Church as his own life. He is a constant reader of the Texas Christian Advocate and of good books and is rearing a large family for God and for Methodism. Would that all Methodist parents might so look after the Church belief of their children. Brother Anderson is superintendent of the Sunday School at Hodges and we are expecting great things of him and the little band of Methodists at that place. At Truby we find Brothers W. W. Cypert, D. F. Bond and T. H. Gleaton, all of whom are stewards and are men devoted to their Church. Such men as these are a real help and inspiration to their pastor. At Turner's Chapel J. W. Turner is the steward, and he is one of the best stewards that any pastor ever had. Associated with him is a faithful band of men and women who are as true and loyal set of people as we have seen. Another thing which we ought to mention is the work of the Sunday Schools of this charge. They are three in number. We have already mentioned the Hodges Sunday School. At Truby we have a splendid Sunday School, with Brother J. M. Thurman as superintendent. He is a devoted and tactful leader and the Sunday School can not but go forward with such leadership as his. We are also looking after our young people in the Sunday School, and we feel sure that no finer crowd of young people can be found anywhere. Next we mention the Sunday School at Hawley. Brother Comer Clay is the efficient superintendent of this school. He is assisted by an able corps of teachers who are making things come to pass in their class work. Last Wednesday evening the young people met at the parsonage and enjoyed a social hour at the close of which they organized into Baraca and Philathea classes. It was very encouraging to this pastor to see the young men and women take hold of this work so earnestly. Keep your ears open, you will hear from them again. Well, the year is half gone and much has been accomplished already, but we are earnestly praying the Lord of the harvest to give us a gracious ingathering of souls into the kingdom of God. I am sure that as a pastor I have never been so ready for a revival of religion and I am praying God to send us the Holy Spirit to teach us how to render that service that will bring it about. In conclusion, I wish to say that I believe that we have the best presiding elder in Southern Methodism. Already he has held our first and second Quarterly Conferences, and they were great occasions. The last conference was held at Hodges. On Sunday, at 11 a. m., Brother Ferguson preached on "The Man Paul; His Debt, Message and Purpose," and it was a truly great sermon. Our presiding elder is a man of holy purpose, and when he sets after a proposition men and devils might as well stand aside and let him alone. We are expecting a great year in this field for God and Methodism. Already we have received more than twenty-five members by certificate, and by the help of God we expect this to be a mere beginning.—Jas. T. Ross, P. C.

Mertzon.

I am just home after a meeting at Mertzon. It was a great pleasure to me to minister to the good people of that charge. Rev. J. Fisher Simpson and his good wife are in great favor with their people. The affairs of that pastorate seem to be in first-class condition and the indications are that there will be a good report from Brother Simpson at conference.—Wallace M. Crutchfield.

Moody Station.

It would be impossible to enumerate the many tokens of loyal Methodists as has been received by this pastor and his family since coming to Moody. Brother Walker wrought well here and his work abides. We did not find, as some of the brethren write from their charges, the work run down. This work does not depend so much upon the preacher from the fact that it is a well-organized Church of loyal Methodists. In a material way we could ask nothing more. The Church has been put in splendid repair both inside and out. A splendid pipe organ has been placed in the auditorium and adds much to the music of the church. The pastor's salary has been advanced over last year $225, making the salary $1425. The salary is paid to date together with the presiding elder. We had a splendid revival some two weeks ago in spite of the rain, mud and cold. Some fifteen conversions and ten joined the Church. The pastor led and the people followed. The spiritual tone is much better in the Church and it is indeed a pleasure to serve this Church.—C. C. Hightower.

A VISIT TO McGREGOR.

By special invitation of that big-hearted, sweet-spirited man of sunshine and smiles, Rev. G. F. Campbell, I preached at McGregor, April 27, on the "Church and the Babies." The weather was gloomy, the pastor and people were full of sunshine. If a superannuate preacher has "blues" let him rub against Brother Campbell and a cure is certain. What a world of sunshine we would have if it were filled with such men. Brother and Sister Campbell (and little Myrtle) know how to entertain a preacher, and make the sun to shine on a dreary day. May God give him the consolation which he and his dear family so generously gave to me.—W. H. Crawford.

CAMPBELL REVIVAL.

We closed last night at midnight an eighteen days' gracious revival. It is said by many of the old citizens that it was the greatest in the history of Campbell.

For some weeks we have been praying and planning for an old-fashioned Holy Ghost revival, but the Lord was certainly better than we could ask or hope.

We began on Sunday, the 5th inst., and closed on the 27th. The writer preached the first two days. Then Rev. J. Leonard Rea came to us and remained throughout the meeting doing the preaching, except two other sermons by the pastor.

The three main factors that made this a great revival were:

First, prayer, which began long before the meeting and continued with increasing earnestness to its close.

Second, personal work. The noblest band of personal workers that we have ever seen went into homes, offices and the congregation and brought results.

Then, last but not least, the preached Word. Brother Rea came to us, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." The preaching was scriptural, practical and forceful. The promise that "My word shall not return unto me void," was certainly fulfilled over and over again. Words are inadequate to describe the power of God that was felt during the entire meeting. People came falling into the altar and cried, "What must I do to be saved." Eternity alone can reveal the uplifting and true value of a revival like this, but a few of the figures are as follows: We had 119 conversions, 52 additions on profession of faith, with others to follow, while many will join other Churches. This makes ninety-six additions on the charge this year.

Seven young men, five of whom were the direct result of the meeting, confessed a call to preach and laid their lives on God's altar for service in this way.

It is our purpose on next Sunday afternoon to organize a Senior Epworth League, made possible by the conversion of so many of our young people.

Words can not express the loyalty of the Campbell people during the meeting, both in spiritual and material ways. At the beginning the good ladies pounded the pastor and wife with all kinds of good things to eat. This made the second pounding since conference. Besides they invited the pastor, his helper and their wives out to dinner most every day.

The people paid Brother Rea a liberal offering of $130.50 for his services. Also they subscribed over $200 on their conference collections. We took twelve new subscribers to the Texas Advocate, which makes twenty-nine subscribers since conference, and other things too numerous to mention. We are very grateful, indeed, to serve a people like this and pray God's richest blessings upon them. We are determined to make them the very best pastor that it is possible for us to make. We have four other meetings to hold and the burden and prayer of our heart is that the revival fire will continue to burn and spread throughout the charge. Pray for us.

JNO. VIRGIL DAVIS, P. C.

BISHOP MOUZON AS EVANGELIST.

Splendid Series of Meetings in Laurel Heights Church.

The pastor and congregation of the Laurel Heights Church of San Antonio feel that they enjoyed high and peculiar privileges in the recent series of revival meetings in which Bishop E. D. Mouzon did the preaching and Rev. W. M. Greer, of Canton, Mississippi, conducted the music and preached a series of sermons to the children.

The Bishop's sermons were great messages, full of the Gospel, radiant with the love of Christ, glowing with the earnestness of a man who has a genuine passion for souls and delivered with the power and unction of the Holy Spirit. Two sermons are worthy of special mention. One of these was preached at 11 o'clock on the second Sunday of the meeting. The subject was, "The Leadership the Church Needs," from the text, "For that the leaders took the lead in Israel, for that the people offered themselves willingly." (Judges 5:2.) The sermon was such an one as is heard but rarely in a lifetime and its effect was wonderful. A great congregation was present. Bishop Mouzon is in no sense a prophet without honor in this city where he was pastor for four years and where he has lived since his elevation to the episcopacy, for no man in Southern Methodism can command such a hearing in San Antonio as can he. The Laurel Heights Church is largely made up of people of wealth and social prominence and in this congregation is included a large number of the financial and political and social leaders of the city. The sermon was plain and bold and mighty in truth and spiritual power. At its close, moved by a mighty emotional impulse, these people, many of whom had never done such a thing before, came running, laughing and crying to give the preacher their hands as we have often seen the plainer type of Methodists do in the country camp meetings. The sermon will abide for many years in the life of this Church and in the life of many who heard it. Another sermon deserving special mention was the last sermon delivered by the Bishop during these meetings. His subject was, "The Obligation of Methodism to the Twentieth Century." The gist of the sermon was that the Methodism that saved the Anglo-Saxon civilization of Wesley's day by its rediscovery of experimental religion and also by its bold condemnation of the social abuses of that day and by the pure and simple living of its people is under sacred obligation to be true to its early ideals in order that it may also become the power of God for the saving of the twentieth century.

Brother Guice, who came to us as a stranger, won a large place in the hearts of our people. He is a very effective leader of congregational singing and his solo work won high praise from all classes. His children's

services, held each afternoon, were truly remarkable. He is very successful both in getting the children out to his services and also in making deep and lasting impressions upon them.

The results of the meeting can not be tabulated in mere figures. There were about thirty additions to the membership of Laurel Heights Church. The measure of the deep and abiding impressions which this meeting made upon many who were already Church members can not be estimated.

Laurel Heights Church is a very young church, being a little more than four years old, but it is rapidly becoming one of the strong Churches of Methodism. The year that it was organized it paid its pastor $2500. At the beginning of the present pastorate, although its membership at that time numbered only 200, the salary was raised to $3000. Since conference there have been 110 additions to the membership. During the eighteen months of the present pastorate there have been 246 additions and the membership has been almost doubled. The work of the Church has been somewhat hampered by a heavy indebtedness which, including accrued interest, etc., amounted to something like $50,000. Last year the interest payments were met and a little was paid on the principal. Since conference approximately $7000 has been paid on the present conference year. As soon as the debt shall have been reduced to an amount that can be handled conveniently Laurel Heights Church will begin to do some things that are worth while.

CULLOM H. BOOTH.

BIG SPRING STATION—BIG REVIVAL.

The people of this place gave us a royal reception last fall when we came here, in obedience to the conference orders. The good women had spent nearly one hundred dollars in repapering, repainting and fixing up the inside of the parsonage, which put it in fine order. We were met at the train and carried up to the parsonage where we found a good fire and plenty of provisions for several days. The train being late, it was 11 p. m. when we arrived, so our friends soon bade us goodnight and we were soon resting in the beds so carefully prepared before our coming. At Abilene, on our way over, we received a telegram inviting us out to Thanksgiving dinner, which we gladly accepted. At the Lyric Theater all the pastors of the town, led by the Y. M. C. A. Secretary, Mr. O. O. Lawrence, joined in a Sunday afternoon service welcoming us to the city. Later on the Methodist people gave us a big reception at the Church, which was one of the most pleasant affairs that I have ever attended anywhere. While the people were thus showing their appreciation, we were thinking, planning and praying that we might prove ourselves worthy, in a measure at least, of such good attention.

The people took hold of our work from the very beginning. They were use to good things. Brother Charles Hearon had wrought well here and they loved him. The time limit moved him. The Missionary Auxiliary has taken on new life and meets each week. The prayer meeting has been the most spiritual that I've ever held.

The Sunday School is doing fine work. My work, from the very first, looked forward to our revival, which was set for April 12, 1914. I engaged Rev. Albert C. Fisher and wife, of Fort Worth, Texas, to have charge of the music and to help in any way they could to have a great meeting. They came and we began work, and from the very first the Lord's presence was with us. Brother and Sister Fisher are the greatest singers that I have ever known in evangelistic work. Their duets are mighty calls of God to the people to come away from sin. Frequently their song will bring great conviction upon the people and penitents to the altar. Again, Brother Fisher is a great worker. He can take the preacher's place and call penitents, go out in the congregation and do personal work or instruct successfully those seeking Jesus. He held two services for children and young people, which were as fine as any that I have ever seen any other man hold. In these there were a great many conversions. He does not have any sensational methods, but teaches and leads them to believe and to accept Jesus as a personal Savior. Mrs. Fisher is a great pianist and she presided there with marvelous skill. The people were delighted with her playing.

There were one hundred and fifty conversions and reclamations—perhaps more, but this is a reasonable count. More than one hundred gave their names for membership in some Church in town. I have received from the meeting sixty-four, and thirty-four before the meeting, making a total of ninety-eight, with two for next Sunday which will make it 100, since conference. The people of the town enjoyed the meeting and we are thankful to God for such a refreshing from his presence. The pastor did the preaching, except the two services that Brother Fisher held. The meeting ran for two weeks and the last night a great many people were turned away because of lack of room. To any one wanting help, I can not commend too highly Rev. A. C. Fisher and his wife. Rev. W. H. Terry, the presiding elder, and Rev. C. N. Ledger were present several days and rendered some valuable work in the wise counsel and service that they gave.

A. L. MOORE.

POLYTECHNIC REVIVAL.

We have recently closed our meeting at Polytechnic. It was a most gracious revival. We had the old-time power. Many shouts of victory were heard along the line as the battle was pressed. At one service the tide ran high and bore us far out in the joy of the divine presence. I was never in a greater service. I hardly expect to see a better one until I get to heaven.

Rev. J. W. Fort, pastor of First Church, Corsicana, did the preaching and did it well. He is a man of God, strikes straight from the shoulder, believes the message he preaches and sweeps all before him. He is a power in a meeting. His stay with us was a benediction and his strong messages will continue to bear fruit in the years to come.

The singing was led by Brother A. C. Fisher and his accomplished wife. Such singing I have never heard. Everybody sang. Brother Fisher is the best evangelistic singer I know; he gets the people to sing. He is a splendid personal worker and leader of children's services. He and his good wife, with songs and prayers, were a great help to us, and we shall be glad to see them this way again. The student body of Polytechnic College was greatly stirred and blessed. Several of the young ministers rendered timely and effective assistance. Dr. Boaz was with us heart and soul. By his prayers and sermon and personal work he added tremendously to the success of the meeting.

The Church is stronger and more aggressive than ever. There is every indication of a great year in spiritual things. We have already received forty-seven on profession of faith and nineteen more to be received later.

F. P. CULVER, P. C.

GREAT REVIVAL AT BRECKENRIDGE.

A revival meeting, conducted by Central Texas Conference Evangelist, John S. Huckabee, assisted by our beloved pastor, Rev. Jesse H. Baldridge, closed Sunday night, April 19.

Ira Huckabee, and his good Christian wife, had charge of the singing. About eighty-five conversions and reclamations, and the Churches of the town greatly awakened and revived, were some of the visible results of the two weeks meeting.

Brother Huckabee is indeed a man of God, plain and practical in his preaching, uncompromising in his fight against sin in all its forms and progressive in his Church policy.

Great crowds thronged the meeting and every service was blessed by the presence of the Holy Spirit in great convicting and converting power. Our own "beloved" is walking on air. His people are rallying to his support as never before and all institutions of the Church have been promoted. Men seventy-five years old and down were wondrously saved and the entire town much revived along spiritual lines.

Methodism is at par and our Sunday School almost doubled its attendance on last Sunday. We are praising God for his mercy and looking forward to great things for the future. May God's richest blessings rest upon Brother Huckabee and his son and daughter and may the Holy Spirit continue to abide with them.

Much credit is due Mrs. Ira Huckabee for the success of the meeting. We think we have never seen a more consecrated worker and as a result fifteen young people were converted in the day meetings for young ladies conducted by this godly little woman.

The Gospel, as sung by Brother Ira Huckabee, appeals to all who hear him, and his part in the great revival will long be felt and appreciated.

H. B. FURR.
Member Board of Stewards.
Breckenridge, Texas, April 21, 1914.

FROM AUSTIN.

Have just returned from Harrold, up in Northwest Texas Conference, where we held a fine meeting with L. B. Tooly. About twenty conversions and a number of additions to the Church. Several leading business men of the town were among the number. L. B. Tooly is a revivalist himself and knows how to help a man who labors with him in the work. He is held in high esteem by his people. He also has a fine body of influential men and women who second him in every good movement. Success is bound to come were such conditions exist. This evangelist will long remember the battle at Harrold. I have some time in May and June. If you need me, brethren, command me. Lord bless you all.

SAM J. FRANKS.
4001 Avenue O, Hyde Park, Austin, Texas.

A WORKABLE PLAN FOR THE EVERY MEMBER CAMPAIGN.

Rev. H. L. Munger.

There are many pastors who are very slow to adopt the Missionary Committee and the Every Member Campaign, as suggested by the Mission Board, and I confess myself to have been among that number. One experience, several years ago, of turning these claims over entirely to the laymen was so disastrous, that it has taken some time to convince myself that it is expedient. This year I determined to try the plan as set forth by the Discipline and the Mission Board, and the results are quite gratifying.

We began early in the year to place the different claims on their own merits. Some of these were disposed of, the Orphanage assessment being taken in December and twice the amount required raised and paid. Other collections followed, and in March plans were laid for the Every Member canvass for the four claims which it includes. Leaflets were secured from the Mission Board and mailed to every family in the Church. This is better than distributing them as all are reached.

Opinion varies as to the length of time required for making this canvass. Some appoint a committee without limiting the time. This may result in approaching conference with the pastor's hands tied and no collections taken. Others limit the committee to a week or longer. There are many of our best business men who cannot devote so much time to this matter. The most valuable thing which I learned in building the church in one day in Waco was, that it is useless waste of time to take weeks or months to do a thing which may be done just as well or even better in one day. So I decided upon the plan which has been followed elsewhere of making the canvass in one day. This has several advantages. It arouses enthusiasm and if the committee should fail in its work, other plans can be launched. And if the canvass is made on the Sabbath, the business men can devote their time to it.

A committee of eighteen was appointed composing nine teams. Each team was assigned fifteen or twenty families and a definite territory. In town each team's territory covered not more than six blocks. The advantage of this is to reduce the distance to be covered by each team. There are disadvantages in allowing each team to canvass its friends. In the absence of a sufficient number of available men, the town districts were given to women, and the men were assigned the country districts—all families on each road lying within the same district. Only one meeting of the committee was held before the canvass and but little time was given to drilling them, but the object, aim and purpose of the canvass were clearly stated.

The canvass was made on Palm Sunday. Cards announcing services were mailed out to the members of the Church the week before, and a larger congregation than usual was present. The pastor preached on "The Triumphant Christ," illustraitng the sermon with colored charts and ribbons representing the various phases of the missionary situation. It was announced at the beginning of the service that no collection would be taken that morning. At the close of the service the committee was handed a list of the families in their assigned districts together with a package of soliciting cards. At this time it should be announced that the reports of the committees will be made at the evening service. The three items reported were: Number contributing, number refusing to contribute and amount secured in subscriptions. This added much to the interest and effectiveness of the campaign.

Just a word about the results. First. The amount secured was more than twice the amount paid the previous year. Second. It gives the Church members something to do. Inactivity on the part of the individual member is the ruin of many of our congregations. Third. It causes the laymen to realize some of the difficulties of the pastorate and brings pastor and worker more closely together. Fourth. It relieves the pastor of the accusation of being "merely a financial agent." Lastly, it is a blessing to the solicitor and to the membership. The first feels that he is of some use in the Church and it becomes to him a means of grace. In our campaign spiritual work was done in the homes of the people. One or two instances of this kind are worth all that the campaign cost in time, effort, or money, to say nothing of the financial resuls.

I am submitting this as a workable plan with no bad results, so far as I have been able to learn. Our success was due to the enthusiastic and ready response of the committee who worked faithfully and well. There is no further doubt in my mind about the Missionary Committee, if properly managed and if pastor and people are working harmoniously together.

Mansfield, Texas.

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

Why Texas Methodists Should Come to the Support of Southwestern University

FIRST—Because Southwestern University was Projected by Texas Methodism. The educational Convention of the several Annual Conferences of the Methodist Episcopal Church, South, of Texas met in the city of Galveston, April 20, 1870, to take the preliminary steps necessary for the organization and location of Southwestern University. This Convention had been duly authorized by the five Annual Conferences in 1869.

SECOND—Because Southwestern University is the Property of Texas Methodism. There can be no doubt about the absolute ownership by the Methodists of Texas, of all the rights, privileges and PROPERTY of Southwestern University. The Charter says, in Section Three: "That the Board of Trustees shall have succession, subject to such regulations as the several Annual Conferences of the Methodist Episcopal Church, South, patronizing the Southwestern University shall determine. They shall be capable in law to sue and be sued, plead and be impleaded, to enact by-laws, rules and regulations, *to have and to hold, and to enjoy, for the Methodist Episcopal Church, South, all property of whatsoever kind that shall be granted to them by donation, bequest or otherwise, for the benefit of said institution;* to convert said property into money, and disburse the same to promote the prosperity and interests of said institution." The Southwestern University is under the control of the several Annual Conferences and the action of the Trustees as indicated in their annual reports are acted upon by each conference every year.

THIRD—Because Southwestern University will Perpetually Serve Texas Methodism. It has been serving the Church and Nation faithfully for forty years and has a permanent place among the Colleges of Texas with its grounds, buildings and endowment now amounting to more than EIGHT HUNDRED THOUSAND DOLLARS. It would be folly to fail to support an institution that had given to the Christian ministry more than nine hundred well-trained minds from its student body; that has sent to the foreign mission field fifty-four of its students; on whose student roll is numbered fifteen College Presidents; from whose halls have gone more than four hundred teachers in public schools and colleges.

FOURTH—Because Southwestern University Must Have the Support of Texas Methodism. Back yonder in 1869 the Annual Conferences agreed to support and enlarge Southwestern University, even when it was an experiment. Southwestern is now no experiment; it has "delivered the goods for forty years," and Texas Methodists will not fail to make good their promises to their school which now enrolls more than one thousand students in all departments. Southwestern must have the support of Texas Methodists in order to maintain its high place as an effective, modern, Christian college, in order that its work for the Church may go on for the years to come.

BONHAM DISTRICT SENDS MEMORIAL TO GENERAL CONFERENCE.

We, the members of the Bonham District Conference, recommend that the coming General Conference take such legal steps as may be necessary to effect the following changes:

1. Have the members of the Quarterly Conference elected by the Church Conference.

2. Provide that each Quarterly Conference elect a member from the bounds of the charge to membership in the Annual Conference.

3. Enlarge and make more definite the duties of the lay leader.

The above is a true copy of the memorial in my hands.

ELBERT H. COBURN,
Secretary of Bonham Dist. Conf.
April 27, 1914.

SAN ANTONIO DISTRICT CONFERENCE SENDS MEMORIAL TO GENERAL CONFERENCE.

The following memorial to the General Conference was passed by the San Antonio District Conference, which met at Pleasanton last week:

Whereas, There is so much missionary territory in the West Texas Conference, and some other conferences, made so by the influx of foreigners, together with many home-seekers from the older and more settled conferences of the Connection; and,

Whereas, Our General Missionary and Church Extension Boards, operating under our present policy, can not render sufficient help to our local boards to enable us to care for these more needy fields; therefore, be it

Resolved, That we memorialize the General Conference to so reorganize and relate our Home Mission and Church Extension work as that our Church may more successfully establish itself and promote the interests of the Master's kingdom in the aforesaid conferences.

We beg for such adjustment that the expenditure of $100,000 per year for five consecutive years may be made by the Home Mission and Church Extension Boards within the bounds of the West Texas Conference.

S. B. JOHNSTON.
D. E. HAWK.
GASTON HARTSFIELD.

EL PASO DISTRICT CONFERENCE.

The twenty-fourth session of the El Paso District Conference convened at Alpine, Texas, Wednesday evening, at 8 o'clock, April 15, 1914. Rev. J. H. Fitzgerald, our presiding elder of Mexican work in Chihuahua District, preached the opening sermon. The message he brought was one that did us all good and we felt that it was good for us to be there.

Thursday morning at 9 o'clock, Rev. J. B. Cochran, our true and tried presiding elder called the conference to order. J. C. Jones of Marfa, Texas, was elected secretary. Dr. Burkley, of Alpine, delivered the address of welcome, and he made us all feel that they were glad to have our conference meet in their city. Rev. J. B. Cochran, presiding elder, responded in well chosen words, assuring the good people of Alpine that we were glad to be there. Alpine is a fine place and the people are most hospitable. Rev. H. M. Smith and his splendid congregation entertained the conference with credit to themselves and honor to the Church. Immediately after the address of welcome and response the presiding elder addressed the conference on the importance of stressing the spiritual side of the conference. His suggestion was heeded, for if the writer ever attended a real spiritual conference it was this one. I have missed but one District Conference since I have been in the ministry, but this is far superior to them all. Alpine will always remember this conference, not only by its fellowship with preachers and laymen of the district, but by the spiritual atmosphere that seemed to permeate every heart. They can testify to the fact that the El Paso District Conference is not only a connecting link of our great system of Church government, but that it is a great spiritual power that is felt wherever it is held.

Another noticeable feature of our conference was the brotherly feeling that exists between the preachers and laymen of the district. Not a discord could be heard. Nothing but the very best feeling among that body could be seen. The preachers did not try to see who could deliver the most beautiful oration, but they all preached those sermons that they felt could but be "the power of God unto salva-

(Continued on page 16).

General Conference

(Continued from Page 3.)

with the design of preaching a sermon; but are used here as the headlight of what I want to say.

To the intelligent consecrated observer it is a well discerned fact that there is a strong tendency to make the preaching of the gospel subordinate to many other parts of Church service. The Sunday School, Epworth League; and some times the prayer meetings are held up as of more importance than the preaching, and last, but not least by far, the choir service with its solo, duet, quartet, and special songs go largely to take up the Sunday morning service. Each is essential in its place. And then when the ritual is observed as it is given in the Discipline, by the time the preacher comes to his text the hands of the clock often point to 11:35. And by the time he gets well started into his theme he looks at his watch, and the congregation consults the clock on the wall and they find it closely approaching the twelve o'clock mark, the preacher again looks at his watch and nervously says, "But I must hasten." Again he says, "This thought should be extended, but I neither have the time nor the disposition to dwell further on it."

O man of God, has Christ through the Holy Ghost called you to preach the gospel, and has he given you a message which you "Neither have the time nor the disposition" to deliver. Are you an appointed watchman on the walls of Zion, and arbitrarily hold back a message which God has commissioned you to deliver? Read his fearful charge to you through the mouth of Ezekiel 33:7-8. Again hear Paul's charge to the Ephesian Elders; "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."

Leave sensational matters for the daily newspapers, and as Paul admonished Timothy, "Preach the word." A young preacher sent out hand bills announcing that the next Sunday morning he would demolish infidelity, and urged a full house to hear him. The hour came, the house was filled. He first showed what doctrine of infidelity was; and by that time the hour was up, and he adjourned on time. His own people went away saying, "He has disappointed us; while the infidels remarked, "The clever young preacher has strengthened our cause." Paul wrote to the Corinthians: "We preach Christ crucified * * Christ the power of God, and the wisdom of God." In his dying hour, being called upon by one of the brethren just starting to his Annual Conference, an old preacher was asked if he had any message to send to his brethren; he replied, "Yes, tell my brethren of the North Texas Conference to preach less of metaphysics, and more of Christ.

It is true that a call to the ministry implies a call to preparation for that work. But that preparation is not to end on leaving the halls of literary attainments; but the greater preparation is to be made in the pastor's visiting his people, and in his study. A sermon largely made on a preacher's knees is usually delivered with Holy unction; and a people that will not give him a patient hearing needs to pray. The congregations who are hungering and thirsting for righteousness will gladly hear his message; for he will hold his bearings and know when to quit.

Have we not heard preachers in their sermons when we have painfully wondered what they were trying to do or tell? I verily believe the Church is swinging back into the old paths; but farther up on the mountain side. God says through the mouth of Isaiah (55:11), "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "I'll make your great commission known, and ye shall prove my gospel true, by all the works which I have done; by all the wonders ye shall do.'

If our preachers would all dwell in the shadows of Gethsemane until they catch the heart-throbs of the Son of God, then their sermons will bear observant fruits. What the trellis is to the vine, so should our literary attainments be, the servants of our prayerful thoughts, that the gospel be not blamed.

If we have lost our Vanderbilt University, I verily believe God has suffered it to be so, because we did not stop the trickling streamlet of strange doctrine before it flooded our halls of learning. But should we yet save it, I believe the bold smiting of the fair cheek of the Church will stand out to the generations to come a monument of God's righteous rebuke for our pandering to that which has proven foreign to any degre of sympathy for the Church. I am sure our great Southern Methodist University in Dallas will forsee the evil and fortify itself. When in close proximity to the British forces, Washington would say, "Put Americans on post tonight."

The General Conference is now close at hand. I sincerely hope that that body will eliminate "I believe in the Holy Catholic Church." And in its stead make the Apostles' Creed to read "I believe in the Church of God." I believe it to be a conservative estimate that nine-tenths of the masses of our Church would be glad to have that change made. The latter is truly Biblical, the former is not. The latter is educative, while the former is misleading as the masses interpret it.

I suppose the Bishops sometimes make mistakes in putting some of our young men in the presiding eldership. But some of our good old men now were appointed to districts when they were comparatively young men, and even then they made good presiding elders. But let's be patient, for I dare believe that by the time they have become men, some of our boy presiding elders will have learned that wisdom will not die with them and be buried with them. Promotion will drive a thoroughly consecrated young man nearer to the cross. Let us watch them.

J. E. VINSON.

Corinth, Miss.

BACK TO THE SIMPLE LIFE.

This scribe has been very much interested in the numerous articles written anent "What the General Conference Should Do," and have been amused at the varying opinions given as to the needs of the Church. In my opinion we need but few, very few, changes. I am reminded of what Rev. W. Wootton wrote at the time the deaconess movement was agitated. He said: "We have too much machinery already." And I for one feel like we were getting to be a vast piece of machinery in the world's progress, so much so that we are forgetting our mission—that of saving souls. I don't wish to accuse my brethren of any thoughtlessness or indifference along this line; but it requires so much of the pastor's time, yes, and the presiding elder's, too, to keep the "machinery" in working order that there is little time left for him to attend to things spiritual. I, with hundreds of others, would be glad to see an awakening along spiritual lines and "get back to the simple life," that of love to God and to our fellowman manifested in our life; yea in our outward walk and conversation in the world. I think Sister Pattillo's advice, if heeded and acted upon, would create a "spirit of progress" in the Master's cause; would result in greater good than the doing away with the time limit. I think this a piece of class legislation. It would result in the benefit of the few college bred, high-toned preachers who would not for one moment consider going on the frontier and working for the Master among people of moderate or poor means. College bred men are not trained for such work, and they look down on the older brethren in the ministry who have borne the burden and heat of the early day when it took "grit and grace" to face the hardships of itinerant life. O, no! When one of our presiding elders need a man for such a work left "to be supplied" he does not often call for college men, but turns to his "faithful local preacher," telling him there is a small appropriation for the work, and right here is a point to which I would like to call the attention of our law making body: enact a law creating a more equal distribution of our missionary appropriations. To illustrate: One of our preachers with a wife and baby was sent to an appointment which paid seven hundred dollars and a parsonage; besides this, the "board" gave him five hundred dollars. Another preacher was moved to a circuit covering a territory of twenty-five or thirty miles square. He had a wife and six children, no parsonage, and one hundred dollars appropriation. Is this fair?

I think paragraph 174, page 91, Discipline 1910, might be changed or stricken out, for it is not often heeded. Our Discipline is getting so large that it is not handy to carry in the pocket, and I think we would do well to get rid of a lot of "dead weight" matter that is heeded very little, if any at all. But this article is too long already, so after all this discussion, to quote Brother John M. Barcus at a meeting in Fort Worth several years ago on "Spiritual Dearth," after considerable discussion, said, "Let us pray." Yes, brethren, let us pray that God's name may be glorified and not some pet measure pushed by the acts of our brethren at Oklahoma City. GEO. SOUTHWELL, L. D.

THE PRESIDING ELDER.

From many quarters comes the complaint that the presiding elder is not accomplishing the good he once did. If this be true, who is to blame for it, the pastor or the presiding elder? The pastor is often spoken of as the servant of the people. Well, in a sense he is. Now I think that in the same sense the presiding elder is the servant of the pastor. The presiding elder usually consults the pastor as to the best date to set the Quarterly Conference and leaves the details to the pastor. The pastor should plan for the Quarterly Conference. Announce three to five preaching services. When practical have the people bring basket dinner. Get the people out and the elder will spread himself and the people will esteem him. When the elder comes to hold the Quarterly Conference don't be afraid to escort him around town and let him meet the people. Arrange for him to address the public school and in other ways make it possible for him to be of real service to the people.

From many places complaint is made that the salary of the presiding elder is out of proportion with the salary of the pastor. Well, there is room for this complaint in some quarters. The preacher and the people know that it is not right for a pastor of experience and large family to only receive from $600 to $800, while the elder with a smaller family gets from $2000 to $3000. Oftentimes the pastor with the small salary is doing just as faithful and good work on the charge as the presiding elder would on the same charge if he were to be sent to it.

I think that the presiding elder should see that the Mission Board supplement the salary of the pastors who are barely getting a living. If he cannot get the Mission Board to come to the relief of such pastors and he is getting a large salary, let him go down in his own pocket and help the needy brother.

If the pastor will try to make it possible for the presiding elder to be of service to the people, and the presiding elder help the worthy pastor who is serving the hard place, I do not think you will hear much more complaint against the office of presiding elder. J. D. MAY.

THE DEAF AMONG US.

How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? And how shall they preach except they be sent?—Rom. 10:14-15.

In expressing my opinions of what the General Conference should do I would ask them firstly to answer Christ's own question as regards the deaf of the South.

I think I have said enough in previous letters to have enlightened our brethren on the subject of our responsibility toward this class of people. That the deaf must answer before the one Great Judge for their sins cannot be doubted in the minds of anyone.

These facts having been affirmed as absolute truths, let us refer to the first question: "How shall they call on Him in whom they have not believed?" The purpose of the Bible is to prove to us that without believing we are hardly likely to call on Him. So there is no way around this point except to go to them and prove God worthy of their faith.

The next question is clear: "How shall they believe in Him of whom they have not heard?" Suppose we write them letters and save trouble? Or shall we go after them as Christ tells us?

The next question: "How shall they hear without a preacher?" No reference to a correspondence course in salvation here. Christ evidently wants them to have a preacher.

Lastly: "How shall they preach except they be sent?" Let's answer this last honestly and squarely. Christ offers no remedy. Only asks the question, and the one available answer. They must be sent. There is no way around this, either Christ said, "They," which means all unbelievers, all nations, regardless of any earthly verdict to the contrary.

We educate candidates in foreign language, and "send them" away into foreign countries to preach. Having learned their language, these preachers find the foreigners as human in thought and actions as in form. The only difference is in their difference of language and education. The deaf who are educated right here in our own country by American teachers can therefore differ only in language from the rest of us.

Do they obey or not? Do they call on Him or not? If you can answer these and feel that you are perfectly satisfied with the present situation, I applaud you, and admit myself beaten and Christ mistaken. But if you cannot give yourself a satisfactory answer, what are we going to do about it?

The good brethren all over the country should take up this question along with the others that come before the General Conference in May and see if something cannot be done to further the missionary work among the deaf. L. BLACKSTOCK.

Reisel, Texas.

SOME KENTUCKY NOTES.

Our Kentucky Methodists are eminently conservative and are not unduly exercising themselves in the demand for change and innovation by the coming General Conference. In fact they seem to be very well satisfied with our present Church polity and are "agin" radical legislation. It were well to let well enough alone and abide by the time-proven methods and economy that have brought success and wonderful growth to Methodism in these United States.

Now and then a discordant note is sounded by some chronic croaker, but some men are born to "kick" and they are "jes' natchally" prone to "knock" and cry for change. Its an illustration of the saying of old that, "Man never is, but is always to be blessed."

The concensus of opinion seems to favor eliminating the phrase Catholic in the Creed and substitute therefor the Church of God or similar words. Legislation is also favored giving approved evangelists recognition, thus doing away with much of the unauthorized and hurtful evangelism of recent years. It is plainly apparent that there is a place in the economy of the Church that can be utilized for the advantage and glory of the Church through a system of evangelism backed and controlled by the proper authorities. Such a system would endorse and send forth only approved evangelists of the right stripe.

The day for irresponsible evangelism is passing. No one should be countenanced or find an open church door unless he can show proper credentials and authorization to engage in such work. Right here in the Kentucky Conference are two of the most successful revivalists in the Methodist Church, South,—Dr. E. G. B. Mann and the Rev. W. A. Swift. They are the editors of the Central Methodist Advocate—one of the best and soundest Methodistically—in the Connection. Dr. Mann is presiding elder of one of the leading districts of the conference, yet finds time to hold more protracted meetings and with greater results than any pastor evangelist I know of. Not limiting his work to his own district and conference, he often helps the brethren elsewhere. He, by the way, again heads the Kentucky Conference delegation to the General Conference.

Brother Swift is also giving the Church eminently successful and beneficial labors as an evangelist. They do good solid, old-time revival work, in which clear-cut conversion is stressed and the seekers' altar is used. Such is the evangelism needed by the Church of today. Any other is superficial and ephemeral in results.

Harking back again to proposed changes and innovations in our Church polity, one brother recently—a traveling itinerant—put in print a scheme that is entitled to the whole cake and bakery besides for good count. He would abolish the Bishops and presiding elders and have instead a "General Superintendent" for each conference and a "Superintendent" for each district—a sort of modified dioceasan supervision. Great scheme! but it won't work in Methodism. Such a departure would speedily mark the decadence of Methodism. Go back and study the history of such movements and their sequel of failure—the Snethen in Maryland and Virginia; O'Kelley, in Tennesse, and Scott, in New England, and learn that a non-Episcopal Methodism can not succeed in this country.

Kentucky seems on the verge of State-wide Prohibition. A measure to submit a Prohibition amendment passed the Lower House of the recent Legislature by a vote of three to one, yet failed to be brought to a direct vote in the Senate by the blocking tactics of the Antis, who succeeded in keeping it in committee.

There were four handicaps to its passage at that session that will probably not be encountered next time. The temperance forces, however, succeeded in passing two good measures to strengthen the present local option law—one to change the requirement

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of twenty-five per cent of the vote in each precinct so as to only require it from the entire county. Under this change all but four or five counties in the State can be put under the local option law and made saloonless. The other measure gives the right of search and seizure, thus stopping much of the "bootlegging" and unlawful shipping in of liquors. The liquor forces are now, as elsewhere, under similar conditions, spouting "high license and rigid control." Local option is their shibboleth just now. Anything to stave off the inevitable, for their change of front is plain proof that they read the handwriting on the wall.

When the final fight comes off it will be war to the knife, but the Pros are confident of success.

E. B. LANCASTER.

Cynthiana, Ky.

JUST ONE THING AFTER AN OTHER.

By Gulliver.

Some one has said, concerning King David's remark, "In my haste I said all men are liars," that that many-sided ancient might have taken his time for it and reached the same and a very proper conclusion. This thing comes into my mind when I think of the very many who have promised me to write about the Summer School of Theology. If they had carried out their promises, the Texas Christian Advocate would have needed another fold or two to furnish the necessary space. But as they didn't do it, and as somebody ought to do it, I have determined at this time and in this installment of "Just One Thing After Another," to add a few "feeble remarks" to what I have said heretofore concerning that institution, which is, as I see it, indispensable to the preacher who aspires to be abreast of the times.

This age is an age of specialties. Those matters which used to be all bound up together are now being separated and treated by experts. It is the university extension idea. Hence special schools, correspondence courses and local and traveling demonstrators are coming into vogue as never before. I will not risk anything among intelligent men when I say that theology is uppermost in the minds of men today. This proposition is not negatived by the many false theological conceptions held and disseminated. These very counterfeits are evidence that in the general mind there is a sane and safe system of theological truth possible. We read a good deal about the going to pieces of the old creeds. Much of this is pure rot. So far as Methodism is concerned, her doctrines might be restated, in modern phraseology, and she be the better by it; but in all essentials Methodism stands theologically where she always stood, and where she must always stand if she reflect the teachings of Christ and his apostles.

And this is nowhere more apparent than in the lecture we hear at the Summer School of Theology. These old truths are restated in the most vigorous language and set forth in a most convincing and pursuasive way. I have attended some seven or eight sessions of this school and during that time I have heard some of the soundest thinkers on the American Continent discourse concerning the great fundamentals of Christianity and of the "Gospel according to Methodism," and I unhesitatingly declare that in them all there was a maximum of wheat and a minimum of chaff. Fact is, as I saw it, there was no chaff worth speaking of; but on the other hand, the doctrines of orthodox Christianity were buttressed and established as stoutly as logic philosophy and an intelligent exposition of the Scriptures could make them. The committee having charge of the program down there have made the fewest possible mistakes in the selection of their men. From the very first they have sought to give us the advantage of the very best talent, and this, too, when it cost them more than simply their time and labor.

Another strong argument for the school, and for all that it means, is the almost if not entire endorsement of those who have attended. I know of but one or two exceptions.

But some of our preachers have never attended. From one cause or another they have stayed away. A goodly number I know of have not attended because they didn't have the price. It is in the interest of those brethren that I wish to speak now. I am fully persuaded that there is not a presiding elder in Texas who could not prevail upon the people of any pastoral charge to furnish the funds for their pastor's attendance upon this great institution. One presiding elder—Rev. J. W. Mills—brought eleven of his preachers last year, who could not have otherwise attended but for his help—as I understand it. What he did others can do. Brethren, will you not try this? Give your people a chance at it. It will not cost at the outside more than $40; and cannot you raise this much to help these brethren to help themselves? Yea, and to help their people, too. For no man returns from a session of that school who isn't better equipped to serve his congregation in the Church and out of it. To hear those lectures down there will not only put thoughts into his head and zeal into his heart, but, in the language of Burns, they will put "life and mettle into his heels."

I know this is true in my case, and in the case of every one with whom I have spoken about the matter. One only needs to go down there to be convinced that no similar period of time could be so profitably spent as those ten days given to the Summer School of Theology.

Preachers of Texas, meet me at that corner on the 14th day of June, 1914, and we'll have a time.

As is always the case before a session of the General Conference, many brethren are suggesting many things. Some of these suggestions are wise and some are otherwise.

For several reasons I have refrained from giving our delegates the benefit of my counsel. The chief reason for this reticence is, that having been a member of that body two or three times, I know the route the great bulk of outside suggestions take. They go to the committee all right, but when that egregious broup of sifters bring back their report, ninety-nine times out of a hundred, the word is "non-concurrence."

This failure to be heard, however, ought not to discourage anybody. If a man has an idea that is really worth anything and will keep on bringing it to the front, he will get a hearing after a while. Some of the most important bills passed by the several congresses and parliaments of the world have a long and arduous time in getting themselves recognized and enacted. The trouble with most of us who suggest is that the reforms we stand for are local rather than general; and could be secured in subordinate conferences and on individual pastoral charges where the need was manifest. The General Conference can deal only with general matters. As I see it, we need but very little legislation. Our chief need is more religion to carry out the laws there ought to be a minimum of these already on the statute book. And laws, too. To classify sins is to enter upon the work of an endless catalog. Let us strike at the root of the matter. In this, as in everything else, the language of the Lord holds good: "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." I may be allowed to say, however, that I believe the following might be authorized by our approaching General Conference:

First. Let the time limit be modified, so that in certain places where need is, by the consent of the College of Bishops at their annual meeting, the pastors may remain longer than four years.

Second. Elect about two Bishops, one for Mexico and Cuba and another for South America.

Third. Organize a tract society, or provide some means by which literature setting forth our doctrines and practices may be gratuitously distributed among our people. This is a crying need; and everybody else but us seem to be doing this. Especially such heretics as Christian Scientists, Spiritualists, Millenial Dawnists, Mormons and such like sowing the whole country down with their literature. To meet and combat this, we have absolutely nothing except costly stuff and therefore not available. I hope the General Conference will see to this.

Fourth. Let everybody keep cool about the Vanderbilt University question, but give a redhot endorsement to the Southern Methodist University at Dallas. I have read Dr. Tillet's letter. This is one good man. But he and some others are, and have been for quite a while, in that condition denominated by my good old Irish father, as "between the devil and the deep sea." I think more of Dr. Tillett than I do of Mr. Carnegie, and I love O. E. Brown better than I do either Huerta or Villa.

"Every real and searching effort at self-improvement is of itself a lesson of deep humility. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements or without desiring to be set upon the Rock that is higher than ourselves."—Gladstone.

"Doing nothing for others is the undoing of oneself."

VALUE OF SECRET PRAYER.

Jesus prayed in secret. "And when he had sent the multitude away, he went up into a mountain apart to pray; and when the evening was come, he was there alone." Matt. 14: 23. "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed." Luke 22:41.

Jesus talking on the subject of prayer said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6. If you wanted to talk to a friend at a long distance you might have to pay a 'phone fee. It does not cost you one cent to talk to the Lord. Again, if you wanted to 'phone to a friend, very likely, you would be considerably limited in regard to place and time. The towns and country are full of places from which you might talk to God, and the eternal now is the time to talk to the Lord. Do I hear somebody who claims to be a Christian say, "Oh! I love my Heavenly Father, but it is just such a cross for me to pray, I hardly ever talk to the Lord." Neighbor, if you had tenderly loved, and greatly cared for, we will say a daughter, from infancy to womanhood, and after that, she would scarcely notice you at all, and you should chance to overhear her remark, "Oh! I love my father but it is just such a cross for me to talk to him. I hardly ever speak to him." Honest now, how would you like that?

Think of that Christian father who goes out to the quiet grove every day to talk to God in secret. Yes, and that Christian mother who daily shuts the door of her praying room and pours her heart out to the Lord in secret prayer. I have no doubt there are numbers of just such noble people in this old world today. What do they show by such a beautiful religious habit? I will tell you. They show that they possess an active, instead of a mere passive faith in God; and that they are alive, not dead, spiritually. Do you know that a true Christian engaged in sincere secret prayer is a mighty hard proposition for the devil? Well, it's so. And when a true child of the great Heavenly Father gets down to sincere secret prayer to the Lord just right, the devil is very apt to get a hike on himself, too.

"The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." Prov. 15:8. Just think of that! "But the prayer of the upright is his delight." "His delight." Isn't that wonderful, to think that the true child of God has it in his power to delight the Great Ruler of the universe? Oh! what an incentive to prayer just in that thought! There is bound to be good in store for the soul that delights the Almighty.

But says one, it says in that particular verse "The sacrifice of the wicked is an abomination to the Lord." I am wicked so that counts me out. Well, quit being wicked then, and come to the Lord with a true penitent heart. I refer you to the Pharisee and Publican. Luke 18: 14, and the thief on the cross, Luke 23:42-43.

Where is the man with any conscience at all left, who, while in a great extremity, for instance, if he were deathly sick, or saw a cyclone coming his way, who would not prefer the company of God's true children who prayed often to the Lord in secret, to the company of wicked millionaires, or ungodly statesmen? Oh! that everybody would come to the Lord and get the habit of sincere secret prayer to God. No remorse could follow in the wake of a habit so noble in man, lovely in the sight of holy angels, delightful to the Lord.

EDGAR FREEMAN.

Decatur, Tex., R. 7.

HE SHALL BAPTIZE YOU WITH THE HOLY GHOST AND WITH FIRE.

As to water baptism, we are generally agreed that it is an initiatory rite, used at the reception of a member into the visible Church. Also, I am persuaded that we will all agree, that Holy Ghost baptism is regeneration; hence, the initiation of a soul into the invisible Church or Kingdom of God. The baptism of fire is not so clear.

Many words in the Bible are wrested from their literal meaning, and used in a symbolic sense. Fire is one of these words. Take this from Mal. 3:2: "For he is like a refiner's fire, and like fuller's soap." Fire here is unquestionably a purifying agent. Peter speaks of gold tried in the fire. 1 Pet. 1:7. Again let us turn to Mal. 4:1: "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts." Whatever else this verse may teach, it is certain that fire is the agent that destroys the corrupt and useless.

The burning of the tares, in Mat. 13:30, shows that fire is figurative of some purifying agency. Also Luke 3:17. All the Jewish sacrificial services were emblematic of some spiritual experience. Ps. 51:17: "The sacrifices of God are a broken spirit." Once more: "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Pet. 2:5. From these quotations it is clear, that all the ritualistic sacrifices offered by the Jews, had a spiritual meaning; but these offerings were made by fire. The offering was always something of value to the worshiper; it was to him a sacrifices to give it up. The spiritual sacrifices we make are our carnal pleasures, offered upon the altar of repentance. Thus the putting away of our carnal desires by repentance corresponds to the burning of the gift upon the altar. Therefore fire symbolizes repentance. Used in this sense, the words of John the Baptist become plain, and may be read thus: I indeed baptize you with water into the visible Church; but he that cometh after me shall baptize you by repentance and regeneration into the invisible Church or Kingdom of God.

H. B. SMITH, L. E.

Stephenville, Tex.

THE SIN OF THE SOUTH.

Premature Marriages, or Parents Indulging Their Children.

By Clint C. Reynolds, Pittsburg, Tex.

Old people tell us of days back when Mary Ann and Susan used to let Tom and George amuse themselves while these dears of the tender sex assisted their mother with the noon meal, cooking and dishwashing, and then in the afternoon mother and father joined the young folks in the "parlor" and all enjoyed themselves, this on Sundays, of course, when George and Tom walked home with Susan and Mary Ann from the village Church services. If it was a picnic outing to be taken, Mary Ann and Susan cooked most of the nicknacks, and when the picnic dinner was over helped mother wash the dishes that evening at home before entertaining George and Tom.

George and Tom had also made themselves useful to their father before getting off on the outing or leaving home Sundays. They fed the stock and milked, and placed the "work" horses into the pasture, and drew water for the poultry and slop for the pigs and carried in the wood for mother and sisters to cook with. But the more devoted and sainted mothers usually managed to have enough light bread and tea cakes cooked on Saturdays, to avoid having to do very much cooking on Sundays, leaving room for all the more actual rest on the Sabbath. Contrasting all the above, let us come down to modern days.

Father storms out at 7 o'clock in the morning to arouse George and Tom for breakfast, after he has done all of the necessary morning chores, and mother is worrying because the boys are keeping her waiting and letting the biscuits ruin, and all is confusion and irritability, for sister has also just gotten awake and is spending too much time, entirely, before the mirror, with her hair, before going to breakfast and helping mother.

Bye and bye George and Tom get to the table and eat breakfast, and all the while are begging "pa" for a pony each to drive to their buggies, to take Mary Ann and Susan driving. The ponies have plowed all of the six past days, and the father, realizing that all other fathers give over to their boys in such matters nowadays, let's the boys drive the ponies. The boys drive up to their girls' home, the girls sail out, all togged up in modern attire, jump into the buggy and the whip falls heavily and sharply across the backs of the poor, sore and tired-out ponies, and the youngsters dash away, to whip and giggle, and ride until dinner time, return to the home of the girls, eat dinner, while the ponies stand tied, and often not getting even a drink of water at noon; and soon the girls say: "Let's go again," and ma resumes her kitchen drudgery and "pa" returns to the lot to drudge around in his old days performing the chores of noontime, while Mary Ann and Tom and Susan and George proceed to run the ponies to death, and giggle and smoke cigarettes and chew gum, and ride, ride, ride!

If Mary Ann will let Tom kiss and caress her on short acquaintance, Tom continues to take her out on the sensuous, silly, sinful escapades on the holy Sabbath; but if Mary Ann asserts her chastity and modestly and firmly refuses to let Tom have such liberties, then Tom looks up some giggle box who is silly enough to flirt, and then on he goes with pony killing, cigarette smoking and riding, riding, riding!

Mary Ann becomes an old maid, get's grouchy and blames her ill fate upon wrong parental teachings.

Susan flirts, gets married to George before he is eighteen years old, and without a dime, characterless, and without any special aim in life; a real drone in society. Susan has to pick cotton for Uncle Jerry every fall to buy her clothes to go decently clad, not to mention denying herself the "hat" luxuries. George runs about after the baseball team, attends all the picnics and fairs, and let's Susan cut the stovewood, and to make the living, too, often.

The man whose wife has to wait on him like he was an infant was a boy whose mother idolized and served wholly and completely. Such boys never amount to anything. They are soulless.

And a girl who finds herself a worthless man's wife was a headstrong, giddy, undutiful girl, despising parental love and counsel, and yet being all the while humored to every whim by her doting parents!

When shall parents cease spoiling children by indulging them?

Much of this evil results from immature marriages—young boys and girls taking unto themselves family responsibilities when they are not yet themselves mature in judgment and understanding; not grown. And much of this evil could be prevented by legislation on the matter of fixed awful social curse of our age! premature marriage! It is the most needed reform possible to contemplate aside from white slavery!

And its evil effects are even more extensive and widespread than white slavery, and, while the evil is perhaps not as intensely evil as bawdyism, it is nevertheless the grosser evil!

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Hood's Sarsaparilla removes and cures all the painful and disfiguring troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's. (Adv.)

Suspicion is strong on the side of weakness and fear is great on the side of guilt; therefore we should suspect suspicion, since weakness is its strength; and we should fear fearfulness since guilt is generally its greatness.

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Mena, Ark—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments, for nearly two years, before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard, tonic medicine, for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait?

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G. C. RANKIN, D.D. .....Editor

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Our District Conferences

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

Brenham, at Wharton	April 28
Brownwood, at Brownwood	April 28
Vernon, at Quanah	April 28
Waxahachie, at Maypearl	April 29
Lampasas, at Mullen	April 30
Stamford, at Seymour	May 1
Plainview, at Hale Center	May 28
Dublin, at Gustine	May 28
Cisco, at Ranger	May 28
Sweetwater, at Snyder	May 29
Weatherford, at Graford	June 2
Big Spring Post City	June 2
Tyler, at Tyler	June 3
Albuquerque, at Carrizozo	June 4
San Angelo, at Cristoval	June 4
Pittsburg, at Winfield	June 9
Fort Worth, at Central Church	June 4
Marlin, at Normangee	June 30
Jacksonville, at Malakoff	July 1
Navasota, at Huntsville	July 2-5
Hillsboro, at Mertens	Aug. 26
Gatesville, at Killeen	Aug. 28

Montague County has been blessed with great revival work recently at two points. In Nocona, all the Church people united with Rev. Lockett Adair and from the local paper reports the religious work spread all through the vicinity and the whole community was greatly stirred. It is said that no such revival has ever been known in that section. At Spanish Fort, not far away, Rev. T. W. Preston of Valley View, aided the pastor in a wonderfully successful meeting in which more than fifty were converted and added to the Church.

The Coale and Huston revival at Huntsville, not long since was in many respects the most noted religious movement for many years in that town. It is reported that there were more than 500 conversions in Huntsville proper, and something like 250 in the State prison at that point. Some thirty or more consecrated themselves to special Church work—to the ministry and missionary work. Such was the interest in the day services that the business houses closed each day for the services and the people gave themselves over to worship and soul saving. The great tent, seating about 2000, was always full and usually crowded. Between 400 and 500 gave their names for membership in the several Churches. The pastors all united in the work and harmony and brotherly co-operation prevailed. Huntsville is blessed with consecrated and able preachers and they work hand in hand for Christ. Rev. R. W. Adams, our pastor, is doing fine work at Huntsville and he was a power in the meeting.

Look at the label on your paper. It shows to what date your subscription is paid.

SEVERAL DAYS IN NASHVILLE

In company with Bishop Key I left Dallas April 20 for Nashville, Tennessee, to attend the annual meeting of the Board of Missions. We woke the next morning in Arkansas and soon found ourselves at Little Rock. The most of the trip through that State was in daylight. We had a good opportunity to see the country, as the Iron Mountain road runs through a fine section of Arkansas. The season is somewhat retarded because of late cold snaps, but the farmers were busy getting their land in condition for planting, and from the outlook, a good farming year is in prospect. The seasons have been fine so far. The fields and the woods were taking on a spring-like hue. The black haw trees and the dogwoods were in full bloom and they gave to the scene a cheerful aspect. I found the Bishop a delightful traveling companion. He is as alert as a young man and a close observer. As a conversationalist he is hard to excel and his fund of information of men and events is rich and complete. He slept both nights on the train without a break and was up early and ready for breakfast. We reached Memphis at four in the afternoon and waited over until eight that night. This gave us an opportunity to drift about the city and see the sights. The Bishop is familiar with every part of the community. Toward night Bishop Mouzon came in and a little later Bishop Waterhouse joined us. It was an all night's run to Nashville and by seven we were at the Tulane Hotel. Found all the Bishops there except Bishop Lambuth. He was in London on his way back from his African trip, but did not have time to make Nashville. He will be at Oklahoma City at the opening of the General Conference.

The Board met in McKendree Church, some sixty in number. But very few of the members were absent. Bishop Wilson was there from the first and he is looking better than when at the Board meetings in May. He presided at the sessions, except when he called one of his colleagues occasionally to the chair. His mind is as clear as ever and his interest in the Church acute. Bishop Hoss is looking well. His complexion is ruddy and his eye bright. He looks to be in good health. He spoke often before the Board and also presided with his old-time vigor. Bishop Morrison looked rather feeble, though his health is reasonably good. He has had some illness during the year. The other Bishops look hale and hearty.

The business of the Board was to review the work of the past year and outline plans for the one before us; also to get the business of the Board ready for the General Conference. A number of the missionaries were present and spoke to the Board concerning their work. Miss Lochie Rankin was accorded something of an ovation. She has grown old in the work and shows signs of hard service during the long years of her stay in China. Bishop Murrah presented the cause of missions in the Orient. He has spent some time in China, Japan and Korea, and his grasp of the situation is broad and clear. He brought to us cheering reports of the work in those countries. Misses Gibson and Pennett spoke of the work in Brazil, they having spent several months there the past year. Also Dr. Ed. Cook, who was with them inspecting the field. Bishop Candler spoke of Cuba. He has had charge of that mission since its organization and it is one of our best organized mission fields. Bishop Morrison presented Mexico, though he had only been able to visit the borders of that field on account of the troubles in the Republic. Different sections of the home field were represented by the several Bishops in charge of them. Bishop Waterhouse has spent a quadrennium on the Pacific slope and is very familiar with that work. Dr. W. W. Pinson, our Secretary of Foreign Missions, had things well in hand and his reports were comprehensive and accurate. He has put his reports into book form and has them ready for distribution. Dr. Jno. M. Moore, our Secretary of Home Department, has been one of the busiest men in the Church with his limitless sphere of operation and no man in the Connection has a broader view of the needs of this department. He has studied the questions involved very closely and is wonderfully well informed. Dr. Ed. Cook is the one man who has all the information touching the operations of the Church in the mission fields at his finger's end. He is indispensable as a member of the Board.

The women members were all present and took large interest in the proceedings. They are experts in their line of work and no item of interest escapes them. They took a conspicuous part in all the discussions and among them are some wonderful women. They would grace any deliberative body. The fact that they are women does not embarrass them in the least. They speak right out in meetings and usually they are a unit when it comes to voting. Once in a while they divide, but not often. Miss Bennett is their acknowledged leader and they look to her for guidance; but once in a while they take different sides in the discussion. Miss Gibson does not speak often, but when she does it is with clearness and deliberation. Miss Head is alert, has a most pleasing manner and speaks with animation. Mrs. Luke Johnson is never at a loss for a word when on the floor. Mrs. Marshall talks like a trained logician. Miss Davies is impressive and speaks with force. But Miss Mary Moore is the most captivating speaker among them. She has a most pleasing personality, a charming voice and a wonderful command of good and expressive English.

There is still an air of exclusiveness in these good ladies. They have not yet gotten accustomed to mingling with the sterner sex in a deliberative body. They are somewhat restrained and rather on the lookout for any effort to take advantage of them. But, in the main, the meetings are harmonious and often somewhat humorous and sparkling. That these good women want just a little more latitude in the Board is quite apparent, but they maintain a beautiful Christian spirit and a wonderful familiarity with the details of mission work. By and by they will become more thoroughly adjusted to their new alignments.

The liveliest discussion came up over the effort to memorialize the General Conference to abolish the Missionary Voice and the two editorial secretaries. It came as a recommendation from Dr. Pinson and his co-workers. It was on this point that the women divided. The speaking and the voting were rather promiscuous. It developed that the Voice is not self-sustaining even with its circulation, of 45,000. It is an expense to the Board. But the memorial lost. However, an amendment to it was adopted asking for the abolishment of one of the editorial secretaries, and this was accepted as a compromise.

The Board was in constant session from Wednesday morning until late Saturday afternoon. It was shown that the collections for the year fell off slightly, and instead of diminishing our debt, we had to increase it slightly. If our preachers would collect and report their missionary money in the first part of the year it would be a great saving to the Board. Because this is not done, we have spent several thousand dollars in interest in order to support the workers in the field. This ought not to be, but it is a necessity under the circumstances. In order to put the Board in a position to make sure of strengthening our work and at the same time make some payment on our debt, it was necessary to increase both the assessments for Foreign and Home Missions. But why not? The Church is growing in numbers and wealth all the time and it ought to grow in its liberality and contributions. If the great body of the Church could hear the urgent calls for workers in the several fields where the doors to us stand wide open, our people would most assuredly be moved to larger things in this great cause.

Our income from all sources during the year 1913, not including the work of the women, is $749,055.52. Add to this the income from all sources by the women, and you have a grand total for the year of $1,299,613.57. I have not at hand the accurate figures from the Church Extension Department, which properly speaking is missionary work; but it is something over $200,000, making a grand total of more than $1,499,000. Now if we had time to collate the facts and figures comprising the work for Home Missions in the several Annual Conferences, we would run these figures to a still greater proportion. It can be readily seen that our work is making progress and that our people are growing in the grace of liberality. We have actually gone beyond last year in our collections, though we did fall behind last year in collecting the per cent of the assessments.

I kept my eyes and ears open while mingling with the members of the Board and the Connectional people about Nashville. While there was significant silence, for the most part, nevertheless there was deep interest in the approaching General Conference. The Vanderbilt question is to the front. It was very apparent from what I could gather that a majority of the Bishops sympathize with the idea that we have about lost everything in that decision, though they were very discreet and had but little to say, even in private about it. Some of them, however, feel that we still have something left and ought to go slow in relinquishing it. The Connectional men living in the city are in a considerable majority in their sympathy with the latter view. A number of the Board of Missions, most of whom are members of the General Conference, spoke the same way, but did it dispassionately. I talked to one of our ablest attorneys in the case, and he seemed to think that we had a great deal in our favor in that decision. At all events there was more moderation than I expected to find under the circumstances. By the time the General Conference meets, I trust that we will all be in a frame of mind to think and act soberly, wisely and in the best interest of the Church. There is much at stake and to proceed precipitately either way would be unfortunate. So far as I am concerned as a member of that body I want to hear the matter discussed by our ministerial leaders and by our great laymen before I make up my mind as to my final attitude on the question. As a juror representing the Church I want to approach the question and vote on it impartially and judiciously. If we all approach the issue in this way, the outcome will be the best for the Church in the long run.

G. C. R.

THE BROWN-CURRY MEETING.

These two noted evangelists, the one a preacher evangelist and the other a singing evangelist, are now holding a series of meetings in First Church, this city. They began last Sunday morning, and are holding two services a day, one at noon and the other in the evening. The Sunday services started out with great congregations and, barring the rain Monday, the services are well attended day and night since then. Mr. Brown is an earnest, Scriptural preacher. He is deeply spiritual and evangelical. He has the old-time religion and preaches a wholesome doctrine. He builds up and strengthens Christian character and deepens the religious experience of those who hear him: and he appeals to the impenitent in a straightforward way and in a radical way. Therefore, there is nothing specious or superficial in his work. He digs his foundation deep and builds out of tempered mortar. The meeting is gaining headway, and every token promises large things. These two eminent men have a wide reputation as soul-savers and soul-builders: and here they have the co-operation of the ministers and workers of our other congregations, and it seems the set time to favor Zion.

THE WAR SEEMS TO BE AVERTED

For several days the whole country has been in a turmoil over the prospects for war with the Provisional Government of Mexico. War ships and bodies of troops have been hurrying to the scene of disturbance. Our navy had to storm the port of Vera Cruz with a loss of several of our men and a large number of the Mexican Federals, and since then we have been holding the port without further aggression. The whole movement was to bring Huerta to terms and make him respect our Government. This action aroused portions of Mexico and war looked probable. But the Brazilian, the Argentine and Chilean Republics have come forward and offered their good services to adjust the troubles and President Wilson has accepted their proffer and so has Provisional President Huerta and negotiations are now in progress to end the conflict. D. Da Gama, of Brazil, R. S. Naon, of Argentina and Edurado Suarez Mujica, of Chile, are three embassadors entrusted with these negotiations. Let us hope for a speedy settlement of this international trouble; and let us cease not to thank God for the outlook of peace. Neither the President nor the Christian people of this nation want war with Mexico if it can be possibly averted. Therefore, may the Prince of Peace inspire the hearts of both governments in these transactions.

Rev. L. G. White, one of our pastors at Fort Worth, is a most patriotic man as well as aggressive and enterprising preacher. He has resigned his charge as pastor and become captain of a company of volunteers for service to go to Mexico if needed in this emergency. He has always worked with great success in the Boys' Scout movement and doubtless he is popular and influential with hundreds of these soldier boys. He can look after them religiously as well as in a military way.

DEATH OF DR. W. H. HANCOCK.

This venerable and estimable Christian gentleman died at his home in Paris, Texas, April 23. He was born in Lebanon, Tenn., January 31, 1837, and was educated in the Lebanon University. He took his medical course in Nashville. After a short stay in Mississippi in the practice of his profession he moved to Texas in 1864, and there spent the remainder of his life. He was a brave Confederate soldier, and was severely wounded in the battle of Shiloh, and bore the effect of it to the day of his death. He was an ardent member of the Church, a devoted friend of the preachers, and he stood foursquare on all moral issues. You always knew where to find him when a question of right was before the public. He loved the Advocate and made it a part of his household for years and years. He and this writer were inseparable friends, and we mourn his departure as a personal loss. He leaves a wife and three children and a large circle of friends bereaved at his death: but his going was triumphant. His life was that of a good man and his death was that of the righteous.

PERSONALS

Rev. Ernest G. Cook, of Rockdale, is doing a splendid work and preaching inspiring sermons to his people. Formerly he did excellent work at McKee Street, Houston.

Rev. J. O. Coppage, of Washington Avenue Church, Houston, is having a good revival, aided by Rev. R. S. Marshall. It has been in progress two weeks or more.

President Evans, of the San Marcos Normal, was a pleasant visitor to this office this week. He is a most excellent gentleman, well qualified for his work and rendering the public fine service. He is also a devout member of our Church.

Our old friend, Charley Dial, of Greenville, has been appointed postmaster of that town, and we congratulate him and the people on the appointment. We do not know of a more appropriate thing to do than to make Charley Dial postmaster of Greenville.

Mrs. Alice Anderson, of Leoti, Kans., announces the marriage of her daughter, Miss Bessie, to Rev. M. C. Dixon, the event to take place June 3, 1914. Rev. Ashley Chappell will perform the ceremony. Brother Dixon is well known in North Texas, as he was at one time a member of this conference.

Rev. S. E. Wasson, of Rome, Ga., but formerly of the Northwest Texas Conference, has recently closed a great revival service in his church. Nearly one hundred have applied for membership in the Church, and a great many were renewed and reclaimed. His brethren out this way will be glad to hear from him in his new field of labor.

The Houston Post observes that out of the eleven Methodist ministers in that city, six of them are students of Southwestern University. This is not surprising, for Southwestern has devoted forty years in helping to prepare our young men for the ministry. They are scattered thickly throughout all our conferences.

Rev. Comer Woodward has accepted a leading place in the faculty of Wesley Woman's College, and as soon as practicable he will leave the pastorate and take his place in this important institution. Brother Woodward is one of our most accomplished men and has had large experience in school work. His loss to the pastorate will be felt, but he will do a great work in this school.

Rev. J. O. Leath, a first honor graduate of Southwestern University, who also holds the record of the highest grade made in that institution, is a member of the Central Texas Conference. For two years he was Principal of Meridian College, where he did most excellent work. He is now in the University of Chicago, where he has recently been re-appointed for the second year to a Fellowship in that institution, which carries a stipend of $420, this being the maximum Fellowship in the Divinity School. Some time ago he was given the degree of Master of Arts and is now working toward Doctor's Degree.

WHEN RUN DOWN

Hood's Sarsaparilla, the Reliable Tonic Medicine, Builds Up.

The reason why you feel so tired all the time at this season is that your blood is impure and impoverished. It lacks vitality. It is not the rich red blood that gives life to the whole body, perfects digestion and enables all the organs to perform their functions as they should.

From any druggist get Hood's Sarsaparilla. It will make you feel better, look better, eat and sleep better. It is the old reliable tried and true all-the-year-round blood purifier and enricher, tonic and appetizer. It revitalizes the blood, and is especially useful in building up the debilitated and run-down.

Hood's Sarsaparilla is helping thousands at this time of year. Let it help you. Get a bottle today and begin taking it at once. Be sure to get Hood's. Nothing else acts like it.

WHAT THE GENERAL CONFERENCE SHOULD DO.

I think the General Conference should give the women of the Church the rights of full membership. They take the same vows that the men take; they are declared members in the same words that the men are; they are required to observe the same rules that the men are; then why deprive them of any of the rights and privileges that the men enjoy? Have they not been as true as the men; have they not proven themselves as intelligent and efficient as the men?

The exhibit they make in their mission work, both Home and Foreign, the local work they do in taking care of our parsonages, their work as missionaries, deaconesses and teachers; in fact, their work in every department of the Church is positive proof to my mind that they are worthy and well qualified.

If you judge them by their fruits, by their devotion, by their loyalty, by their love of Christ, proven in so many ways, how can we refuse them the full rights and privileges of full membership? Would it be improper for a woman to be a steward? What is there about the work of a steward that would be unbecoming in a woman? Would she not be liberal in making assessments for the pastors' support? I think she would. Would she make a good collector? Most assuredly she would. I have known more than one instance where a board of men had failed and given up when a woman, or committee of women, have gone out and raised the balance due. Then she collects money for almost every other good purpose. Why not collect for the pastor as a regular steward and officer in the Church?

It is entirely too late in the day of progress to try to apply the Scriptures intended for a particular age and condition to condition now.

Let the women learn in silence from their husbands at home? Why, nearly all that some of our men know about Church work they have learned from their wives at home. Women have proven themselves good Sunday School superintendents. They superintend nearly all of the primary departments of the Sunday School. If she does the work, why deny her the privilege of speaking and voting in the Quarterly Conference that has supervision of the Sunday School? I think she would know how to conduct herself there. I am persuaded that sex does not amount to much in Church work. Some men are more efficient than some women and some women more efficient than some men. Why not select the best to bear office in the Church? I am for the survival of the fittest. Women will have the full rights of membership some time and I trust the next General Conference will give them to them.

Missionary Bishops.

I think the General Conference should make provision for missionary Bishops. That these should be required to reside on the mission field from four to six years, and be subject to reappointment. I can't see how it is possible for us to succeed as we should in our foreign work without them. Give us at least two men now, men of big soul, of world-wide vision, well poised, with business ability, not afraid to work and not too old.

W. H. MATTHEWS.

Cleburne, Texas.

If we had always lived as virtuous, intelligent and aggressive as we should, we would, doubtless, have minds like mirrors, so clear that they would reveal all objects as they are yet so disposed to relinquish all that they would be free to reveal the next lot just the same.

How *They* Succeed

Rev. A. W. Wilson's Method.

In the first place, I believe it is very necessary that my people should take the Advocate. They need it. It is my duty as pastor to help them in every way that I can. The Advocate helps to make them better Christians and better Methodists. Well, I pray over all matters of so much importance. Then as I do my part I expect an answer to prayer. I frequently take sample copies of the Advocate into the pulpit and call attention to it. Ask the people to become subscribers at the close of the service. This they often do.

I bring the matter up in Church Conference and may call on some one present to make a short talk for the Advocate in addition to what I have said. Then I take a list of the names of those who are not subscribers and in my pastoral work approach them on the subject. Sometimes I can get liberal members of the congregation to subscribe for the paper for those who are too poor to take it. I go out with the intention of getting the Advocate into every Methodist home and continue to work to this end. I always have some good arguments ready at hand to convince my people that they should be readers of the Texas Christian Advocate.

A. W. WILSON.

Rev. S. S. McKenney's Method.

As personal work rather than public appeal seems to be the best method of winning souls, so I have found it the most successful means of taking subscriptions to the Advocate. As the subscriber is to be a person the appeal should be personal. This gives an opportunity to answer objections and overcome obstacles that would never come out in a public appeal. I am in favor of both methods, and of any other legitimate means, but I have done my best work by a heart to heart talk with those whose interest I would enlist. To personally interest another you must be personally interested in them.

S. S. McKENNEY.

Rev. R. M. Stewart's Method.

My method in getting subscribers to Advocate is simply this: I canvass from house to house and try to show them the value of the paper and that it reaches them every week and keeps them posted in regard to the workings of the Church and that it is their duty as Church members to read their Church paper.

R. M. STEWART.

Rev. Theophilus Lee's Method.

I preached a sermon on the importance of good literature and stressed the Church papers as a part of good literature, laying special stress on the Texas Christian Advocate. I also called attention to the importance of taking Texas Christian Advocate a half dozen times, more or less, from the pulpit, when I made my regular morning announcements—not giving more than a minute to the Advocate at any one time. I followed this up with a personal canvass for subscriptions for about ten days or two weeks and secured forty new subscribers.

THEOPHILUS LEE.

Rev. J. M. Bond's Method.

I believe my most successful method is to stand before the congregation with a copy of the Advocate in my hand, holding it up where it can be seen by everyone. Standing thus, I turn through the pages, expatiating upon the merits of the publication as I go. Then I remind the people that this is their Church paper; that I know some of them who take two or three weekly stock and farm papers who are not taking the Advocate; that many subscribe to a daily paper, but don't take the Advocate, etc. Then I ask for subscriptions like I would take a public collection, and there are nearly always responses. I took seven subscriptions after I had preached one night last year. Of course in individual soliciting I use no regular method—it depends on the member I want to get as a subscriber.

J. M. BOND, JR.

Rev. B. J. Osborn's Method.

In getting subscribers to the Texas Christian Advocate, I can't say that I have any special method. First of all, I appreciate the Advocate's worth. The more my people read the Advocate the easier it is for me to serve them. I find that those who read it are the ones most loyal to every interest of the Church and in sympathy with my efforts to promote the various interests. Therefore I regard the Advocate's interest the Church's interest and my personal interest. I do not look upon the time I spend in looking after the Advocate in my charge as an intrusion on my time. Feeling an intense interest in it. I study how I may advance its cause. I do not make any special campaigns and then quit as though I were done with that part of my work. I watch my opportunities all along during the year. I present the Advocate both from the pulpit and privately. I try to spend the night in every home, regardless of Church affiliation, in my charge, and especially in the country. In Methodist homes I try to steer the conversation so as to discuss matters on which my people should be informed, as the various conference assessments, preparatory to my public collections. Among other matters I find it one of the very best times to talk the Advocate. In most every case the reason the Advocate is not being taken by our people is for the lack of information. Present it in all its features, lead them to realize that they are under obligation to read it, and they appreciate it. Sometimes I learn from one family reasons why others do not take it. This information helps me when I visit these homes. After mentioning it to some, I find it often best to drop the matter for the present, but watch for the convenient time. I try not to make it appear as one of my hobbies. When I go to spend the night with a family I almost invariably get their subscription before I leave. During the revival is a splendid time to get new subscribers. When a fellow gets "warmed up" in the meeting is a good time to approach him privately and coolly for his subscription before he 'cools off." But the time I have my best success is when people join the Church. Among other instructions, urge the Advocate then and there. If the matter is put off until a latter time the chances are they will continue to put you off.

B. J. OSBORN.

Rev. J. L. Rea's Method.

I have no set rule in getting subscribers. I am thoroughly convinced that no Methodist home should be without the Advocate, and, with this conviction, I talk the Advocate both publicly and privately. In almost every revival I hold I specially urge the young converts to take the Advocate. I never think a new Methodist home is complete without a Bible, Discipline and Advocate.

J. LEONARD REA.

Rev. J. L. Ross' Method.

I go after the people expecting something, just like I expect results from a revival. Ask the folks to take it, and then propose to pay for it if they are not satisfied—let the paper stand on its own merits. If folks who have read it do not like it, or think it too high, do not argue the question with them. Let them alone and go after a new man. Don't have too much to say publicly about it—it becomes monotonous. Do your work with a man quickly and then let him alone. Yours truly,

J. L. ROSS.

Rev. J. D. May's Method.

First, I endeavor to teach the people the importance and power of literature. I do not preach set sermons on the subject, but frequently from the pulpit tell of the great value of good literature and the inspiration that good literature brings to us. While visiting in the homes of the people I pay special attention to the kind and amount of literature that comes to each home and I try to impress them with the fact that no family can expect to attain the highest and best without plenty of good literature, and since the Advocate is indispensable to every loyal Methodist home I urge each family to take it. In a business-like way I present the claims of the Advocate to each family and insist that one member of the family subscribe. Many Methodist homes are without the Advocate simply because the pastor has not taken up the matter with them personally. Second, I send the paper for a few months to the families who are not taking it. I think a pastor can not spend a few dollars in a better way. I sometimes get a loyal layman to assist me in this part of the work. There is a layman on my charge that not only assists in putting the Advocate, but also other good literature in the homes of our people. He puts money in the hands of the pastor for this work. Usually after one reads the Advocate for awhile it is not much trouble to secure his subscription. Third, some say that they are not able to spend $2 a year for a Church paper. I just ask them how much they spend for chewing gum, tobacco, cold drinks, movies, etc. I tell them of a family who was too poor to take their Church paper yet the merchant with whom they traded said he sold them $80 worth of tobacco a year. I then ask them if they as member of the Church can afford to spend their money foolishly and neglect to provide for the intellectual and spiritual needs of the family.

J. D. MAY.

Rev. J. H. Westmoreland's Method.

I get subscribers to the Advocate, first, by proving to them it is not high when compared with other religious journals, or even with secular papers. The price I find to be one main objection. Then again, I prove to them that they can not be intelligent Methodists and not take the Advocate. If they think they can, I prove to them that they can't. Now you may want to know how I do this. It is easily done. Just ask them a few questions, let them ask you a few, which they will do. Then show them by the reading of the Advocate they can know these things they are asking about; that they ought to know them. You can soon in this way make them ashamed of their own ignorance. Another way I do is to pick out a number of the best articles I can find and get them to read them. Then I tell them if they will take the Texas Christian Advocate and read it for one year and are not satisfied with the paper and the price I will pay them their money back. I find when you can get a man to read it it makes of him a more loyal and intelligent Methodist and a better man every way.

J. H. WESTMORELAND.

Rev. A. A. Kidd's Method.

To make a canvass for the Advocate I first make a list of the ones whom I know do not take it. I send list to Advocate office and request that a copy of next week's issue be sent to each of these parties. The Sunday before that issue I preach on good literature, and the Advocate is about all the good literature I mention. I say nothing of the fact that any one will receive a copy next week. But the next Friday they do receive it, and when they see the paper, after having heard me say so much about it the Sunday before, they are just a little curious to examine it, and they do, and usually find it better than I represented it to be—never any less than represented—and by Sunday most of them have read it quite well. Then Sunday I am sure to take that very issue into the pulpit with me, and there is a certain article, on a certain page, by a certain person, that furnishes me something worth while to comment on during my sermon on—well, anything I choose to discuss—and I pick up the paper, unfold and read and comment, lay the paper down, finish my discourse and never say a word about subscribers. All who received the paper on Friday or Saturday before and did not read it will do so that afternoon. During the days of the week following I make pastoral visits to the very homes where I had ordered the paper sent, and I take mine with me. Some people are skeptical about sample copies; mine, just like their "sample" is a "regular." It's no trouble to call the Advocate into the conversation. Do you take the Advocate, sister? No, sir, I have not subscribed, but I got a copy last week and I enjoyed reading it very much. I certainly appreciated what you said Sunday about that article on——. Yes, well, I thank you, and I am glad you got the paper, and of course you would like to get it every week, you know that's just the kind of paper the Advocate is. Here is my regular issue—it's not a sample copy—and it's just like the one you got. Yes, sir; how much does it cost? Only 3 3-4 cents per copy, and it comes every Friday or Saturday—or 52 times a year, and you can pay me any time between now and conference, or November 15. Yes, sir; well, all right then, I'll pay you some time. I thank you, sister; you will get your first copy just as quickly as I can get word to the office. Well, I must hasten on today, sister, as I must see several others as early as possible. The Lord bless you and your home. Good-bye.

A. A. KIDD.

FROM BISHOP CANDLER.

Bishop W. A. Candler: "It is impossible to overstate the value of the Church paper to the work of Methodism. It is an assistant to the pastor, an agent for the schools of the Church, a solicitor for the Orphanage, and a general helper to all our enterprises. It carries religious news to our people, stated correctly, as is seldom the case with the secular press. It bears into the homes of the people instructive and inspiring editorials and edifying articles on the various phases of the Christian life, fulfilling all the offices of an instructive and comforting visitor to the family every week. **When a pastor succeeds in extending the circulation of the Church paper among his people he has brought to bear a stimulating influence upon every department of his work.**"

JUST 10.

Any pastor can ask ten people in ten days to subscribe for the Church paper without losing any time from any other duties. It will make better Methodists in those homes and mean much to the Church and the pastor. Why not try it?

PLAINVIEW DISTRICT.

Please add to the Ultra 100 Per Cent roll the Lockney Mission. Rev. V. L. Formway is the faithful pastor. Others will follow.

O. P. KIKER.

Rev. E. A. Potts, of Berclair, joins the 10 club and sends 8 new subscribers as initiation fee. He may be promoted to the 20 club ere long.

Rev. J. V. Davis, of Campbell, sends 12 new subscribers this week on his second 20. He is sure to reach the 40 mark, and maybe 50.

This makes 15 new subscribers this year, and I expect to reach the 20 club.

L. N. LIPSCOMB.

Bomarton, Texas

THE FIRST MEMBER.

I shall deem it a great pleasure to join the club, I think I can send in ten new subscribers. I am sure you are doing your best to give us a good paper, and right well you are succeeding with your work; it is far the best paper that comes to my desk. It is the preacher's best friend and helper. I'll do my best.

D. W. GARDNER.

Shiro, Texas.

Brother Gardner, as is his habit, has been at work since conference sending new subscribers, but he promises ten more.

Our records show that during April and May last year we had quite a gain in new subscribers. This leads us to hope that the pastors who have not as yet made a campaign for the Advocate will do so soon. Time is slipping by and the Church is losing the benefit of the paper in those homes.

The Advocate goes into 47 homes and I have only 16 homes that do not take it. I expect to get it in those homes if possible.

R. E. L. STUTTS.

Caps, Texas.

I have a splendid charge and the Advocate is contributing no small part to its usefulness and loyalty. Advocatized means spiritualized. The most ardent pastor-lovers and loyal Church supporters are found among the Advocate readers.

M. M. Beavers.

Aspermont, Texas.

I always take pleasure in reading the Advocate, and I never fail to call attention to it at every Quarterly Conference. I wish I could get all of our people to read the paper, as I am sure that it would do good. Dr. Rankin and you are giving us a good paper.

Yours cordially,

J. KILGORE.

MORE THAN A MILLION WITHOUT THEIR CHURCH PAPER

In the Southern Methodist Hand Book we are given the number of subscribers for each of our conference organs, with the exception of the St. Louis Christian Advocate. Estimating twelve thousand as the number of subscribers for the St. Louis Christian Advocate and adding to that number the summary of the numbers appearing in the Hand Book gives one hundred and fifty thousand as the total number of subscribers for the conference organs of the Church. On the basis that three members make the average Church membership in every home represented by the Church, we have in the Methodist Episcopal Church, South, over six hundred and fifty thousand homes, and of this number over five hundred thousand homes that do not take their Church paper. Think of it. Is it possible that we have taken under our care, as a Church, over fifteen hundred thousand souls into whose homes their Church paper never goes? If the Church does not improve upon this record it will fall very far short in meeting many of the grave responsibilities with which it is confronted. How can this large number of people be interested in their Church when they never read its literature? Every thoughtful person knows that those who are not keeping informed in reference to the Church's aim and progress are becoming more fully preoccupied with other matters than ever before. Reading matter from other sources than that of the Church is coming into the homes of the people with a rapid rate of increase. A writer recently said in the Texas Christian Advocate that Socialism sends out more literature in a week than our Church sends out in a year. I believe he stated the truth. The Anti-Catholic Menace, published in Missouri, has been in existence only three years and has a circulation of one million and four hundred thousand copies, or a circulation nine times as great as the circulation of all our conference organs. Its increase within eight weeks equals the total circulation of all our Church papers.

But the question in reference to the Church paper is, Can a large increase of circulation be secured? and how can it be done? I think it can be done. As to the manner of going about this work it seems to me that the preachers stand in urgent need of a stronger co-operation of the leadership of the Church. I do not think that any less interest should be manifested in other important matters. But it does not seem altogether right that we, in our zeal to educate leaders, should forget even to inform the large numbers who are to be led. Does it pay for just one boy or girl to spend twelve or fifteen hundred dollars to go four or five years to a Christian college? Yes; it pays a thousand times. Beside that question place another: Would it pay not for just one boy or girl but for one hundred and fifty entire families, or for seven or eight hundred persons, to be supplied with a good religious paper coming into every one of their homes every week in the year for five whole years, at the cost of fifteen hundred dollars, rather than that this large number of people should live during all of that time without ever reading a message directly from the Church, as to her progress in carrying out the spirit and aims of Christianity. Who could estimate the combined influence of an ably edited Christian paper in so many homes in a given community for that length of time? The immediate influence exerted would far more than repay for all money spent, while the future results would be much greater. Although the need of Christian literature in the home is no doubt apparent to all, yet it seems, somehow, that the importance of pressing this matter has not been appreciated when the fact confronts us that the Church paper is absent in seventy-seven out of every one hundred of the homes of the Church.

While our more capable men are looking after such important interests of the Church as the building and equipping of training schools and colleges, as the building and endowing of Southern Methodist University west of the Mississippi River and, probably, in building and endowing of a university east of the Mississippi, they should at the same time be executing a plan for putting the Church paper in a much larger number of homes than it now reaches. In reference to waging this campaign they should carry it out with as clear an understanding among themselves, with as great an authority, and with as strong a demand, as is being manifested in waging the campaign for the building, equipping and endowing of colleges and universities.

If a plan of this kind had been put into operation five or six years ago it would likely be difficult to find a circuit or station now that has not made some progress during that time in the distribution of religious literature. From what I have observed I feel assured that there are many well established circuits, and even some stations, that have made no progress whatever within the last five years in the circulation of their Church paper. If all of our preachers were to move forward with a solid front, under the guidance of their leaders, in making a vigorous campaign to put the Texas Christian Advocate in as many homes as possible we would not continue long to have seventy-five thousand out of one hundred thousand Methodist homes in Texas, or two hundred and twenty-five thousand out of our three hundred thousand members, who do not take their Church paper.

Last year the net increase of subscribers for the Texas Christian Advocate was twenty-five hundred to a thousand pastors, or two and one-half to a pastor. That was an increase of fifty subscribers within a presiding elder's district of twenty pastoral charges.

Brothers in the pastorate, can we improve upon that?

J. A. FOSTER.

Mullin, Texas.

Epworth League Department

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

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

✣

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

✣

STATE NOTES.

The Epworth Leaguers of Oklahoma City, where the General Conference of the Methodist Episcopal Church, South, is to be held next month, are preparing to give a great banquet to the delegates and visitors, similar to the one which was given at Dallas last year. This is surely a very worthy undertaking on the part of the Oklahoma Leaguers and we wish them success.

✣

The State committee did not hold its meeting on the 21st, as planned, but postponed it a few days. It is hoped that a full report of the proceedings may be published shortly.

It is desired that the 1914 Encampment have representatives regularly elected from every chapter in the State, and to this end the State Cabinet urges that these delegates be elected and their names sent in for publication in the Advocate. We have not in several years had a delegated body, but our Constitution provides for one and an effort will be made to have it this year. The basis of representation is one delegate for every ten members in the local chapter.

✣

Commissioner J. D. Young reports the interest deepening in the Key Memorial fund and it is believed that the entire sum of $50,000 will be fully subscribed by the time the Encampment is reached. We are still without details of the work which has been accomplished up to the present time, but will in time have a complete report to publish, we hope.

✣

The season for District Epworth League Conferences is at hand and information as to where they will be held and when should be sent in for publication in this department. The district work is paramount. Our workers should magnify it. G. W. T.

THE SUNDAY SCHOOL

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

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

NEWS AND NOTES.

The Junaluska Sunday School Conference will begin on July 23. The work of the first three days will be especially for pastors and superintendents and will be under the special direction of Dr. H. M. Hamill and Mr. John R. Pepper. The rest of the ten days will be devoted to the instruction of teachers and leaders of Wesley Bible Classes. That will be a good time, place and way for Sunday School workers to spend a vacation.

Δ

The growth of the Wesley Adult Bible Class has been phenomenal. The real work of organizing such classes was begun less than three years ago. There are now enrolled in the Central Office more than four thousand classes, with a membership of over a hundred thousand. There is no way to compute the good that must result when more than a hundred thousand men and women of Southern Methodism are banded together to study the Bible, do evangelistic work and contribute in many other ways to the work of building the kingdom of God.

Δ

In a recent editorial we stated that "no conference has yet consented to an assessment for Sunday School work to be collected as are the other assessments." Our attention has been called to the fact that before it was decided the Oklahoma Conference did consent to such a plan, and that it worked well for three years. We are glad to be corrected. However, in the interest of exact truth, it ought to be said that at the end of three years, and after the Oklahoma Conference was divided, one of the resulting conferences repudiated the plan, and since then those have had no field secretary. The present status in that State strengthens our contention that the only way to give strength and permanency to our Sunday School work is to put it beyond the caprice of Annual Conferences and in the hands of a strong General Board of Sunday Schools.

Δ

The Sunday School and Epworth League Conference of the Dublin District, Central Texas Conference, will convene at Stephenville, June 23-25. For many years this conference has been the most largely attended district gathering of any description in Texas. Under the strong leadership of President E. L. Lloyd it may be depended upon to maintain, or even excel, its high standard for both attendance and efficiency. The Sunday School people of the Dublin District cannot afford to miss this conference.

Δ

The Colorado State Sunday School Association is making a special effort to interest the public school teachers in Sunday School work. This is one partial solution of the problem of Sunday School efficiency. In our opinion one way to secure this end is to make the Sunday more of a real school. Good school teachers feel a natural revolt against educational inefficiency. The method of conducting many Sunday Schools is so foreign to a trained teacher's idea of such work that many teachers decline to teach in such schools because they feel that to try to do so would be to waste time and energy. While we do not agree to this view, we can see enough in it to render it plausible. But modern methods, such as the departmental school and the graded lessons, appeal to competent teachers. If we would attract such people to the Sunday School we must cease to ask them to come to nothing.

Δ

The Business Men's Association of Joliet, Illinois, recently made an investigation of the work of the public schools of that city, and among other things suggested to the Board of Education that they instruct the teachers to speak to the children every Friday afternoon on the necessity of their attending the Church of their parents' choice on the following Sunday. When public school authorities, business men's associations and Churches thus agree on the necessity of religious education the day is not far distant when the bogey of "union of Church and State" will be permanently laid, and the home, the school, the Church and the State will unite to develop in the youth of the land characters that will stand the actual strain of life. No character can do that with God left out.

Δ

The Sunday School Council of Evangelical Denominations met in extra session in Philadelphia on April 22 to hold "a conference on the administrative methods of Sunday School lesson selection between the Sunday School Council and the International Sunday School Association." This meeting was preceded by a Joint Committee and Counsel Conference representing both organizations. It was followed on Thursday and Friday by a general conference on "the contents and character of Sunday School lesson courses." Each denomination involved was to be represented by two delegates. This is written too early to state the results of this conference. However, it is significant of the fact that much attention is being given to the subject of Sunday School lesson courses by all the Sunday School leaders in the country. As the knowledge of the child mind has increased dissatisfaction with the uniform lesson system, as being unsound in principle, has rapidly spread. The Graded Lesson System is an experimental step in the right direction, but it is not the last word on the subject. Further, there has been a growing dissatisfaction among denominational leaders with the manner in which the International Sunday School Association has conducted its work, and the conference here mentioned was an effort on the part of the two organizations to reach an agreement. We await the result with interest.

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The Triennial Convention of the International Sunday School Association will be held in Chicago, June 23-30, 1914.

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That many of our superintendents are planning to observe Children's Day is shown by the fact that the mails are bringing orders to this editor. But we have nothing to do with the literature. In most of the Texas Conferences orders should be sent to the Conference Board. If you do not know what the rule is, ask your pastor. Except in the Central Texas Conference we have not been informed concerning the plans adopted by the boards for this year. Orders for the Central Texas Conference should be sent direct to Rev. A. D. Porter, 910 N. Eleventh Street, Waco, Texas.

Δ

Miss Elizabeth Kilpatrick, Field Sunday School Secretary of the North Mississippi Conference and one of the most successful Adult Class workers in America has consented to be at Epworth. The editor of this department feels that the Encampment is especially fortunate in securing Miss Kilpatrick. Her services are in demand from the Lakes to the Gulf, and it was only through a readjustment of other dates that we were able to secure her services at all. Those who have heard Miss Kilpatrick will want to go to Epworth for that especial purpose. We predict that her work at Epworth will mark a new era in Wesley Adult Class work all through Texas.

Δ

One of the encouraging signs of the times is the forward movement in the Southern States during the last ten years in education at public expense. Between 1901 and 1910 only two Southern States failed to increase their appropriations for public education as much as 100 per cent. In Louisiana the increase in appropriations amounted to as much as 250 per cent. In 1898 North Carolina had fourteen high schools. Now it has two hundred and sixty-nine. In seven years Virginia increased its number of high schools from forty-four to four hundred and twelve. In five years South Carolina increased from ninety-five high schools to one hundred and seventy-eight. In two years West Virginia has climbed from seventy-nine to a hundred and twenty-five. There has been like progress all over the South, notably in Texas. The growth in our public school system is a challenge to the Sunday School for the latter sustains practically the same relation to the Church that the former has to the State. We believe that on the whole the Sunday School is keeping pace with the day school, although there are many local exceptions; but the importance of the work demands that there be no halt in the attempt to make the Sunday School the best school in the land.

Δ

North Dakota has passed a law giving credit for Bible knowledge as a unit in school examinations. The Bible is not made a public school book, but if studied elsewhere and be proper examination passed credit is given. The Bible is slowly but surely coming into its own, not only as the Word of God, but as the greatest body of historic, poetic and religious literature to be found in one volume in any language.

Δ

Baltimore now has a training school for Sunday School teachers. Classes are taught every Thursday evening for an hour and a half. The school is conducted by the Baltimore Sunday School Association. Why could not the Sunday Schools of other cities profit by the same plan?

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KEEPING THE RECORDS.

By W. J. Moore, Chairman.

Perhaps there is no part of the Sunday School so neglected as the keeping of the records. But little importance seems to be attached to this feature of the Sunday School. It is forgotten that we are writing history that shall be handed down to other people.

This chairman has seen dozens of records, both of the school secretaries and of classes, that could scarcely be called records at all. They were kept in the most careless and slovenly way, with a blunt lead pencil to start with; no official rolls kept, and no roll of membership of the school nor of the classes. The records were so meager and so poorly kept that a pastor could not make a report from them for Annual Conference.

What shall be done about such conditions? And how shall we remedy these evils?

1. Let the superintendent and pastor appoint some one who is capable of keeping the records carefully and neatly, or one who is willing to learn how.

2. Then adopt a sane and business-like plan for keeping the records—both for the Secretary and for the classes—in a simple, permanent form. I never did like a card system. It can be so easily scattered and lost.

3. See to it that they are kept in accordance with same. It may put the superintendent or pastor to some extra trouble, but it will pay to assist the inexperienced secretary, for a while at least.

The habits the pupils acquire in Sunday School will likely stay with them through life. What is there that needs to be done more carefully and faithfully than does the Lord's business?

Let us make good records.

BIBLE DISTRIBUTION IN SAN ANTONIO.

By J. A. Phillips.

For two months past Rev. George D. Pickens, agent of the American Bible Society, has been selling and giving away Bibles and portions in San Antonio. The settled policy of the society is and has been from the beginning to do house-to-house evangelistic work, finding out how many families were without the Word, placing as many Bibles as possible and exhorting the people to read them. The changed conditions of society have seemed to warrant an innovation. There is so much bustle and stir that it is not so easy to find families at home, and when they are there is not the leisure there once was. Pastoral work is not as satisfactory as it was a half century ago. Methods of Church work generally are changing.

Brother Pickens was fortunate in securing a good place on Houston Street—the busiest street in the city—where he put a table and spread his Bibles so that the passing crowd could see at a glance the various styles and bindings.

Results: Thirteen hundred Bibles and Testaments distributed. Cash taken in: $350. Languages: English, Spanish, German, Greek, Hebrew, Italian, French, Syrian, Bulgarian, Chinese and Japanese.

Many an opportunity was offered to recommend the reading of Holy Scripture. All sorts of people came: Americans, Germans, Hebrews, Roman Catholics, Christian Science, Protestants and scoffers. Pickens received a great deal of free advice and instruction designed to guard him against the enervating influences of the popular Churches. He will hardly take all the warnings given him, as they are often mutually contradictory. Tact and kindness are quite as important in colportage work as to be alert and earnest.

The hearty co-operation of the various Churches in San Antonio is to be highly commended. About forty white Protestant Churches and fifteen or twenty negro Churches have aided in the noble work. The preachers announced it from their pulpits, individual pastors visited the Bible display, their members came and patronized it and the people generally became interested.

Rev. J. J. Morgan, who resides in Dallas, deserves much credit for his wise management of the affairs of the society throughout the State of Texas. He is thoroughly alive to the needs and more especially of the foreigners with whom the need is greatest.

Since seeing the work done here in our city and the vast benefit to come from the indorsement of the pulpits it occurs to me that every pastor would do well to carefully prepare a sermon, once every year, on the Bible; taking up its history, the history of its translation, its effects in the development of nations, methods of Bible study, its influence on the literature of the English-speaking world. It would be worth much to our congregations everywhere to have brought to them these exceedingly important facts.

I am just here reminded of an article published in Spanish in "El Futuro," a paper printed in El Paso, Texas. The article appears in the issue of March 26, 1914, and is entitled, "The Secret of the Dignifying of Men and Their Exaltation Morally and Materially." It is pointed out that Mexico's weakness at the present time is due to the fact that they have been deprived of the use of this "Holy Book." He argues that if a nation like the United States is so ennobled by the use of this book and that only by a part of the inhabitants, there must be great efficacy in it. He holds that this "elixir of life" is the explanation of the "most precious secret" of our success.

Roman Catholics have really no right to fight the colporters as they do. There is very little difference between their translations and ours. The principal difference is in the translation of the word which we give as "repent" and which they nearly always give as "do penance." And as to their notes, they are so meager as to amount to little more than a defense of their peculiar dogmas. The eleven apocryphal books, three of which are put in with Daniel, one an addition to Esther and the others inserted separately, teach nothing over and above those things taught in the canonical books, except prayers for the dead. Even prayers for the dead are not taught as being in the hands of the priesthood as a method of making money.

An intelligent, aggressive, systematic, interdenominational campaign for the circulation of American Society Bibles, which are sold everywhere and always by agents at cost or less than cost, should be continually carried on in season and out of season. Here is a work in which all Churches and all good citizens can easily join hands. It is feasible; the society is organized and has a glorious record; it requires no great sacrifice; it is constructive; it is in harmony with all Christian work; it is a promising work.

San Antonio, Texas.

AN ILLINOIS LETTER.

Some Local Happenings and Observations.

Throughout the State of Illinois local option elections have recently been held. Fifteen additional counties of the State were added to the dry column. All admit that this tremendous victory for the drys was due to the vote of the women. Seventy-three per cent of the men and seventy-two per cent of the women took part in the election. The men by 18,000 majority voted against prohibition; the women by 24,000 majority voted for prohibition. These facts speak for themselves. In the State of Illinois the strongholds of the saloon are practically reduced to East St. Louis and Chicago. And already the prohibition workers are planning for next year a local option campaign for Chicago.

On the same date the annual spring election for aldermen was held in the city of Chicago. Here and there, notably in the Sixth Ward wherein the University of Chicago is located, efforts were made to break away from National party lines and elect independent candidates, whose only recommendation was fitness for the office, but this scheme was not always successful. The Democrats retained an overwhelming majority in the City Council. The daily papers generally showed no prejudice on party lines. In the Sixth Ward a professor in the divinity school was a candidate for Alderman and conducted a vigorous campaign. A divinity school professor that has time and inclination to run for Alderman is at least keeping his feet on the ground and feeling the pulse of humanity while engaged in a study that is often regarded as without much human interest.

President Wilson's domestic and foreign policies generally receive warm support in this region. The only dailies that are notably fighting him are the pseudo-Democratic Hearst papers. Irrespective of party affiliations the better element of the people of Chicago generally put the Hearst papers in the category of sensational yellow journalism.

Last week Sherwood Eddy, the Y. M. C. A. Secretary for the Continent of Asia and a fellow-worker with John R. Mott among the students of America, Europe and Asia, gave to the students of the University of Chicago a series of four lectures or sermons along constructive lines of Christianity, and at the close of the fourth service 150 students positively aligned themselves with Christ as their personal and only Savior from sin, and ten or twelve others declared themselves as seekers. Mr. Eddy was here under the auspices of the divinity school workers and the other religious associations of the University. Mr. Eddy presented the issues of life and of Christ squarely and uncompromisingly. He relies on no clap-trap, seductive or vaudeville methods to catch people. Such methods would likely fail utterly at university centers. But he addresses himself to the judgment and conscience of man and portrays Christ as man's Savior. His is a constructive rather than a destructive message, the only kind of a message suited to win this scientific, busy age. His favorite texts were: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth," and "Who do men say that I the Son of man am?" Mr. Eddy is a comparatively young man and is a graduate of Princeton and of Union Theological Seminary. J. O. LEATH.

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SUNDAY SCHOOL, GIDDINGS, TEXAS REV. T. S. OGLE, P. C.

The above is the likeness of our Giddings Sunday School. No. 1, T. S. Ogle, Pastor; 2, S. S. Willard, Supt.; 3, Prof. W. G. Walley, teacher Bible Class; 4, Mrs. Guffin, teacher Young Men's Class; 5, Miss Freyer, teacher Junior Boys' Class; 6, Mrs. Merchant, teacher Girls' Intermediate Class; 7, Mrs. Howard, teacher Smallest Infant Class; 8, Mrs. Ogle, teacher Larger Infant Class.

We are not large in number, but it is not always the number that counts. We have all the children of Methodist homes in the town, besides some that are not Methodists, but close akin to the Methodists. But like many other Sunday Schools, there are several of our adults who do not attend as regularly as they should, and some that do not attend at all. However, this Sunday School has increased to about three times the number that it was when we were appointed to this work at the conference of 1912.

Our Bible Class is blessed by having Prof. W. G. Walley, Superintendent, Giddings High School, as teacher, a man that gives to his class the best efforts that are in him. Our young men's class has an enthusiastic teacher, Mrs. Guffin, wife of one of our prominent dentists, and one that takes a great interest in her class. The Junior boys have the honor of having as their teacher Miss Freyer, teacher in the Giddings High School, and who knows how to handle a class of this kind. The intermediate class for girls has the efficient teacher, Mrs. P. H. Merchant, wife of another one of our prominent dentists, and who leads the way for the class. The infant class is divided into two divisions with Mrs. Howard, wife of our jeweler, as teacher for the smaller ones, and Mrs. Ogle, wife of the pastor, teacher for the larger ones. The school is superintended well by Bro. S. S. Willard, who is also a splendid steward in the Church.

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.

TO THE PUBLICITY SUPERINTENDENTS OF NORTHWEST TEXAS CONFERENCE.

I wish to express to you my thanks for the able manner in which you responded to my request for copies of your posters, etc., to make our Council Exhibit.

Not only did this give me a better knowledge of how you carried on your work in auxiliaries but your earnest and hearty co-operation in making our exhibit one of the best shows an interest in the work and a spirit of loyalty to the cause that I appreciate more than I can express.

I trust we may continue faithfully and diligently to study and work in this department. It is not only a means of grace to the workers, but carries a blessing into the homes and lives of those who read and think.

I confidently believe God's divine approval is on this work. MRS. LEE PERMINTER.
Pub. Supt. N. W. Tex. Conf.

SWEETWATER-BIG SPRING DISTRICTS JOINT MEETING.

The Sweetwater and Big Spring Districts will hold a joint meeting at Big Spring, May 6 and 7. Every station in the two districts are urged to send a delegate to this meeting, as we are anxious to make it the best meeting of our history.

Auxiliaries are requested to send names of delegates to MRS. HUGH WILBANKS,
Dist. Sec. Big Spring Dist.

NORTHWEST TEXAS CONFERENCE.

The annual meeting of the Northwest Texas Conference Missionary Society will meet in Plainview on June 6-10.

Plans are being made by both Plainview and the officers of the conference to make this not only the most interesting but the most instructive meeting which has ever been held.

Besides some council worker we are expecting to have with us some of our returned missionaries who are now in Texas. The usual rates are secured over all the roads. The program will be ready for publication in a short time. Plainview is expecting a large delegation. We want to meet you there.

MRS. D. L. STEPHENS,
President.
MRS. GABIE BETTS BURTON, Rec. Sec.

WHITEWRIGHT AUXILIARY.

Our society is doing splendid work with Mrs. H. C. Willis as President, she having been re-elected each year for the past eight years. Our Home Mission and Foreign Mission Societies united four years ago. We now have twenty-two members and we have a number of ladies who will join in the near future. Our auxiliary is made up of two divisions, each division trying to secure the greater number of new members. The side winning the most members is to be entertained by the other division. Our auxiliary was one of the two auxiliaries in the Sherman District found to be ideal at our meeting in McKinney. We are improving in all lines of our work and we hope and pray that this may be the best year we have yet known. We have our business meeting and Bible study the first Monday in each month and our social meeting the third Monday. Something is being done for the Master, but there's so much yet to do. MRS. BASCOM SEARS,
Publicity Superintendent.

LAWSON AUXILIARY.

Tuesday, April 14, a number of the Lawson ladies met at the parsonage for the purpose of organizing a Woman's Missionary Society. The pastor, Rev. J. W. Brown, conducted the devotional service, after which the following officers were elected:

Mrs. J. W. Brown, President; Mrs. Jim Peddy, Fourth Vice-President; Mrs. Hattie Bennett, Corresponding and Recording Secretary; Mrs. Frank Potter, Treasurer; Mrs. Charles Groves, Agent for the Missionary Voice.

We have at present twelve on roll, and there are others that will come in later. The work is entirely new to most of us, and we would be glad to get any help or advice from any one, and especially will each officer be glad to hear from the officer to whom she will have to report.

We ordered Helps, but failed to get them, as they were out. So if any of the ladies from other societies have Helps that they do not need we would be very glad to get them. Will pay for them and pay postage.

MRS. J. W. BROWN, Pres.
Mesquite, Texas.

CENTRAL TEXAS CONFERENCE NOTES

The council meeting was great. Those who had the pleasure of attending received light from it, and in turn will spread the light throughout their own mission circles.

I received a card from a member of the Council Worker's Conference, stating that Central Texas Conference had the finest Publicity Exhibit at the council. I also notice from Mrs. Johnson's annual report that Central Texas Conference has the best report on publicity work in the Southern Methodist Church. Of course we are very proud of this, and I want to express my sincere thanks to every auxiliary, district and conference officer who worked faithfully to bring this to pass.

The only disappointment I had, while at council meeting was that all the ladies "looked alike to me" and I could not of course recognize my many Auxiliary Publicity Superintendents, whom I love, and with whom I have labored and corresponded but have never met.

Mrs. Luke Johnson, the splendid Council Publicity Superintendent, by her untiring efforts, has given much prestige to the publicity work.

The 1915 meeting of the council will be held at San Francisco, California, during the Panama-Pacific Exposition.

The College Day issue of the Council Daily was prepared by Central Texas Conference Foreign Secretary, Mrs. J. H. Stewart, and was a splendid success.

The following schools were represented on College Day: Southwestern University, Denton Normal, Stamford College, Coronal Institute, Wesley College, Polytechnic, San Marcos Normal, Kidd-Key, Denton College of Industrial Arts, Texas State University and Kansas City Bible and Training School. On Saturday evening the Polytechnic tendered the council a delightful reception. This college is to have a new name and become a girls' school after this school year.

Our new Wesley House, Jerome Duncan Hall, at Fort Worth, in charge of Deaconess Eugenia Smith, was dedicated Saturday of council meeting.

The consecration of missionaries and deaconesses Monday evening was an impressive service.

The children's service Sunday afternoon conducted by Miss Davies and several missionaries and deaconesses was beautiful, the platform being filled with children and young people in Oriental costumes.

Misses Bennett and Gibson report our work in Brazil as having good foundation there, but the time is ripe for laying of broader plans.

Foreign missionaries in attendance on the council were from Brazil, Mexico, Korea and China, including Miss Lockie Rankin, our first missionary to China.

The deaconesses and city missionaries in attendance were from Kentucky, Georgia, Alabama, Louisiana, Maryland, Missouri, California, Tennessee and Texas.

Mrs. Glyde gave to the council the San Antonio Co-operative Home now under construction.

In her report, Council Field Secretary, Miss Davies, said, "After all, the place of largest power is the district meeting and the District Secretary is the key to the greatest success. If an enthusiastic, energetic, informed woman were in charge of every district in Southern Methodism nothing would be too great for us to achieve." Miss Davies is right, and I am thankful to say that Central Texas Conference is blessed with twelve exceptionally fine District Secretaries.

The joint Week of Prayer begins first Sunday in November, offerings from foreign department to go to Rio and from home department to go to Vashti.

I appreciated the invitation from Waco District Secretary, Mrs. R. L. Abbott, to attend the all-day meeting April 17 at Waco, where she had arranged to have four missionaries from council meeting for the speakers of the day. Sorry I could not attend.

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

THE SAN ANTONIO RESCUE HOME.

By W. W. Pinson, General Secretary Methodist Episcopal Church, South.

The greatest things in life are not our achievements, but the things given us by a kind providence, not the things we plan, but the things planned for us. I planned for a downtown Rescue Mission in San Antonio, and failed to realize it.

On a day when I had surrendered all my plans, and was no longer pastor, but college agent, a lady came to me all unexpected and asked me to make a visit that had in it more significance than I dreamed. The lady was Mrs. H. C. Ostrom. She said the keeper of one of the chief resorts of the city wished to see a minister and she had promised to secure one.

I told her my wife and I would go. That afternoon, not without misgivings, we knocked at the door of a not unimposing house for that section in which it was located and were ushered into a spacious parlor. We were kindly received. The conversation revealed a soul in great agitation facing the light and evidently not far from it. The resort had already been emptied of its inmates except one who was too ill to leave. The question of duty and destiny were handled without hesitation or equivocation.

We prayed. What else was there to be done at such an hour? I think now, as I look back, that it was in the prayer the thought came to me—at any rate, when we arose from our knees I said: "This property has been like a black river of destruction" (never mind the metaphor); "why not turn its current the other way and set it to saving the unfortunate women who have found it a door to ruin?" There was a ready response and a promise to consider it, and also a promise to go to Church.

The following day was Sunday. A revival was in progress at Travis Park Church. When the invitation was given this woman went forward. It was noised abroad and a great sensation was created. She promptly united with that Church.

On the next afternoon, at her invitation, I held services in her parlors. A good number of the class for whom it was intended was present. At the close, there was a scene long to be remembered. I shall never forget the thrilling effect when, in the midst of the sobs and cries of penitents Mrs. Volino stood up and said about this: "Girls, you know me. You know whether or not you can trust me. I have begun a new life. Let's all begin over. I know what you are thinking. It's what you are to do, where you are to go. Girls, come to me. I'll give you shelter and God will give us bread."

They knew they could trust her. In their life of sin, she had been good to them, and in many ways shielded them and mothered them. None who saw her at that moment with arms outspread and eyes streaming with tears doubted her good intentions, not even the hardened infidel who had come in to see what it was all about.

The result was six women faced a new hope and girded themselves for about the stearnest and bravest fight it is given mortals to make.

The following afternoon the same power and penitence were manifest. It was necessary to exclude the reporters to save the movement from being done to death by sensation. I believe in advertising, but many a good cause has died or been shorn of power by too much publicity. For days the work went on and the power continued.

Then we faced a new problem, or rather the world-old problem, that of bread. A bright young woman looked at me out of eyes burning with eagerness and almost wailed: "What am I to do? You ask me to reform. How can I? Nobody wants such as I have been. No! no! it is no use!" Face that situation and you will know for yourself there is something wrong that must be righted.

We had a growing company of these souls drawn out of the roaring floods, starved for human sympathy, frightened in the fact of society that had thrown them overboard and then turned their pious backs upon them. They needed help for their anaemic, abused, enslaved bodies and for their minds and souls in climbing the steep ascent to hope, health and clean living.

Mrs. Volino had done her part. They were sheltered and shielded. But they needed more. There were not wanting those who would have taken the work in hand. Enthusiastic offers were made by certain organizations for both work and property. But with rare judgment Mrs. Volino adhered to her original intention to trust it to the Church.

Here is one of the encouraging chapters: Travis Park Church, Rev. New Harris, pastor, had opened wide its doors to these women. Scores of the best women in the Church gathered round Mrs. Volino when she joined the Church and welcomed her with every assurance of confidence and sympathy. This was rather discomforting to the croakers.

A committee was organized, consisting of I. N. Grosebeck, J. B. Flannery, Dr. J. V. Spring and perhaps others, to finance the cause. Later, Rescue Home committees were formed in the Churches of the conference and funds were gathered in small sums. Here again was an exhibition of loyalty worthy of all commendation. This little conference, with its frontier problems and many other burdens, marched up to this new responsibility without flinching and all these years has stood by it without murmuring.

At this time a prolonged and earnest effort was made to enlist the co-operation of the Woman's Home Mission Society. Interest in this line of social service was beginning to manifest itself. The work in Dallas was in its germinal state. Here was a providential opening with a fine property, an inviting field and embarrassing success: I made a visit to Mrs. Bishop Hargrove, in Nashville, then Secretary of the Home Mission Society, in the interest of the Home. For some reason, no help was given. We were not able to secure a Deaconess for the work.

There were many dark hours. But daylight always follows the dark. Help came from unexpected sources. Food and clothing and money and workers were found to keep the work going, and God gave us conversions almost constantly.

Two problems confronted us besides support. One was suitable lines of work and of training within the Home and the other was the securing of openings for entrance into a useful and independent life outside the Home. The former was solved only in part by some simple industrial work and some volunteer teaching. The latter need was met by securing service in good Christian homes for those we could recommend. These usually made good.

One of the discoveries for which I shall never cease to be grateful was that these women were dependable. A critic said to me: "Don't you know they are moral lepers? You can do nothing with them." That remark was based on the old error that some sins are curable, while others are not, a purely human deduction unsupported by revelation or experience. It is my joy to testify that in my dealings with scores of these women, only one do recall who proved untrustworthy. Some were weak, some dull, but only one revealed a spirit of downright hypocrisy and conscious intention to abuse our confidence. She was one who had enjoyed unsually good advantages. They are sinners, but not incurably so. "Down deep in the crucible of every life beneath its ashes and cinders is a nugget of gold." Who knew it so well as He who said, "Go and sin no more"? It is my conviction that for loyalty, fidelity, and trustworthiness the body of women gathered there were up to the average and that converts from that class are as easily won and the proportion of those who hold out as great as from any other, provided they have proper help and sympathy in their unequal struggle.

Some sketches of those early converts would be interesting reading, but there is not space for that.

It is only just to say that the work would have been impossible without the courage, tact and consecration of Mrs. Volino. Her faith was of the Pauline type. Nothing was too hard for it. Not one, nor two only, but many were won by her prayers. One who for two years had been in closest connection with the work said: "I have never known Mrs. Volino to pray for anything that sooner or later she did not get it." There was only one other equally indispensable, whose untiring devotion, good cheer and sisterly sympathy did not fail as they have not failed in any emergency this happy third of a century.

This sketch would be incomplete if it omitted the name of one of the best and truest friends of the Home from its inception to the day of his translation. I refer to Rev. Buckner Harris, the friend and helper of every good movement. Later on, he stood back of the work and led it with the skill of a loving heart and the strength of a gentle hand.

In 1903, Rev. Jno. M. Moore led a movement for the raising of $4000 for the purpose of paying off a debt on the building and putting it more firmly on its feet.

It is most fitting that in the larger plans for the work, the Rev. J. D. Scott has been chosen to lead the forces forward. Through all its history he has never failed in his sympathy and co-operation. In 1896, when we faced a financial crisis in the Home, it was his courage and leadership that stepped in the breach, committed the conference more thoroughly and secured the cash to tide us over. Indeed from the first it was a united work at which many devoted hands wrought together, their only reward the joy of service.

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DALLAS, TEXAS

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Beautiful surroundings, athletic ground, swimming pool, excellent board, dairy, poultry farm, vegetable farm, add to attractiveness.

Write for particulars.

WOMAN'S COLLEGE,
Meridian, Miss.

If your life is not a poem you better leave poetry writing to others and where the personal influence is not a sermon you had better not preach.

He who does wrong suffers more in reality than he to whom the wrong was done and in all acts of injustice the victor is worse off than his vanquished victim.

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.

There is both an imp and an angel in every child and the instruction that he receives, be it wise or otherwise, will decide which one shall be crowned and which one crucified.

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A BLESSING FROM HEAVEN

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

The Passing Day

The dove, symbol of peace, has appeared on the horizon of the Mexican situation and the offers of mediation proposed by Argentina, Brazil and Chile have been accepted by the United States and Huerta. In the meantime a "waiting and watching" policy will be observed by the United States. Uncle Sam, however, will not relax in diligence and will be ready to act promptly if the truce is grossly violated by Huerta. In addition to the marines and bluejackets at Vera Cruz, which is now completely held by the Americans and under martial law, General Funston, with 5000 troops is at the base of operations. Americans are now permitted to leave the city of Mexico and other Mexican points and the exodus of refugees is taxing the capacity of transportation lines to carry them to Vera Cruz. No Americans have been killed, though for several days strong threats were made and many indignities were offered them. It is believed every American will have left Mexico and have reached safety under the shadow of "Old Glory" in the next few days. Several hundred refugees have already landed at Galveston and more are expected by the end of the week. Some uneasiness was caused by the note of Carranza in which he referred to the seizure of Vera Cruz as an "hostile act" and requesting the United States to withdraw its forces from Mexican soil. Villa, however, gave his unqualified approval of the action of the United States and desired to go on record as dissenting from the views of his chief. His profession of friendship for the United States has served in a measure to allay any fears of a united Mexico and Washington authorities are at least assuming to believe in his sincerity, but are not relaxing in vigilance and are piling troops into border towns, just as though Villa had not spoken.

Senator Owen will introduce a bill providing for the building of a government pipe line from the mid-continent fields of Kansas and Oklahoma to the Gulf. Some time ago Senator Gore offered a resolution directing the Indian Bureau and the Navy Department to investigate the feasibility of a Government pipe line, and Commissioner Sells and Lieutenant Commander Boyd are going to Oklahoma soon to begin a personal inspection. Since the recent cuts in the price of oil and complaints over lack of pipe line facilities, made to the Oklahoma delegation, at a meeting of the members it was agreed that the project should be launched, and asked Senator Owen to offer the bill.

Jacob Riis, who collapsed at New Orleans last week while on a lecturing tour, was hurried to a sanitarium at Battle Creek. He is suffering from an organic heart trouble and his condition is regarded as serious.

Automobiles and motor trucks have not made great inroads upon the leather workers' business, despite the wide use of those horseless conveyances, according to speakers at the convention of the Southwestern Harness and Saddle Manufacturers Association, which was held in San Antonio last week.

Re-election of all officers and formation of a plan to repair the Alamo Chapel, featured the closing session of the twenty-third annual convention of the Daughters of the Republic of Texas at San Antonio. The following were elected officers: President, Mrs. Rebecca J. Fisher, Austin; First Vice-President, Mrs. J. J. McKeever, Jr., Houston; Second Vice-President, Mrs. Cornelia B. Stone, Galveston; Third Vice-President, Mrs. Clara Driscoll Sevier, New York; Fourth Vice-President, Mrs. L. G. Kreisle, Victoria; Fifth Vice-President, Mrs. F. G. Darst Gonzales; Historian and Poet Laureate, Mrs. Nettie Houston Bringhurst, San Antonio; Secretary, Mrs. Maude W. McDonald, Austin; Treasurer, Mrs. Belle Penn Clark, Houston.

An offer was made to the President through Senator Sheppard to organize a "grape juice" regiment for Mexico service by Frank M. Wells, of Beaumont. He proposes to have none but prohibitionists in the regiment.

Bids for the construction of the $5,000,000 Dallas Union Depot will be asked at once by E. G. Pettibone of Galveston, President of the Union Terminal Company and will perhaps be opened within thirty days. The Board of Directors authorized Mr. Pettibone to advertise for bids. Mr. Buckner said a half dozen or more of the largest construction companies in the United States will bid upon the job. Tentative arrangements have also been made whereby Dallas banks will loan the Union Terminal Company $1,000,000, if necessary, so construction may commence and be continued without delay, as soon as a decision is made with regard to the contract.

Several Industrial Workers of the World, street speakers and their followers, objecting to the noise made by a Salvation Army band which was playing in the street at Seattle, Washington, attacked the Salvationists, who retreated to their barracks, where police reserves were summoned to protect the religious workers, many of whom were women. Detectives near the scene when the trouble started held the attacking party at bay with drawn revolvers until the reserves arrived from police headquarters. During the retreat of the Salvation Army many stones and clubs were hurled, but no one was seriously hurt.

City authorities, members of the Grand Army of the Republic, military and patriotic societies are planning an impressive double funeral for the two Philadelphia boys, Charles Allen Smith and George Poinsett, who met death in the attack on Vera Cruz. Both were twenty years old and were serving their third year in the navy.

"I am sorry, terribly sorry," were President Wilson's first words when news of loss of life in the taking of Vera Cruz first reached him. The President was disheartened and as he walked slowly to his office his head was bowed and his face a study in deep feeling.

Measures to protect against heavy flood damage must vary with local conditions so that no general rule can be given, according to the army engineering board, whose report is before Congress. It was submitted by the War Department. The board's investigation was made as a result of the disastrous Ohio Valley floods last year. Forestration and special methods of plowing are not usually productive of practical profitable results; reservoirs, both storage and impeding, may be used advantageously in certain localities, the report states. Moving structures and bulky material out of the flood area will afford prompt and certain relief.

Interurban mail service has been established between Dallas and Waco over the Southern Traction Company and all stations between the two points will be served.

There is a school district in the Cushing oil field in Oklahoma that will probably have more school money in the near future than it will ever need for support of the school. This is the Pleasant Hill School, fifteen miles east of the town of Cushing. The school house stands on a plot of two acres that is in the midst of the proven oil field in the newest excitement. The two acres have just been leased to a new company that will soon have a well in. The well is already more than half way to oil sand and other developments adjacent made its success a certainty.

The Railroad Commission has made public the results from operation of Texas railroads for the eight months, ending February 28, of the current fiscal year, and compares same with figures of the eight months of the preceding fiscal year. Freight revenue decreased to a larger extent, as did income from operation, while operating expenses increased. The figures for the eight months and comparisons with the same period of the preceding year are as follows: Total operating revenue, $76,333,390; decrease, $4,364,014. Operating expenses, $60,606,561; increase $1,231,361, or 2.07 per cent. Income from operation, $16,224,829; decrease $5,625,405, or 25.75 per cent.

Albert Moody, formerly of Fort Worth, has been named third assistant district attorney for the Western district of the State of Washington. Moody graduated from Texas University in 1910 and was a classmate of Representative Rayburn.

A report issued by Consul Marion Letcher at Chihuahua estimates the American-owned property in Mexico at $1,057,770,000. The property of the Mexicans themselves is put at $7[illegible]; that which is owned by British subjects, who rank second to Americans in Mexican holdings, is $321,302,800. The British holdings are estimated far higher by the South American Journal, which put the British investments in Mexico on December 31, 1913, at $780,525,000.

Postmaster General Burleson has issued an order establishing a United States mail agency at Vera Cruz, Mexico, and assigning H. M. Robinson, superintendent of railway mail service, as United States postal agent in charge. Mr. Robinson has been directed by telegraph to proceed from New Orleans to Galveston at once and take the first vessel south for Vera Cruz.

At the annual meeting of the Kahn foundation for the foreign travel of American teachers, held at Washington, Professor Thomas L. Casey Blayney, of Rice Institute, Houston, was appointed a fellow for the year beginning July 1. Appointees receive $3000 each to pay the expenses of one year in travel and are requested to follow one itinerary circling the globe.

The fourth annual celebration of the days of border troubles, when Kansas was the battleground for pro and anti slavery factions, will be held at Clarendon, Texas, May 8. At that time there will be a reunion of Quantrell's and Shelby's men and the host will be Colonel S. R. Kimberlin, aged seventy years, who will defray all the expenses of the entertainment. It is expected by Colonel Kimberlin that 100 men will be present, including veterans of the Quantrell, Shelby and Marmaduke bands of border warriors. Among them will be Cole Younger and Frank James.

The citizens of Terrell, Texas, will vote on the question of an interurban franchise with Stone & Webster. This was determined upon at a mass meeting held in Terrell Friday night. The proposed line is from Dallas. Right of way has already been secured from intermediate towns.

The official board of the National Woman's Suffrage Association has issued a call to the suffragists of the country to rally at open air meetings on the second day of May, in every village and hamlet from the Atlantic to the Pacific. They are urged to sing a hymn of suffrage faith and adopt a Nation-wide resolution to be presented to Congress, calling upon that body to meet the demands of the American women for political freedom.

A consignment of 40,000 rifles and half a million rounds of ammunition from Germany has been landed at isolated points on the coast of Ulster and distributed by hundreds of automobiles to holders of Ulster volunteers. The Ulsters who declare themselves determined to offer resistance to home rule, have been mobilized and are guarding the landing places and the roads until the distribution of the arms has been completed.

Three Southern Methodist missionaries who have been stationed at San Luis Potosi, continue unaccounted for. They are, Misses Charley M. Cunningham of Lindsay, California; Ellen After of Zora, Missouri, and Frances Moling of McCall, Missouri. Except those who have reached Vera Cruz, these three young ladies are the only missionaries of this Church left in Mexico. The mission board is hopeful they foresaw the trouble and reached a place of safety.

Four men were killed and six injured when a northbound Katy freight train toppled into a creek twenty miles north of Vinita, Oklahoma, last Saturday morning. E. H. Raymond, of Muskogee, brakeman, and another brakeman and two tramps were the fatalities. The bridge was weakened by high water due to a cloudburst and when the train started across it gave way.

The Attorney General's department has delivered an opinion to the County Attorney of Galveston County on the subject of the right of newspapers to carry liquor advertisements. In construing section 6 of the Allison law, passed at the first called session of the Thirty-Third Legislature, the department holds that advertisements of intoxicating liquors in newspapers which have a circuation in both dry and wet territory, in which advertisement it is made clear that no orders will be received from nor shipments made into any prohibition territory, and where the concern so placing the advertisement does not, in fact, intend to make shipments into dry territory, or to in any manner supply dry territory with the liquor it is advertising, would not constitute a violation of section 6 of this law. However, the department holds that each case would have to present its own facts, and that resolves itself at last into a question of fact, and, therefore, if from all the facts and circumstances surrounding any particular transaction it should be made to appear that the advertisement had the effect to solicit orders for the sale of intoxicating liquor, said advertisement being circulated in dry territory, it would be a violation of this law.

A ruling has been made by the Attorney General's Department that it is unlawful for an advertising party or a social club to carry a joint stock of liquors on a passenger train for the purpose of being indiscriminately used by the party in dry territory. The opinion was given in answer to inquiries by County Attorney John W. Baskin, of Tarrant County, as to whether it would be a violation of the Allison law for a trade excursion from Fort Worth passing through dry terriory to carry intoxicating drinks for use of the excursionists, and whether the Fort Worth Elks would have the right to take intoxicants with them on a special train to Denver, where they propose to attend the annual reunion of the order. The Attorney General answered both questions adversely.

Mrs. Clara Driscoll Sevier, who is in Austin from New York, with her husband, Hal Sevier, says that she will come to the financial aid of the Daughters of the Republic in caring for the Alamo. Therefore, she said, it would not be necessary for the organization to charge an admission fee at the Alamo chapel.

The Japanese ambassador secured from Secretary Bryan permission for the Japanese who are in Mexico, who wish to leave that country, to find temporary refuge in the United States. It will become necessary to suspend the operation of the immigration laws in order to permit of the entry of these Japanese, who are mainly on the Pacific coast of Mexico.

New York, London and Hamburg rank equally as the leading ports of the world, according to the report of the New York State Commission, which has been investigating conditions in the United States and abroad. Galveston ranks second in export business in this country, both that port and New Orleans having forged ahead of Boston, which now holds fourth place. The report further says that both Philadelphia and Baltimore are making steady progress.

Louis O. Fried, the first Southerner to shed his blood in the scrimmage at Vera Cruz, was an ordinary seaman on the Battleship Arkansas. His home was in Gretna, across the river from New Orleans. A public funeral will be held when his remains reach New Orleans, participated in by civic and military organizations.

Geo. F. Baer, President of the Philadelphia & Reading Railway, and active in the organization and management of many coal, iron and transportation companies, died at his home in Philadelphia Sunday. He was stricken on the street Saturday while walking to his office.

Vote on the issuance of $300,000 road bonds in Denton County last week resulted in 583 votes for and 377 against. This lacked fifty-seven votes of being the necessary two-thirds to carry.

Mrs. John Hay, widow of the former Secretary of State, died at the home of her daughter, Mrs. Payne Whitney, in New York, after an illness lasting ten days. The body was taken to Cleveland for burial.

Fire Sunday night destroyed the big plants of the Atlantic Fertilizer Company and the United States Fertilizer Company at Curtis Bay, a Baltimore suburb. The loss is estimated at $1,350,000, covered by insurance. Superintendent C. M. Hobson, of the Atlantic Company, said his company's loss would be $600,000. The loss of the United States Company was placed at $750,000 by Assistant Superintendent G. W. Wentworth. The fire is thought to have originated from spontaneous combustion in the condensing chamber of the Atlantic plant.

Friends of George W. St. Clair, who has driven to victory in races many of the world's most famous harness horses, have agreed to comply with his dying request that his body be cremated and that the ashes be scattered over the Lexington driving track. The body was shipped to the Cincinnati crematory.

Cornelius Vanderbilt, who is Inspector General in the New York National Guard, attached to the staff of Major General O'Ryan, has reported for duty and says he is ready to leave as ordered.

Governor Colquitt has pardoned Jno. Wilson, aged 73 years, a Union veteran, convicted in Fort Worth for fraudulant sale of mules. Wilson was serving a two-year term in the Huntsville penitentiary. The application for his pardon was urged by Confederate as well as Union veterans. Wilson left for St. Louis as soon as released.

Before the Society of Naval Engineers at the Army and Navy Club in Washington Saturday night, Secretary of Navy Daniels, with much feeling said: "I did not say it then, but I felt the hope in my heart that fate would not decree that the men should soon be called upon to rally, with their splendid powers and training and patriotism, to the call of their country in crisis, but it has been even so. The studied insult of Victoriano Huerta, who calls himself the provisional President of Mexico, in refusing to salute the American flag, has made necessary the sacrifice of human life, and this is the honor roll of the first dead in the fighting at Vera Cruz." Mr. Daniels then read the names of the seventeen bluejackets and marines killed at Vera Cruz.

The last survivor of the battle of San Jacinto, Frank Dupree, died Friday morning at Plantersville, Grimes County, at the age of ninety-six years. He was a native Texan and served as a private under General Sam Houston. In 1843 when the Masonic Lodge of Montgomery was organized, Mr. Dupree became a charter member and he was buried Friday afternoon with the ceremonies of that order.

That Dallas County bonds are eagerly sought and that Northern capitalists have faith in Dallas and Dallas County was shown when the County Commissioners' Court opened fifteen bids for the sale of the $125,000 viaduct and bridge bond issue, each bid being well above par. The sale of the bonds was made by the court, on motion of Commissioner Jim Miller, to McCoy & Co., of Chicago. The bid was $128,450, a premium of $3450 being offered. The lowest bid was $125,250.

Peacock, in Stonewall County, Texas, was almost completely wiped out by a cyclone Sunday afternoon. Not a business house was left standing, but no one was killed. The storm approached from the south and extended north. Damage to property will amount to several thousand dollars, as all business houses and the cotton gin are a total loss.

Militant suffragettes burned the Bath Hotel at Felixstowe, England, Tuesday. The hotel was undergoing repairs and was not occupied. It was one of the finest hotels on the coast and the loss was estimated at $150,000.

A campaign of education to have public opinion based on "correct economic principles" as a means of obtaining relief for what he said is an existing business depression was advocated by Frank A. Vanderlip, president of the National City Bank, at a dinner of the American Cotton Manufacturers' Association in New York. "Land is being utilized with only 40 per cent efficiency and more efficient methods of developing farm products, especially the cotton industry, should be inaugurated by the Department of Agriculture." "The farmer, not big business, is the cause of any existing depression," the banker added.

Two hundred native passenger were killed or drowned during a desperate fight with Chinese pirates, who attacked and burned the British steamship station near Macao. Chief Officer Evans is missing. Other foreign officers and 150 passengers escaped. The pirates greatly outnumbered the officers at the station and swooped down with the greatest fury. It was only after the most desperate fighting that the officers and passengers succeeded in getting away.

President Wilson was praised for his stand for "honorable peace" in the Mexican trouble at a big mass meeting of Chicagoans at the Central Y. M. C. A. Resolutions were adopted declaring that the mass of the American people are with President Wilson in his position. "We ought to rejoice that we have a President who is for perce, one who knows the price of war in blood and human life, one who fears God and loves his fellow-citizens."

Robert M. Terrell, a Washington negro, has been confirmed by the Senate as Judge of the Municipal Court at Washington. The nomination has been pending for some time, as a result of which about two hundred other nominations were held up.

A fund of $10,000 is being gathered for the promotion of rural life in Texas by the first District Federation of Women's Clubs, which adjourned a two days' session at Abilene last week. As a nucleus to the above sum $500 was subscribed at the meeting.

Three affidavits seeking to fix guilt for the murder of Mary Phagan, the Atlanta factory girl upon the negro, James Conley, who was the principal witness against Leo M. Frank, under death sentence, have been submitted to the Superior Court at Atlanta. The affidavits were submitted in connection with a motion for a new trial on newly discovered evidence.

George W. Goethals, Governor of the Panama Canal Zone, has issued orders placing the canal zone on a strict war footing. He instructed Major Gerhardt, commanding the Tenth Infantry, to send two companies of infantry to patrol the Gatun locks and one each for duty at the Miaflores and Pedro Miguel locks. The soldiers were given one hundred rounds of ammunition each and will camp near the locks.

Governor Colquitt has instructed Dr. McGlasson, State Quarantine Officer at Galveston, to enforce strict quarantine regulations against refugees arriving there from Mexican ports. Dr. McGlasson advised the Governor that about 2000 refugees, including Americans and foreigners, are expected to reach Galveston this week.

There comes from Vienna the report of an unusual if not unprecedented case in medical annals. A young man in an attempt at suicide shot himself, the bullet lodging in his heart. When brought to the hospital he was unconscious but still alive. By means of the X-ray it was seen that the bullet was actually in the heart. It was loose in one of the heart chambers and with every movement of that organ the bullet moved about. After consultation with Prof. Hochenegg, the famous surgeon, it was decided to sew up the hole in the heart where the bullet entered and that without attempting to remove he bulle. This was done. After two weeks it was certain that the young man would get well. Four weeks later another X ray examination showed the bullet had been "healed in" near the lower edge of the heart and gave the patient little or no trouble.

"Japan is paying no attention to the American-Mexican question. The present situation is of no direct interest to Japan, but if a declaration of war is issued Japan will of course observe neutrality. But Japan has made no official decision as yet, owing to the fact that there has been no declaration of war." The above is a statement given out at Tokio by Count Shigenobu Okuma, the Japanese Premier. The Japanese newspapers generally adopt a neutral tone in their comments on the situation.

A powerful wireless outfit, said to be the largest ever constructed for use of an army in the field, is packed and ready for shipment at Bolloe's Island. Orders are expected from Washington to forward the outfit to Vera Cruz. If set up at Vera Cruz, will be able to hold communication with the great aerial stations at Arlington, Virginia.

Central Illinois was swept Friday afternoon by a cyclone. In the neighborhood of Cooksville a number of houses and barns were blown down. At Fairburg the damage was also quite severe. As far as known no lives were lost, but a number of persons were hurt.

Subscriptions to stock of the Federal reserve banks in the twelve districts now made amount to $71,998,600. Banks in the districts represented by Boston, New York, Philadelphia, Cleveland, Richmond and Chicago have subscribed more than the minimum amount of $4,000,000. Thus far, the reserve bank organization committee announces, subscriptions have come from 4043 banks out of a total of 7484. The Chicago district leads with the largest number of subscriptions. The department announces that probably all banks will be ready for business by August 1.

At least seven bridges of considerable size and a large number of smaller trestles, bridges and culverts have been washed out on Dallas County roads by the high water of the last two days. Other damage to the public roads of the county has been tremendous and it is probable that the total will run above $20,000.

One life was lost in Dallas as a result of the high water, being that of a young boy who was drowned on Monday. Rescuing parties have been busy assisting the marooned in the low lands and many persons were rescued.

The Trinity River was still rising Wednesday, but it is not believed it will attain the proportion of the December rise, and will be within its banks again shortly. The rains were general over the State and many streams were swollen and much damage done railroad and county bridges.

A short time ago a policeman in Berlin pulled off a bicycle a man who was hurrying to Potsdam to deliver an assorted package of several kinds of leberwurst and a piece of prime Prague ham for the Emperor's personal consumption. It is absolutely against the law for servants to work during certain specified hours on Sunday, and clearly the man was violating the law. The fact, however, that the delicatessen boy was going to the imperial palace did not transpire until the trial. The court, in a lengthy and sonorous judgment, said the dignity of the State could live on other food than sausage and ham and that the laws must be respected.

Federal Judge Dayton, at Phillippi, West Virginia, has sentenced fourteen miners and organizers for violation of the injunction granted against the striking miners employed by the West Virginia and Pittsburg Coal Company, at Colliers, West Virginia. Two of the convicted men were fined $250 and $300 respectively. The others were sent to jail from thirty days to six months.

Victor Herbert, the composer and conductor, underwent an operation for appendicitis in London last week. His condition is regarded as serious.

Count Charles Khuan-Hedereary de Hengervar, former Hungarian Premier, died last week at the age of sixty-five. He was very prominent in the organization of the political parties of Hungary and did very important work in the reform of the educational system.

John H. Savage, of New Jersey, who was removed as United States Consul at Dundee, Scotland in 1897, has been placed on the eligible consular list by order of President Wilson. The order reinstating him says: "It appears from the records that Mr. Savage's office was in excellent order" when he was removed.

Joseph C. Miller, of the 101 Ranch, has made the Government a tender of 500 Mexican burros. The burros are thoroughly acclimated, Miller says in his notice to the War Department, and the government may have them for use during the war. Experienced packers, it is said, believe the burros would be better for the Mexican service than the government mule.

Closing liquor shops at St. Petersburg Russia, for three days after Easter produced a very peculiar situation, for on Thursday morning many factories were unable to reopen because the hands had struck work, saying that they had been unable to get vodka to celebrate the holiday in the customary manner. About 10,000 men are on strike. Nevertheless, there is no question it was the soberest Easter ever known in Russia, so far as the provinces were concerned.

As the result of a dust explosion in shafts 5 and 6 of the New River Collieries at Eccles, W. Va., Tuesday, two hundred and one miners paid toll with their lives. Fire and gases make the work of rescue very difficult. Government, State and volunteer rescuers at work. The present mine disaster is the first of considerable extent in West Virginia in several years. It probaby is second only in fatalities to the Monogahela explosion in December, 1907, when 366 miners lost their lives.

A Washington dispatch says: "The Mexican war is bringing to light a new generation of Joan of Arc—but of the new variety. Headed by the first lady of the land, Mrs. Woodrow Wilson, wives of Cabinet members and army officers are the 'Jeans' today—leading bands of mercy, however, rather than columns of soldiers. Aid for the wounded, sick and destitute noncombatants of present hostilities is their mission."

Information was received by the Governor from the Madero ranch, on the Rio Grande in Mexico west of Laredo, that Mexicans in that section have offered a standing reward of 500 head of cattle for the head of any Texas Ranger brought to Mexican soil. Gov. Colquitt is not disturbed in the least by the report, as he has the utmost confidence that the Texas Rangers are fully capable of taking care of themselves.

That Texas State troops now stationed at Brownsville will not only repel any attempt by Mexicans to invade Texas, but will pursue the invaders across the Rio Grande, is intimated in a telegram sent by Gov. Colquitt to Secretary of War Garrison. The Governor says he construes that provison of the Constitution of the United States authorizing the Governor of a State to use the militia when the State is invaded to mean that the militia has the right to pursue the invaders across the border.

A Humane officer at San Diego, Cal., has sent a formal appeal to the Government to make its wireless station at Point Loma stop killing pelicans. Pelicans used to be thick in the harbor, but now there are only a few of them. The powerful radio waves which the station sends out kills the birds. The waves might be toned down he thinks so as to do less damage.

Representative Slayden was told at the War Department that the Government wanted all the cavalry horses and mules it could get. Complaint is made as to the prices being exacted in the Kansas City market, and it was indicated the department would seek elsewhere for its animals. Several letters from A humane officer at San Diego, Cal., has were in position to furnish the stock were taken to the department by Mr. Slayden.

President Wilson Tuesday afternoon ordered Federal soldiers to the strike districts of Colorado, following appeals by Gov. Ammons and the Colorado members of the Senate and House of Representatives. Seven mine guards are reported to have been killed Tuesday in the early fighting at Walsenburg, and many miners are believed to have been killed and wounded. Regular soldiers were asked for when the situation got out of control of the State militia, which had acted against the strikers, instead of preserving peace. The strike has been in progress since September. Machine guns and the rifles of the militia and the mine guards were turned on the tent colony, killing forty-two men, women and children last week. John D. Rockfeller, Jr., who controls the company involved, refused to end the trouble when appealed to Monday by Representative Foster, envoy of President Wilson. The Cabinet meeting at which the decision was made to send troops followed Tuesday.

Stockholders and directors have decided to sell the Fort Worth-Denton Interurban line provided a satisfactory bid is received. The Stone & Webster syndicate of Boston made the directors an offer, but it was rejected. The majority of 500 stockholders are of the opinion that the road will be sold before it is placed in operation. The failure to sell will not deter the pushing of the work to completion.

Water aggregating 8,075,000,000 gallons is stored behind dams in four city reservoirs, Dallas. At the average rate of consumption, which is a little less than 12,000,000 gallons daily, this supply would last the city 673 days without another drop being added. This does not include the supply for Oak Cliff, which is furnished by artesian wells. White Rock held 6,500,000,000 gallons and a large volume of water was pouring over the spill-

way. Behind the Bachman dam was stored 750,000,000 gallons and the water was pouring over the spillway there at a rate never before known since the dam was constructed. The Carrollton dam held back 400,000,000 gallons, the Record dam 225,000,000 and the California dam 200,000,000 gallons.

Rear Admiral Fletcher seized the piers, yards and buildings of the terminal company at Vera Cruz, a British owned concern, control over which he regarded as necessary in order to facilitate the resumption of the normal business activity of the city. The admiral had been endeavoring to rent the property. The management quoted a figure which the naval officials considered exorbitant and Admiral Fletcher ended the controversy by taking advantage of his powers under martial law and assuming possession of the property.

The board of regents of the State University in session at Austin will probably take decisive action in shaping its financial plans. The board recently asked the Governor for a $450,000 deficiency for the next fiscal year. The Governor expressed the opinion that the amount was excessive, that $300,000 was sufficient and that he would allow this when it was needed. The Governor made it plain that he would not grant a deficiency until the legislative appropriation has been exhausted. The program of furnishing adequate housing for classes and paying salaries sufficiently large to retain competent men on the faculty will be before the board. The appointment of additional faculty members for the next fiscal year may be made at the meeting.

A bunch of Texas raised short horn Durham cattle won seven premiums, loving cups and diplomas at the great Cuban Exhibiton in Havana. The cattle were exhibited by G. E. King, of Taylor, and Frank Scofield, of Hillsboro. In competition with the Texas short horns were cattle from France, Holland, Africa, India and natives of the Cuban Isle.

W. C. Walters, an itinerant tinker, was found guilty at Opolousas, La., Monday of the charge of kidnapping five-year-old Robt. Dunbar. The verdict of the jury was, "Guilty without capital punishment," but under the Louisiana laws the verdict is equivalent to life imprisonment. The verdict legally determines the identity of the boy taken from Walters at the time of his arrest and legally clears a mystery that presented many unusual phases, including the ability of a mother to identify her own son. It means that the child claimed as their son will remain in the home of Mr. and Mrs. C. P. Dunbar here, where he has been since the arrest of Walters, more than a year ago, and that Julia Anderson, now in jail in a New Orleans hospital, was mistaken when she testified at the trial that the boy was her own.

Eagles making their homes in the cliffs of Jenny Jump Mountain in New Jersey have recently been suspected of kidnapping a two-year-old child. War was declared on the birds, but the child was found a half mile from the house in the woods. He was unconscious and his hands and his feet were partly frozen. When found a Newfoundland dog was standing by and would not allow anyone to approach. The parents of the child had to be called before the dog would give up its defense of the baby.

The Salvation Army will gather in London in June for a three weeks session. This will be the second decennial International Congress to be held in London, and it is expected that at least two thousand delegates will be present from "across the seas." There is hardly a corner of the Army's wide field of labor that is not sending its quota of soldiers. In all, twenty-four different languages will be spoken by the congress members.

The great strike in Rome of railway men, postal, telegraph and telephone employes and other classes of the civil service, has been reinforced by workers in tobacco manufactures which is claimed to be a monopoly. The strikers are urging smokers to stop buying cigars, cigarettes and tobacco in order to help the strikers obtain "rights." A curious aspect of affairs is that when persons enter the civil service employ they declare solemn oaths of loyalty to the King, pledging themselves faithful, obedient and subordinate servants."

In London curiosity has been aroused by an advertisement offering to provide property owners and others with guardians armed with "cat-o-nine tails and other effective weapons." The advertisers say they employ over one hundred trained men who have been in the military, naval and police forces and any land owner fearing a suffragist raid, who desires may hire them. It is thought the effect of the advertisement will be to deter marauding militants from approaching country mansions as they may be met by "suitable guardians ready for action with cat-o-nine tails."

A company is about to be formed in Jerusalem for the establishment of a fish curing factory on the shore of the Sea of Galilee. For the last two years a great number of sardines have appeared in the sea, and it is thought that the industry would be very remunerative if a concession could be obtained for a long term of years.

Advices from Montevideo says hundreds of Uniguayans are signing a petition which is being circulated calling for a mass meeting in protest against Americans. Bands of students assembled in the streets a few nights since and made violent anti-American speeches. President Wilson's portrait was burned and Huerta was cheered. The police, as a precautionary measure, surrounded the American legation and consulates.

CONDITIONS AND TIME EXTENDED.

Acting upon the advice of the Hon. Ed R. Kone, State Commissioner of Agriculture, and C. C. French, Secretary of the Southwestern Boys' and Girls' Hog Clubs, the Texas Industrial Congress has extended the conditions governing its offer of $1600 in prizes in its live stock classes so as to include all members of the Baby Beef and Hog Clubs of the State. Entering the live stock classes of the congress will only require the members of these clubs to enroll their names and to keep cost records on feeding. The congress requires the weighing of each hog or steer entered in the contest in the presence of two disinterested witnesses on June 5, 1914, and again on October 5, 1914. Between October 5 and October 10, each animal entered in the contest must be shipped to Fort Worth to be judged there during the Live Stock Show. No preliminary expenses will be incurred, as these animals can be consigned to any of the live stock commission firms at the stockyards in Fort Worth, and when the hog or steer is sold, the shipping expenses will be deducted. By shipping to Fort Worth during the Fat Stock Show, contestants will receive premium prices for their animals and these will be high enough over the ordinary market price to take care of all shipping expenses. In addition to the $1600 in prizes offered by the congress, contestants may enter their hogs and baby beeves for exhibition in the open classes of the Fat Stock Show in competition for other prizes. Besides this, a price of thirty cents per pound has been guaranteed for the champion baby beef exhibited at the Stock Show this year. Every boy or girl in the State who is fattening a baby beef or a hog for market or exhibition in a local fair or at the Fat Stock Show, should write at once to the Texas Industrial Congress at Dallas for application blanks to enter its live stock classes. The time in which to enter has been extended to June 5, instead of closing on May 1, as stated in the first announcement made by the congress.

$2.00 A DAY ABSOLUTELY SURE

Man or woman to distribute literature. 60 days work. Opportunity for promotion. Experience unnecessary. Spare time may be used. ZIEGLER CO., Philadelphia.

THE INFANT AND GOD'S KINGDOM.

By Rev. Jno. L. Sullivan, Byers, Texas.

Number One.

In dealing with the little child, its moral state without Christ Jesus, and its salvation in Christ Jesus, we must, of necessity, consider depravity, as well as many other questions. Then these questions, viz.:

(a) What is depravity, as in the little child?

(d) Did Adam's sin, and the consequent death, entail death upon the little child?

(e) If so, in what sense is a little child saved?

(d) If infant salvation will do for the innocent infant to die in, then will it do for the child to live by?

(e) In the absense of either accountability or sin, can God's Spirit regenerate a soul?

(f) Simultaneous with physical birth, is the child born spiritually—is it regenerated?

(g) Must the child "sow wild oats" and sin before it can receive the gift of the Holy Ghost?

(a) What Is Depravity, as in the Little Child?

In dealing with this question, we must deal with the child as without Christ's redemption. Is such a thing conceivable? We think so.

Originally, was Adam in, and kept in, a saved state? We answer, Most assuredly he was. But in what sense was he saved? And by what power was he so saved and kept saved?

Originally, Adam was innocent, pure, holy and righteous. But it was not these virtues that saved and kept him so saved. If Adam was saved from day to day, in the Garden of Eden, he was so saved by Him who is as "a Lamb slain from before the foundation of the world."

I mean to say by this, that every soul, from the first breath of Adam in the Garden to the last born into Christ's Kingdom, was saved through Jesus, man's only Savior.

Jesus was man's Savior before, as well as since, the fall by transgression.

In Adam's sin, which was a world sin, mah lost Christ, which meant to lose life:

"He that hath the Son hath life: and he that hath not the Son of God hath not life." 1 John 5:12.

Hence, may we not say that about the simplest definition of depravity, in its deepest sense, is man's utter helplessness to get to the Christ that he has lost by sin?

(b) Did Adam's Sin Entail Death Upon the Infant.

Now, as to the infant, David, speaking the mind of God, said:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5.

And again: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." Ps. 58:3.

Paul, speaking of ourselves, says: "* * * * * And were by nature the children of wrath, even as others." Eph. 2:3.

Thus we learn that man is "brought forth in iniquity," also that he "goeth estray as soon as he be born."

In the light of these truths, by inspiration given, how can the child thus "conceived," and thus gravitating away from God "as soon as" he "be born," be in a saved state?

Since man could not go to God, God, in the person of Christ, came to man.

Coming to man thus, he brought to him universal redemption.

"For the Son of Man is come to seek and to save that which was lost." From the foundation of the world he lived to save; and from the first child born after the fall it has been his joy to recover to the Father the infant "going astray" simultaneous with physical birth.

Just here, I, no doubt, part company with many who are as good Methodists as I am, but, as we think, not as purely Armenian. Calvinism grants salvation to some infants by "election."

Armenianism accords salvation to all infants by grace, through Christ.

Some Calvinists consent that "all infants who die in infancy are "elect" and therefore "saved."

We Methodist are Armenian, and we believe that all infants are saved, whether they die or whether they live.

(c) If So, in What Sense Is a Little Infant Saved?

(To Be Continued.)

AN APPRECIATION.

Whereas, Rev. J. E. Harrison, D. D., has completed his twentieth year as President of San Antonio Female College; therefore, be it resolved,

1st. That the San Antonio Methodist Preachers' Meeting hereby records its grateful appreciation of the monumental work of Dr. Harrison in the development of this noble institution to its present position of influence and power.

2nd. That we congratulate the Church upon the ownership of the San Antonio Female College, the efficiency, standards and ideals of the school being such as to merit the hearty support of our people.

S. H. C. BURGIN,
L. E. BOOTH,
S. L. BATCHELOR,
T. N. BARTON,
S. B. JOHNSTON,
C. H. BOOTH,
D. E. HAWK,
A. N. JAMES,
F. M. JACKSON,
C. B. CROSS,
J. T. CURRY,
GASTON HARTSFIELD,

ORPHANAGE.

Northwest Texas Conference	$ 12.00
Texas Conference	286.10
West Texas Conference	98.60
Central Texas Conference	79.00
North Texas Conference	332.00
Total	$807.70

Since March 23 to April 23 the above amounts have been paid to the Home. Think of it! What shall we do with the 186 now in the Home? Divide your $807.70 by 186 and you will find that $4.34 a month is expected to feed, educate, pay salaries of matrons and helpers, nurse and medicine. Do you think we can maintain the children on the above amount, especially since a good part of that amount was received before the first of April and is already paid out?

Brethren, let's throw maudlin sentimentality to the winds, face this obligation as a cold business proposition, and give your people a chance to pay the assessment on your charge. They will be glad of the opportunity to do so.

Craving a daily interest in your earnest prayers for this your Home and its pressing needs, we are, Yours for the orphan,

R. A. BURROUGHS, Manager.
J. N. McCAINE, Ass't Manager.

WHO GOT THE FIFTY DOLLARS?

Several months ago the Board of Church Extension, through its Corresponding Secretary, offered $50 in prizes for the three best Church Extension stories submitted not later than December 1, 1913. Fifty-nine manuscripts were received, and these were submitted to Rev. U. G. Foote, D. D., Louisville, Kentucky; Rev. T. E. Sharp, D. D., Memphis, Tennessee, and Rev. C. D. Bulla, D. D., Nashville, Tennessee, as a committee of awards, each member of the committee being asked to name first, second and third choice.

These gentlemen each named a separate story for first prize. The three first choice stories were then submitted to Rev. J. S. Chadwick, D. D., Nashville, Tennessee, who gave first choice to "The Awakening of Stephen Standback," by Rev. H. H. Smith, of Virginia Conference; second place to "A Precious Jewel," by Rev. C. F. Wimberly, of the Louisville Conference; and third place to "Dewdrop's Memorial," by Rev. H. H. Smith, of the Virginia Conference.

The three prize stories have been issued in attractive form by the Board of Church Extension, and may be had free of charge on application to W. F. McMurry, Corresponding Secretary, 1025 Brook Street, Louisville, Kentucky.

DOUBLE BROTHERHOOD NOTICE.

Rev. C. B. Smith and R. M. Morris have fallen. They were members of the Northwest Texas Conference Brotherhood, and your fee of $2 for each is now due and should be in the hands of the Secretary not later than May 20, when the call expires.

C. B. MEADOR,
Sec. N. W. Tex. Conference.
JNO. M. BARCUS,
Sec. Cen. Tex. Conference.

DISTRICT CONFERENCE NOTICES.

TIMPSON DISTRICT.

Timpson District Conference will be held at Timpson, June 2, 3.

Opening sermon Monday night, June 1, by Rev. J. F. Kidd.

Following are the committees:

License to Preach—J. L. Dawson, W. R. Crawford, G. Hartt.

Admission and Readmission—C. B. Garrett, S. S. McKenney, R. E. Beaird.

Orders—J. W. Goodwin, L. H. Mathison, P. S. Wilson.

Scholarship—W. H. Vance, Gary B. Sanford, H. J. Hayes. J. W. MILLS, P. E.

BIG SPRING DISTRICT.

The Big Spring District Conference will be held at Post City, June 3 and 4, with opening sermon Tuesday evening June 2. You are cordially invited to visit us.

W. H. TERRY, P. E.

FOR WORTH DISTRICT.

Fort Worth District Conference will be held at Central Methodist Church, Fort Worth, June 4, 5, 6, opening Thursday morning at 9 o'clock.

Committees as follows:

License to Preach and Recommendations to Annual Conference—W. S. McCullough, E. R. Stanford and C. F. Webb.

Deacons' and Elders' Orders—H. A. Boaz, F. P. Culver, J. A. Ruffner.

Entertainment—C. R. Wright, J. C. Smith, M. D. Evans. JNO. R. NELSON, P. E.

MARRIAGES.

HAYS-BARNES—At the Methodist Church, Bardwell, Texas, April 15, 1914, Rev. J. M. Hays, of the Millsap Circuit, Weatherford District, and Miss Willie Barnes, of Bardwell, Texas; Rev. R. O. Sory officiating.

FERGUSON-FORSYTHE—On April 19, 1914, near Glen Rose, Texas, Mr. James W. Ferguson and Miss Nettie Forsythe, Rev. F. M. Winburne officiating.

Thomas-Teel.—At the Methodist parsonage in Whitesboro, Texas, Sunday, 3 p. m., April 26, 1914, Mr. J. T. Thomas and Miss Johnnie Teel were united in marriage, Rev. W. R. McCarter officiating.

CLASSIFIED ADVERTISEMENTS

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

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word.

We cannot have answers addressed to us, so your address must appear with the advertisement.

All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion.

We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS.

$12 A WEEK, ladies, men or high school boys, spare time, 25c an hour. Distribute circulars, show samples. ZIEGLER SUPPLY CO., Dept. 1, Philadelphia, Pa.

AGENTS to write hail insurance on crops for licensed company; hustlers can make from $300 to $600 monthly. 610 Wheat Bldg., Fort Worth, Texas.

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.

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. O1, 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 $2200. Write now and I'll send it six months free. H. L. BARBER, 435, 28 W. Jackson Blvd., Chicago.

EDUCATIONAL.

WRITE SAN ANTONIO FEMALE COLLEGE, SAN ANTONIO, TEXAS, FOR SPECIAL MAY OFFER.

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 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 Marden Building, Washington, D. C.**

TO THE PASTORS CENTRAL TEXAS CONFERENCE.

That all may know, I beg to say that we lacked $295.31 of having collected our assessment for delegates' expenses at our late conference session at Temple. This shortage was apportioned to the several districts to be collected and remitted to me not later than this month. Up to this date I have received only $17.23 of the above sum.

JAMES M. ROBERTSON,
Sec-Treas. Joint Board.
Meridian, Texas, April 25, 1914.

AN EXPLANATION.

Frequent inquiries from various parts of our Church leads me to suspect that an impression has gone out to the effect that we have an Orphanage and a Rescue Home at this place.

My object in writing this note is to correct this impression.

The Nazarene Church is conducting an Orphanage and a Rescue Home—both on a small scale—in Pilot Point, but our Church is not connected with either of them in any sense whatever. Persons soliciting money for them in the name of Methodist institutions should be promptly exposed.

Likewise inquiries have come in reference to certain Methodist evangelists who are supposed to reside here. In answer to this I wish to say to the brethren that the only Methodist preachers I know of here are Rev. Earl Jones, pastor of Pilot Point Circuit; Rev. J. W. Murphy, a superannuate, and Rev. G. R. Buchanan, a local deacon.

A half dozen, or more, preachers of the Nazarene faith reside here, but they are not in any sense connected with our Church.

G. A. LEHNHOFF,
Pastor M. E. Church, South, Pilot Point, Tex.

Corsicana District—Third Round.

Kernes and Powell, at P., May 30, 31.
Corsicana, First Church, June 7.
Corsicana Cir., at Pleasant Grove, June 13, 14.
Rice, June 14, 15.
Groesbeck, June 20, 21.
Thornton and Steele Creek, at T., June 27, 28.
Corsicana, 11 a. m., at Love's Chapel, July 4, 5.
Horn Hill Cir., at Central Institute, July 7.
Barry and Emhouse, at Cryer Chapel, July 9.
Emmett, at Jones Chapel, July 10.
Frost, July 12.
Kirvin and Streetman, at Cotton Gin, July 15.
Big Hill and Odds, at O., July 18, 19.
Purdon, at Drane, July 25.
Blooming Grove, July 22, 26.
Chatfield, at Bozett, July 28, 29.
Harmony, at Persley, July 31.
Dawson, Aug. 2.
Sunday School and League Conference at Wortham, June 2, 3. E. A. SMITH, P. E.

Fort Worth District—Third Round

First Church, May 1, 11 a. m.
Weatherford St., May 1, 8 p. m.
Polytechnic, May 17, 11 a. m.
McKinney Ave., May 17, 8 p. m., and 18, 8 p. m.
Arlington, May 24.
Handley and Sagamore, at Handley, May 31, 8 p. m., June 1, 8 p. m.
Central, June 7.

LOCATION WANTED.

SOUTH TEXAS location wanted by young married Methodist physician. Several years' experience. Good references. Address, R. C. LANDER, M. D., Lone Oak, Texas.

PERSONAL.

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

POTATO SLIPS.

GOLDEN BUNCH YAM, $1.50 thousand. Nancy Hall, $2, f. o. b., cash with order. J. S. HOWELL, Sinton, Texas.

REAL ESTATE TO EXCHANGE.

$200,000 in real estate, close in, situated in the great center of the artesian and irrigation belt, 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.

SINGER.

A PREACHER'S WIFE, with experience as singer, is now open for engagement as soloist and chorus work in the evangelistic field in Texas. References furnished. MRS. ELIZABETH TABOR, P. O. 851, Dallas, Texas.

WILL ASSIST IN MEETING.

REV. C. F. BELL would like to assist some of the pastors this summer in their meetings by leading the singing. Brother Bell is now a student in Polytechnic College. He is a good singer and can be of great assistance to any pastor. He will have no work this summer and wants to put in the time in evangelistic singing. His present address is Polytecnic, Texas F. P. CULVER.

Any preacher needing help in Texas or Oklahoma, please write me. I have fine gospel singer and am ready for business. Q. S. McIVER, Sulphur, Oklahoma.

IT WOULD be a great pleasure to me if I could get to help some of you in your meetings this spring and summer. Pardon me when I say I have been a success. I am in good health, and God called me to preach. So I want a place to answer the call. A man called to preach and in health should have a charge. So, in my condition I want to help you. Cordially, A. J. ANDERSON, Conroe, Texas.

Mulkey Memorial, June 14.
Boulevard, June 21.
Missouri Ave., June 28.
Glenwood, July 5.
Riverside, July 12.
Diamond Hill and Harwells Chapel, at Harwells Chapel, July 18, 19, 11 a. m.
Brooklyn Mis., July 19, 8 p. m., and 2, 11 a. m.
Kennedale Cir., at ——, July 25, 26, 11 a. m.
Highland Park and Hemphill Heights, at Highland Park, July 26, 8 p. m., and 27, 8 p. m.
Smithfield Cir., at Oak Grove, Aug. 1, 2, 11 a. m.
Grapevine Cir., at Euless, Aug. 2, 8 p. m., and 3, 11 a. m.
District Conference at Central Church, June 4, 5 and 6. JNO. R. NELSON, P. E.

Hillsboro District—Third Round.

Irene, at Salem, May 16, 17.
Coolidge, at C., May 23, 24
Munger, at Dover, May 30, 31.
Malone, at Rienzi, June 6, 7.
Covington and Osceola, at O., June 13, 14.
Brandon, at Honest Ridge, June 20, 21.
Penelope, at Penelope, June 27, 28.
Abbott, at Willow, July 4, 5.
Itasca, at I., July 12.
Peoria, at Red Point, July 18, 19.
Hillsboro, at First Church, July 26, 11 a. m.
Hillsboro, at Line Street, July 26, 8 p. m.
Kirk, at Prairie Hill, August 1, 2.
Hubbard, at H., August 2, 3.
Loveless, at Berry's, Aug. 8, 9.
Huron, Aug. 15, 16.
Whitney, at W., Aug. 22, 23.
The District Conference will be held at Mertens beginning at 10 o'clock a. m., August 26.

HORACE BISHOP, P. E.

Beeville District—Third Round.

May 24, Corpus Christi.
May 30, 31, Aransas Pass.
May 31, Rockport, at Rockport.
June 6, 7, Skidmore, at St. Paul.
June 7, Gregory, at Gregory.
June 14, Sinton, at Taft.
June 13, 14, Oakville, at Mineral, by A. W. Wilson.
June 20, 21, Berclair, at Cheno.
June 22, Beeville, 4 p. m.
June 26, 27, Calallen, at Calallen.
June 27, 28, Kingsville.
July 4, 5, McAllen, at Edinburg.
July 5, 6, Pharr.
July 6, Mission, at 8 p. m.
July 7, Mercedes, at La Paz.
July 8, Brownsville.
July 11, 12, San Benito.
July 12, 13, Harlingen.
July 18, 19, Karnes City, at Helena.
July 20, Floresville, 3 p. m.
July 20, Kenedy, at 8 p. m.
July 25, 26, Robstown, at Agua Dulce.
July 26, 27, Alice.
Aug. 1, 2, Riviera, at Driscoll.
Aug. 2, 3, Bishop.
Aug. 6, Mathis, at Mathis.
Aug. 7, 8, Falfurrias, at Concta.

J. H. GROSECLOSE, P. E.

Obituaries

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

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

Poetry Can in No Case be Inserted.

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

MRS. C. A. FERGUSON.

On December 13, 1913, the soul of the wife of Rev. C. A. Ferguson passed up to the Master. Death occurred in Des Moines, New Mexico, when the family had recently moved from Texas. Sister Ferguson was born in Mason County, Tennessee, on November 4, 1850. When young she joined the Methodist Church, of which she was always a consecrated member, and as I knew her always, a Christian and ready to do her part. She enjoyed the blessings of experimental religion, and this gave her grace to bear the many burdens laid upon her in life. She was married on September 3, 1874, to C. A. Ferguson, who is a useful local preacher in our Church. From this union came ten children, seven of whom survive the mother. Life on earth was spent in Tennessee, Alabama, Arkansas, Texas, and a little in New Mexico. Now the soul is in heaven. God carry to meet her those who remain. J. HALL BOWMAN.

HALEY—William Pleasant Haley was born in Tennessee August 30, 1830; died October 28, 1913. In 1871 he was married to Miss Emily Wright. To this union were born five children, most of whom still live in this county (Red River). He came to Red River County, Texas, when he was twenty-six years old. His experience was unique and interesting, he had read good books and had associated with great men. It was indeed interesting to hear him relate some of the experiences of John B. McFerrin and others who wrought well in his native State. He was one of many who were beneficiaries of the ministry of Rev. J. W. P. McKenzie. It was under the ministry of this great teacher and preacher that Brother Haley professed faith in Christ and joined the Methodist Church at McKenzie Chapel. On one of my visits to him he told me he had about finished his work—that the end, as far as this world was concerned, had about come. No doubt the shadows were then throwing themselves across his pathway, telling him that the sun was low, but he could say, as one of old, "I am now ready to be offered up and the time of my departure is at hand." J. W. BAUGHMAN.

SIMMONS—John Henry Simmons was the son of John and Eliza Simmons; born October 14, 1847 in Mississippi; died February 18, 1914, near Lodge, Texas; lived the greater part of his life in Tarrant County, but the last few years of his life he lived in Hall County, Texas. November 10, 1871, he married Miss Lizzie Reed, a daughter of J. J. Reed, a pioneer of Texas. To this union were born eleven children, of which only three survive him: Mrs. Della E. Sessions, Mrs. Cora Lee Pannell and his son, Ona Elmer Simmons. He professed faith in Christ in 1873. He joined the Cumberland Presbyterian Church, but a few years before his death he united with the M. E. Church, South. He was a man of strong character and stood for the right. He was honest and a just man, strong physically and mentally. He reached the goal of success in temporal things and in trials and suffering the same steadfastness was manifested. He died in the faith. As a husband he was loving, gentle and kind; he loved his home and his family honored, believed, trusted in and adored him. He is gone from us, but our loss is his gain. We shall go to him if we are faithful. God bless the aged wife and the bereaved children. Look ever to Jesus; he will carry you through.
C. O. HUFF, Pastor.
Newlin, Texas, April 14.

LAMBERT—Miss Ollie Lambert, the oldest daughter of Brother and Sister J. S. Lambert, of Matador, Texas, was born March 2, 1895, and was called in death February 10, 1914. Ollie came into the world with a most lovable disposition and from childhood was loved by all who knew her. While but a child she was converted and united with the Methodist Church. This was in September, 1907. She was always true to her Church and pastor, always doing with delight whatever either asked of her. The only question with her was, "Is it best and right?" Although young in years, she had become an efficient teacher of little people in Sunday School and a faithful Leaguer. To me personally her death is a loss; I shall miss her charming smiles and cheerful words. The Church at Matador has lost one of its most promising and Christlike daughters. She believed that there was work for her to do and determined to prepare to do it well. She had finished the high school course at Matador and was a member of the senior class in Clarendon College when the Master called her. Some of the teachers remarked to me last fall that she was one, if not the truest, of characters in the college and was unexcelled in effective Christian service. Her roommate writes: "I have been very lonesome without my dear, sweet Ollie. No one knows how I have missed her, for she was always saying a word of comfort to me or encouraging me with one of her sweet smiles. It was always, 'Cheer up,' with her. I hardly ever in my life saw her with the 'blues.' Her greatest desire was to live a sweet, Christian life, which she lived all the time. I, as her roommate, never saw her angry in my life. She had one of the sweetest and kindest dispositions I ever saw." What a tribute from one who was raised with her, passed through the public school with her and roomed with her at college! Ollie was a true sister and the memory of her sisterly kindness will remain fresh in the minds of her two younger sisters until they shall clasp hands again as redeemed spirits. Her loss to her parents can not be estimated. They had sacrificed to give her advantages and were justly proud of her attainments and true value. No earthly power can console their brokenhearted in this sad hour. But there is one who says, "Come unto me, all ye that labor and are heavy laden and I will give you rest." In him Ollie trusted and by his hand was led into glory, and in him you will find comfort. Ollie was strong in body as well as in mind and character. It was an unsuspected blow that cut her down. While about her duties in school she was attacked with appendicitis. She was operated upon February 7 and on February 10 passed away. There are some things that are hard to understand. Why should one so young, so promising, and so true to Christ be taken? Yet she did more in her short stay than many do in a long life, and developed a stronger character than thousands who live three score years and ten. Ollie is gone but not forgotten, missed but not lost. A friend and former pastor. D. B. DOAK.

RAMSEY — Lemuel Ramsey was born August 24, 1834, in Pittsylvania County, Virginia. He attended school in the old-time log schoolhouses. Although his advantages were limited he was a good student and early in life acquired an ambition for knowledge. Being blessed with a good memory and an intelligent mind his ambitions led him to become a well-informed, deep-thinking man. His friends found him to be close observing and "critical," as one expressed it. In fact it seemed that often he could see at a glance what it took others years to discover. Nor was he governed by outside appearances, but sought out the heart of things, then judged as to their merit or demerit. He, with his father's family, moved from Virginia to Texas in 1852. They bought a home near Allen's Chapel, Fannin County, which place has been the old "Ramsey Home" since that time. At an old-time camp meeting held at Allen's Chapel, in 1856, under Rev. Graham's preaching he professed religion and joined the Church at that place. Allen's Chapel was among the first M. E. Churches established in the State. Of this Church he was a faithful, loyal member to his death. On March 16, 1862, he was happily married to Miss Elizabeth Reed Saunders. They had known and loved each other since they were school children in Virginia. However their happiness was soon to be clouded o'er by sadness, for the Civil War had begun and as a true patriot he must needs respond to his country's call. Taking leave of his bride, relatives and friends for a time indefinite, the results unknown to all but God, he joined the Sixteenth Texas Cavalry at Sherman, Texas, under Capt. Wood and went away to meet the dangers of an awful conflict. Who can imagine the agony of separations like this? But, thanks to the kind Father's protecting care and his promise, "I will never fail thee nor forsake thee," by which they were sustained and brought safely through the long months and years of separations, sad tidings and heartaches. Their prayers were answered when at last the war clouds cleared away and the sun shone out on a day of peace and home-coming. He then was free to carry his little bride to their own little log cabin home, which was really "Home, Sweet Home" to them. To this happy union were born ten children, six boys and four girls, all of whom are living except Ella, their second daughter, and most of whom have accepted their father's God and are living religious lives. Of our father's religious life it may be said he was "steadfast, unmovable, always abounding in the work of the Lord." And we know his labors were not in vain. He was a man of moral courage and faith in God, and was a power for good in the community in which he lived. His manner was quiet and even, yet he was fervent in spirit. His prayers, though not long or loud, yet they went straight to the throne and we felt the hush and power of God's presence with us. He was faithful upon the ordinances of his Church, being steward and Sunday School superintendent the greater part of his life, and was always found at his post of duty if it were possible. He missed very few Quarterly Conferences, and then with a regret akin to sadness, for his delight was in the service of his Lord. The officials refused to drop his name from the roll of stewards, even after his eyesight had failed and his body was growing feeble. He was a constant subscriber of the Advocate from 1866, when Dr. I. G. John was editor, until he was called away. Partly can it be as truly said of man, "His life was above reproach, and he leaves behind a record of a life well spent." What greater honor is worth while? He was a tender, devoted husband, a kind and loving father, and a true friend. After a lingering illness, which he bore cheerfully and without a murmur of complaint, he departed from this life on the quiet afternoon of September 1, 1910, leaving his ever devoted wife, nine children, a number of grandchildren and a host of loved ones and friends on this side of the celestial city. May we as children profit by the example of our sainted father and so live that we may be worthy to share with him the home prepared for the faithful and be an unbroken family there. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away. And there shall be no more night there and they need no candle neither light of the sun, for the Lord God giveth them light and they shall reign forever and ever. His baby girl. SUSIE.

DAVIS—Sister Laureate Isabel Davis (nee Pollard) was born in Tennessee, October 20, 1835, and died near Kaufman, Texas, April 13, 1914. She was married to Squire Davis April 10, 1851, in Newton County, Arkansas. To this union were born fourteen children—eleven boys and three girls. Only four boys and two girls are living—John Davis, Midland, Arkansas; Henry Davis, Terrell, Texas; Wesley Davis, Kaufman, Texas; Jeff Davis, Kaufman, Texas; Mrs. Mary Greenwalt, Bokoshe, Oklahoma; Mrs. Martha Sumner, Wichita, Kansas. Besides these she has seventy-five grandchildren and great-grandchildren. Sister Davis professed religion and joined the Methodist Episcopal Church, South, and has been a faithful member of the same for forty-seven years, which extended to the time of her death. While this good mother is taken from our midst, she is not forgotten. Her kind words and deeds will always be remembered. The funeral services were conducted at College Mound Church, at which place she held her membership. To the connection we say, Weep not, but look to Him who alone can comfort us under such trials, and some sweet day, if we are true to our Savior, we will meet our loved ones and friends that have gone on before. E. L. HARRIS, P. C.
College Mound.

THORNTON—Mrs. Emma Thornton (nee Nash) was born June 22, 1840, and died March 10, 1914, aged seventy-three years and ten months. At the age of twenty-three Sister Thornton was converted and joined the M. E. Church, South. On March 10, 1865, she was married to William Thornton, who preceded her to the glory world several years. Brother Thornton was for years a steward in the Methodist Church and her home was headquarters for Methodist preachers. When she was able she was a regular attendant at Church, but for several months she had been in very bad health. In her intense suffering she was so patient and as the writer sat by her bedside a few days before she died she spoke of her going away to that better land. She died in the home of her stepson, Walter Thornton, where she had made her home for some time. She leaves three stepchildren and several brothers, but they mourn not as those who have no hope; they know where to find her—she has gone home to God. Her pastor,
J. FRED PATTERSON.
Desdemona, Texas.

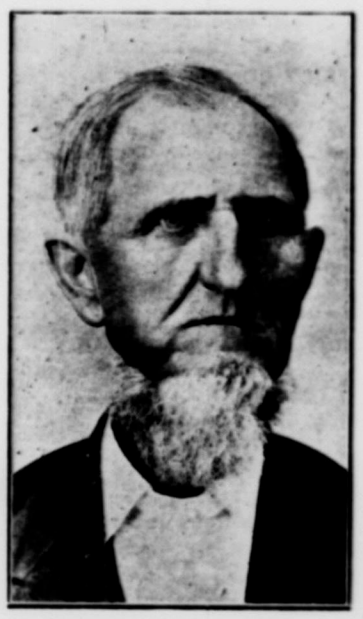
WATSON—James M. Watson was born in Arkansas February 9, 1850; was married three times. To the first union were born three children, one of which survives her. July 25, 1878, he was married to Miss Martha A. Baker; to them were born five children. On February 9, 1892, he was again bereft of his companion. And September 3, 1893, he was married to Miss Emma Osburn, and to this union were born six children, four of whom are still living. Brother Watson was converted and joined the M. E. Church, South, in 1883 and lived a devoted, Christian life until his death, which occurred April 17, 1914, in Cooke County, Texas. He died of that dreadful disease, cancer, and suffered intensely for months, but was never heard to murmur. Indeed his voyage on life's sea was rough, interrupted by the tempestuous winds like that of the Euroclydon, which drove him to the destruction of the vessel, but the passenger was saved. I never saw a greater demonstration of Christian fortitude and faith. He said, "I am waiting and anxious to go, but if my staying and suffering will do good I am resigned." May his God lead all his loved ones and us all safely through the storms of life and to a sweet deliverance on the other side. H. W. ISBELL, P. C.

SOLOMON—Ina May Solomon, daughter of J. S. and F. C. Solomon, was born January 16, 1905, and died March 3, 1914. She was operated on for appendicitis at Memphis, Texas, on February 28, 1914. She was born near Paradise, Texas; was a twin of Mina Lee. Her parents moved to Hall County, Texas, September 24, 1913. To know Ina May was to love her. She possessed such a pleasing personality that you were irresistably drawn to her. She was always present at Sunday School and knew her lessons well. It does not seem possible that she is gone from our midst, but her life and beauty has fled. Yet there remains written on memory's wall that which can not be erased. We look forward to the time when we shall behold little Ina May wrapped in immortality. She left us still in the harvest field gathering the golden sheaves. Shall we fail? Father, mother, brothers, sisters and friends. She can not come to us, but we can go to her, one by one we will meet her. Jesus may call us soon from the field of labor. Let us do what our hands find to do now. C. O. HUFF, Pastor.

KILSER—Mrs. Callie Kelser (nee Neal) was born in Georgia, September 14, 1848, and moved to Cleburne County, Alabama, at the age of eight. She was converted and joined the Methodist Church when twelve and lived a devoted, consistent member of same until the heavenly call was made. She having been reared by consecrated parents, learned to love God and man in childhood. She was kind and considerate of others, counting it gain to serve. She never tired in serving God or her neighbors. In the home she cast sunshine and happiness and made one feel that they were in a goodly company. Twelve years ago she came to Texas, and just eleven years before her death she and Brother John Kiker were married. Though this union was short, yet it was full of pleasure and happiness. In her departure the Church, community and home have lost, but heaven has gained. We know where to find her, for she died praising God and with a bright testimony of the saving power of Christ. L. L. FELDER.

REV. WILLIAM MONK.

I am writing now of one of the most remarkable men of Texas Methodism. Large of statue, rugged of countenance, gentle of heart and brilliant of mind, brave as a lion and as gentle as a lamb. Noble, fearless and true—such was Rev. William Monk, who died in Lampasas, Texas, February 24, 1914, aged eighty-nine years and two days. He had been a Methodist preacher for seventy-two years, and was no ordinary preacher—really a great preacher. He was born in Greene County, Mississippi, February 22, 1825, and in August, 1842, when seventeen years old, joined the Methodist Episcopal Church (there was no M. E. Church, South, then) on probation. He said, "I joined as a seeker." A few months later he was converted under the preaching of Rev. Jesse Boring at the old Salem, or Frost Bridge, camp meeting in Wayne County, Mississippi. He was at once made class leader and licensed to exhort. This was his authority to preach, and so, not yet eighteen, he began a ministry which lasted through more than seventy-two years. He was licensed to preach in 1848 by the Winchester Circuit Quarterly Conference. Jesse Boring, the presiding elder, could not be present, so Thomas Kilough, the preacher in charge, presided. He was appointed junior preacher, as supply, of the circuit. Winchester Circuit then embraced all of Wayne and Clarke Counties, in Mississippi, and all of Washington County, Alabama, west of Tombigbee River. At the close of the year 1849 he was admitted on trial into the Alabama Conference, in Greenville, Alabama, Bishop Paine presiding, and was appointed junior preacher under R. O. Rouvall on the Pascagoula Circuit. This circuit had twenty-three appointments



REV. WILLIAM MONK.

scattered over Jackson and Greene Counties, Mississippi, and a large part of Mobile County, Alabama. The next year he was appointed to the Randolph Circuit, all of Randolph County, and one Church in Talladega County. He was ordained deacon in Auburn, Alabama, January 12, 1851, by Bishop Capers, who presided at this conference. From 1851 to 1853 he served Center, Tallapoosa and Cedar Bluff Circuits, under Walter H. McDaniel, presiding elder. Already he had made a reputation as a strong, spiritual preacher, and many hundreds had been converted under his ministry. He was entitled to elders' orders at the conference in Tuscaloosa in 1853, but these were stormy days, and there was no Bishop present, and so his ordination was deferred one year, when he was ordained by Bishop Early at the East Texas Conference in Tyler, Texas, December 5, 1854. At the conference in Tuscaloosa in 1853, Greenbury Garrett, the oldest active member of the Alabama Conference, was elected to preside. The new struggling Texas Conference was then calling for brave, consecrated, strong men, and when the appointments were read it was announced that William Monk had volunteered to go to Texas. His first circuit in Texas was Jacksonville, with fifteen appointments. L. B. Hickman was his junior preacher. He served with heroism this large, difficult field for two years, with marvelous results, there being hundreds of conversions. At the close of his second year he was located at his own request. J. W. Hughes had been his presiding elder. For seven years Brother Monk preached as a local elder in almost every community from Red River to the Brazos, and was heard by more people perhaps than any other preacher in Texas. In 1863 the Texas Conference was held in Columbus, Texas, presided over by Robert Alexander—no Bishop being present. Here Brother Monk returned to the itinerant ranks and was appointed to the West Liberty Circuit, which he served for two years. These were the most difficult years of Southern Methodism. Brother Monk made looms and assisted the impoverished citizens in meeting the hardships of those strenuous days following the close of the war. Two years later, at the conference in Chappell Hill, Bishop Andrews appointed this brave man to the Palo Pinto Mission. No history can ever record the sacrificing and suffering and toiling of the two years spent here. His equipment for the work in this field was his Bible, hymn book, Discipline, saddlebags, Winchester rifle and saddle pony. And when the Indians stole his pony at Davidson's ranch, where he and the presiding elder, J. M. Johnson, were holding a meeting, with his saddlebags and rifle on his shoulder he walked those wilds from appointment to appointment until friends provided another pony—only to be stolen later by Indians again. The Indians had a great admiration for him—he was so big and brave and never fired a shot at them—and they never harmed him—only stealing his saddle horses. The Bishop called him the "Stonewall," saying "he stood like a stonewall between the Indians and the white settlers." After the Northwest Texas Conference was organized he served first the Meridian Circuit, where was one of his most successful years, receiving nearly 200 members into the Church in that sparsely settled country. Then Bishop Doggett sent him to the Owensville Circuit, and after one year he was sent to Georgetown Circuit, where he remained until 1871. During this pastorate remarkable for the development of the Church, the question of locating a Central School in Texas was agitated. The commission found it necessary to locate outside of yellow fever district, and aids for the school were asked for in the then Waco District. James E. Ferguson was appointed to canvass Bell County and William Monk to canvass Williamson County, and to William Monk more than to any other man, is due the credit of Southwestern University coming to Georgetown. In 1873, when Dr. Mood opened the school in Georgetown, Rev. William Monk, then the presiding elder of Stephenville District, was the only Methodist preacher present. So, Southwestern University opened with 33 children, Dr. Mood (the president) and Rev. William Monk present. Brother Monk rejoiced in all he ever did for Southwestern University. He was three years presiding elder over the territory now embraced in the Brownwood, Llano, San Angelo, Abilene, Dublin, Vernon and Carendon Districts. He traveled one year for the American Bible Society, distributing Bibles to Indians and scattered settlements lying along, as he said, "the frontier of civilization." During these years he often preached to the soldiers stationed at the forts along the frontier. He said, "It was my duty to see that the people had the Gospel." In 1875, he was transferred to Los Angeles Conference and filled out unexpired year in San Luis Obispo Station. Then he was sent to Arizona to the Tucson Mission and organized our work in this most difficult territory. He said this was his hardest field, but that "God was with me." On his return to Texas he was stationed at Frio City for one year, and at the conference in Gonzales, in 1878, he was appointed presiding elder of Corpus Christi District. He was a delegate to General Conference in 1890. He served Uvalde Circuit two years and Devine Circuit one year, and during these years he was of great assistance to A. A. Sutherland along the Mexico-Texas border. He was sent to New Mexico to organize our work there among the American settlers, and it was through his influence that the New Mexico Conference was organized. He built with his own hands the first Methodist church in New Mexico, now embraced in the conference. While engaged in this work he received a fall which injured him for life. On his return to West Texas Conference in 1892, he took superannuate relation and up to 1905 lived in San Marcos. Since then until his death he has made his home in Lampasas. These are the chronological facts of this remarkable man. Thousands were converted under his preaching. Many Churches were organized all through the West under his administration. Perhaps no Texas preacher did more to establish Methodism in all the West than Rev. William Monk. He loved the Church and her great doctrines and knew how to defend and preach with power these great old Gospel truths. He rarely ever preached without conversions and reclamations—whatever his theme. He suffered many hardships and privations, but rejoiced in these. He would have cheerfully gone to the martyr's stake had there been occasion for so doing. His death was a triumph. His voice rang with the note of victory and his noble face had in it the light of a new world the evening of the night of his translation. How gently he fell asleep in Christ. Those present may never witness the like again. His presiding elder and his pastor count it one of life's greatest honors to have conducted his funeral services, in the presence of a large audience who gathered to do the old hero's memory honor. He has lain down his armor and received the conqueror's crown.
Z. V. LILES.

REV. J. W. DOWNS—AN APPRECIATION

The death of Rev. J. W. Downs, while not a great surprise to those who have known him for the last several years, was nevertheless a shock to the Church and his friends everywhere. He was stricken in the prime of his life and when he had reached the period of greatest usefulness. No nobler character ever lived than J. W. Downs. He was one of the most loving and lovable of men. As a man and citizen he was among the highest type of Christian gentlemen; as a preacher, gifted with pulpit power, he ranked among the strongest; as a pastor he had few equals and no superiors.

The writer knew J. W. Downs well, and knew him only to love him. His death fell like a great pall upon the people of Crockett, and especially the Methodists here. At the Annual Conference held at Tyler seven years ago he was sent by Bishop Morrison to serve the charge at this place. For years this Church had been on a drag. It was down in the ashes of inactivity and spiritual rust. It needed upbuilding. It called for a man of constructive power and capacity. It got it. Although Brother Downs remained here only one year, yet that one year's work set this Church on a basis and started it on an upgrade that have led it to the place it now occupies among the Churches of the Texas Conference. Like the towering genius for Church development that he was, he grasped the situation as it existed, and determined to lift the Church to higher ground. How well he succeeded is evidenced by the wonderful progress that has been made. And the growth continues, all as the result of the labors of J. W. Downs and the inspiration that was received at his hands. It would be beyond the power of our people here to suitably express in words their vast indebtedness to him. His impress still lingers with us. He was a great and a good man. All of us, without reference to creed, loved and admired him. He was truly one of "nature's noblemen." His genial manner, his sweet disposition, his lofty character, and his great spirituality marked him as being a preacher worthy of his calling and stamped him as an ideal husband, father and citizen. May God bless his devoted wife and children in this their greatest distress.

"Now, noble Christian, thy journey is ended;
Hushed is thy voice and stilled is thy hand.
The tears of thy Church and the State are blended,
And grief, like a pall, hangs over the land.

"In the bosom of God thy spirit is sleeping,
Bright be thy visions in heavenly dream,
While over thy dust thy Church is weeping,
The deeds of thy life in radiance beam.

'In the light of the truth to thy duty going,
Courage was thine in life's hard-fought fight;
Steadfast thy ship when the tempest was blowing,
Serene was the sail, guided by right.

"Like a sun that has set, a bright glow leaving,
Thy life still illumines Texas' fair sky,
Gladdening her spirit while over thee grieving,
Thy service, in memory, never can die."

J. W. MADDEN.
Crockett, Texas.

LAZY LIVER Stir up your liver a little, just enough to start the bile nicely.
One of Ayer's Pills at bedtime is all you need. These pills act directly on the liver. Made for the treatment of constipation, biliousness, dyspepsia, sick-headache. Ask your doctor if he knows a better pill for a sluggish liver. Then follow his advice. J. C. Ayer Co., Lowell, Mass.

Now is a good time to begin taking Hood's Sarsaparilla, the medicine that cleanses the blood and clears the complexion. (Adv.)

BEGINNING OF THE END.

The Liquor Dealers' Journal the official organ of the liquor business of the United States, prints the following editorial, which must be interesting to pros and antis alike:

"It is always best for normal people to look at things as they are.

"The prohibition fight henceforth will be Nation-wide, and contemplates writing into the National Constitution a prohibition of the manufacture and sale of all alcoholic beverages.

"The most influential argument against prohibition is that it is not effective; 'that prohibition don't prohibit.'

"This is not basic or moral; the fact of failure to enforce is no argument against even the expediency, much less against the moral issue involved.

"Ultimately all questions must be settled by normal standards; only in this way can mankind be saved from self-effacement. The liquor traffic can not save itself by declaring that government is incapable of coping with the problem it presents; when the people decide it must go, it will be banished.

"We are not discussing the benefit or justice of prohibition, but its possibility and its probability in present circumstances.

"To us there is 'the handwriting on the wall,' and its interpretation spells doom.

"For this the liquor business is to blame; it seems incapable of learning and lesson of advancement or any motive but profit.

"To perpetuate itself it has formed alliance with the slums that repel all conscientious and patriotic citizens.

"It deliberately aids the most corrupt political powers, and backs with all its resources the most unworthy men; the most corrupt and recreant officials. It does not aid the purification of municipal, State or National administration.

"Why? Because it has to ask immunity for its own lawlessness.

"That this condition is inherently and inevitably necessary we do not believe, but it has come to be a fact and the public, which is to pass on the matter in its final analysis, believes anything bad that any body can tell it of the liquor business.

"The case of the liquor traffic is called for adjudication by the American people and must be ready for trial.

"There are billions of property involved, and an industry of great employing and tax-paying ability; but when the people decide that the truth is being told about the alcoholic liquor trade the money will not count, for conscience aroused puts the value of a man above all other things.

"The writer believes that prohibition is theoretically wrong, but he knows that theories, however well substantiated, may be overthrown by conditions, as has often been done in the world's history.

"In this country we have recently swept aside one of the fundamental theories of the framers of our Constitution in going from representative to direct government; we are on the verge of universal instead of male suffrage, and there is a spirit abroad which reeks little of tradition, of precedent, or of vested rights; and on liberty used licentiously and destructively it will work short shift.

"Prepare your defense, friends; make your case ready for court, the trial can not be postponed."

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

McKINNEY DISTRICT CONFERENCE.

The thirteenth annual session of the McKinney District Conference convened at Alica, April 14, being favored with ideal weather and most gracious hospitality. The attendance was good. Rev. R. B. Curry, host of the conference, was loyally assisted in entertaining by not only his own people, but also by other citizens regardless of Church affiliation. Presiding Elder Chas. A. Spragins was in the chair for his fourth year and guided the conference with a deft hand in its deliberations. The closing year of his quadrennium finds the district in a prosperous and harmonious condition throughout its bounds. He is much beloved and his leadership loyally followed. All of the pastors of the district answered roll call, except one, C. B. Golson, of Wylie, who was detained at home by illness. Conference sermons were preached by Rev. Ira C. Kiker, of Frisco; Rev. D. F. Fuller, of Carrollton; Dr. D. H. Aston, of Greenville; Dr. G. C. Rankin, of Dallas, and Rev. P. C. Archer, of Farmersville. Visitors introduced were Rev. L. A. Hanson, Frank Reedy, Rev. O. E. Moreland, Rev. W. D. Thompson, Rev. F. O. Miller, Rev. C. L. Bounds, Rev. J. H. Overstreet and Presiding Elders R. Gibbs Mood, of Sherman; O. F. Sensabaugh, of Dallas; John R. Nelson, of Fort Worth, and C. M. Harless, of Greenville. One preacher, Rev. Lee Martin, of Prosper, died in the district during the year. As a local preacher his influence for forty years did much in placing Methodism in the ascendancy in West Collin. Tributes to his loving memory were spoken by Beverly Rogers, Rev. S. W. Miller, C. L. Bounds and the presiding elder. Blue Ridge was selected as the place for next year's conference.

J. S. Shelly, of Plano, was elected as lay leader.

Delegates elected to Annual Conference are as follows:

A. P. ROGERS, of Frisco;
JEFF LOVELL, of Farmersville;
J. S. SHELLY, of Plano;
GUY F. JONES, of Richardson.

Alternates:

Walter B. Wilson, of McKinney;
E. F. Lancaster, of Weston.

WALTER B. WILSON,
Secretary.

McKinney, Texas.

SAN MARCOS DISTRICT CONFERENCE.

In the little prohibition city of Luling, which Brother Paine calls "the hub and the center of the surrounding country," convened the San Marcos District Conference, April 7, and continued its interesting sessions three full days. All the pastors of the district were present, save one. A much larger number of laymen than last year were in attendance. One charge, Waelder and Thompsonville, enjoyed the high distinction of having a full delegation present. Gonzales came next with five present. Tuesday was given entirely to the Sunday School Institute, which was ably presided over by Rev. A. E. Rector. This part of our Church work received due attention, and the discussions were helpful and instructive.

The opening sermon, at night, by Rev. W. T. Renfro, of San Marcos, judged by most any standard, was par excellent. Great spiritual fervor prevailed. One man was happily converted and united with the Church at the close of the service. On Wednesday morning at 9 o'clock, the presiding elder, Rev. Thomas Gregory, who is universally beloved throughout the district for his work's sake, congratulated the conference for the large attendance, the full reports, made last year, and the splendid prospect for larger results and a full report, as a minimum, from every charge in the district for the present year. According to the Annual Conference minutes, this district comes from number six, year before last, to number two, the past year; Uvalde District being first. Notwitstanding that most of our charges are in the flood-swept district, the reports show a decided increase over last year. Some of the salaries have been increased, and much improvement, church and parsonage repairs, have been made throughout the district. Brother Paine has built a new parsonage at Luling. It would do credit to many of our "higher steepled" churches. Paine is a "money-getter," a carpenter, a painter, a builder, a preacher, a lovable character and a hustler—all in one. A well-prepared program was taken up at the morning session, and the following topics were interestingly discussed, viz: "A Revival in Every Charge," by A. B. Davidson and Theo. Lee; "Collections in Full in Every Charge," by J. D. May and J. G. Forester; "Keeping Up the Record in San Marcos District," by Marcos Williamson; "Our Foreign Missionary Operation," by Dr. J. T. Curry; "Foreigners in Our Midst," by J. A. Phillips, of San Antonio.

Wednesday afternoon was devoted to the work of the Woman's Missionary Society, which was presided over by Mrs. Theophilus Lee, of Lockhart. There were no dull moments, and everybody was on the qui vive, as she interrogated the preachers with reference to the Woman's Missionary Societies in the District. Mrs. W. F. Robertson, of Gonzales gave an interesting address on "Systematic Bible Study." Mrs. Harle, the District Secretary, read an instructive paper on "Christian Stewardship." Her hearers were made to feel the great importance of tithing, and the necessity of paying religiously and systematically into the Lord's treasury. Mrs. Boulden, of San Marcos, read a very practical and edifying paper on "Mission Study."

The night session was given wholly into the hands of the laymen, which was presided over by that prince of laymen, G. G. Johnson. This was one of the most unique and helpful services of the conference. The speakers of the evening, W. H. Cardwell, T. B. Monroe, J. T. Ellis, W. M. Fly, Dr. T. M. Wheat and G. G. Johnson, with well thought-out addresses, impressed the large audience with the importance and necessity of the layman's place in the great work of the Church.

The following lay delegates were elected to the Annual Conference:

G. G. JOHNSON,
W. A. SCOTT,
J. T. ELLIS,
G.C. E. VAUGHAN.

Alternates:

A. H. Gomellion,
D. H. Gunn.

W. M. Fly, of Gonzales, was elected District Lay Leader.

The following young men from Coronal Institute, were licensed to preach: W. L. Roome, Pressley S. Brown and Tilford Lee Barnhouse.

Resolutions on the death of T. E. Manning, one of our honored laymen, were read and adopted.

Rev. J. D. May preached a very helpful and inspiring sermon Thursday morning. The preaching services continued through Friday, Saturday and Sunday, the secretary and presiding elder doing the preaching.

The conference was favored with the presence of two of our schoolmen, Revs. C. T. Tally and Sterling Fisher. They represented the interests of Southwestern University and Coronal Institute, with soul-stirring speeches.

The committee on scholarship for Southwestern University, recommended Miss Winifred Woods for the scholarship. The closing service Friday night was given to the launching of a campaign for Coronal Institute. The claims of this noble institution were ably presented by the President, Sterling Fisher; the pastor, Rev. W. T. Renfro, and Brother Kone, of San Marcos.

The next District Conference comes to Gonzales.

Our Luling Church, led by their faithful pastor, was unsparing in its efforts to make our stay an increasing delight and one that shall not soon be forgotten.

A. B. DAVIDSON, Sec.

PARIS DISTRICT CONFERENCE.

The Paris District Conference opened its forty-fifth session at 7:30 o'clock p. m. Tuesday, April 7, in the Methodist Church at Detroit, with Presiding Elder W. F. Bryan in the chair.

In many respects the conference proved to be one of the most harmonious and profitable ever held in the Paris District.

Reports from pastors showed that considerable advancement along all lines had been made throughout the district. The spiritual condition of the district seems to be above the average, and finances are in excellent shape. With few exceptions all charges have paid in full, assessments for Bishops, Orphanage and Foreign Missions.

Among the exceptionally fine reports may be mentioned the report of T. W. Lovell, A. D. Hill and J. W. O'Bryant. These men seem almost to have done the impossible.

The conference was favored with the presence of W. B. Wilson Commissioner for S. M. U.; C. L. Bounds, Commissioner for Wesley College; Dr. D. H. Aston, President of Wesley College, and F. O. Miller, agent for Superannuate Homes. Each of whom, to an attentive and appreciative audience, represented his work.

Dr. Aston's sermon at 11 o'clock Wednesday was indeed soul-stirring and spiritually uplifting. W. T. Whiteside, of Lamar Avenue, gave us another treat the following day at 11 o'clock.

The presiding elder's talk, representing the work of the district from a map of the district and statistics that he had prepared, was an eye-opener. Facts and figures with reference to the work of the district were given in a clearcut and forcible manner, that made all to rejoice because of the good work done, and to fill all with enthusiasm for the work to be done.

About ninety laymen were present and several made very inspiring talks. Hon. Eugene Black, of Clarksville, made an eloquent and telling speech on "The Need of a Better Supported Ministry," and Hon. N. P. Doak, leader of lay delegation from North Texas to General Conference, spoke on "Mission Problems of Paris District."

Those elected as delegates to Annual Conference are as follows:

HON. N. P. DOAK,
J. T. TISDALE,
P. C. BOWMAN,
F. A. FORD.

Alternates:

Hon. Ed H. McCuistion
Ernest McGlasson.

The next conference goes to Roxton. Brother Lovell and his excellent people made our stay in their little city indeed pleasant.

H. E. ANDERSON, Sec.

PECOS VALLEY DISTRICT CONFERENCE.

The conference began its work at 9 o'clock on the morning of April 16, and sought to use every hour possible as a sacred opportunity; there were no wasted hours. Our presiding elder, J. H. Messer, had planned wisely, and every charge and department of Church work had not only a hearing, but also a thorough discussion of plans for the future. The committees appointed by the presiding elder were live wires and much information was gained through their quizzing that would otherwise have been lost. As an instance, the Committee on Books and Periodicals asked for a definite report as to number of copies of our conference organ and general organ in each charge. The same as to copies of the Missionary Voice and Epworth Era, and number of Bibles and books sold since conference.

Once more the needs and possibilities of our missionary territory were brought before us so forcefully, so appealingly, that the conference adopted a resolution similar to the one of last year's session, praying, begging, imploring the assistance, by special donation, of our good women and General Board. We were told by Brother W. L. Jenkins, pastor of our Sacramento Mountain Mission, that his charge included about 3500 people, three-fourths of whom were not only not Christians but were not hearing the Gospel. He has a wife and seven children to care for and will receive from the conference about $200, and from the charge about $100, and a parsonage of four rooms, and this in a section of our country that makes living higher than in almost any other. The story of this godly man's experiences moved the conference to tears and a promise from almost every pastor present to give two weeks or more in evangelistic effort to any point on the charge, selected by the pastor. The day following Brother Jenkins was called upon again to report his work and needs to the district meeting of the Woman's Missionary Society, and $43 was raised for the work with a promise to secure more. On the east side of the valley there is an equally important missionary field that stands in need of at least two more men, but our funds are limited and we must wait. The District Woman's Missionary Society meeting was held on Saturday and was a very decided success, the program being arranged by Mrs. D. D. Swearingen, District Secretary. There were delegates from Pecos, Artesia, Hagerman, Dexter, Texico and Roswell.

The reports of the pastors showed a healthy condition evidenced in good meetings and number added to the Church. As a result of the recent meeting at Portales, Eugene Mayo, a vigorous, promising young man, was licensed to preach, while the Carlsbad meeting has resulted in several boys called to the ministry and several girls to the mission field.

The only pastors absent were A. C. Bell, in a meeting; E. F. Cramer, confined to his bed, and John Chancey, who had "married a wife" and requested, "I pray thee have me excused."

Brother McDonald, president-elect of Seth Ward College, was with us for two days "drumming." He made a fine impression and has the promise of the preachers to assist him in securing students from this valley for the ensuing session.

W. W. Turner is an old hand at entertaining conferences, and with the assistance of his membership and other Christian friends, made our visit an exceedingly pleasant one.

The following delegates were elected to our Annual Conference:

TOMLINSON FORT,
REV. J. D. WAGNER,
B. P. WILLIAMS,
J. W. FRISTOW.

Alternates:

Harry Cowan,
W. M. Wise.

S. G. Bratton, of Texico, was re-elected as District Lay Leader.

Texico was unanimously selected as the place for meeting next year.

Should any reader of this report desire further information as to our Sacramento Mission address Rev. W. L. Jenkins, Lower Penasco, New Mexico.

T. L. LALLANCE,
Secretary.

THE TEXAS CONFERENCE REVIVAL CAMPAIGN.

By Glenn Flinn, Secretary.

The revival campaign in the Texas Conference for the year 1914 has begun with every assurance of large things. Revival fires are already burning throughout its borders and unusual manifestations of God's power have been witnessed in a number of places.

Some notable meetings have been reported recently. First to be mentioned is the great union meeting reported from Cameron by W. D. White. This campaign was lead by Ham and Ramsey and something like 850 conversions and reclamations were registered during its progress of several weeks and a new standard of Christianity raised for the town. It was the greatest meeting ever held in the history of the town.

The best revival ever held in the little town of Newton has been reported by W. A. Belcher. He was assisted by Evangelist De Laye, and there were 150 conversions and reclamations. Brother De Laye, by the way, resides within the bounds of our conference and is a young man who is being very much used of God among us.

Evangelists Coale and Huston, who have already held so many splendid meetings within the bounds of the Texas Conference, have recently closed a most glorious one at Crockett, where they labored with Brother L. H. Hotchkiss and his good people. The results were most gratifying, there being something like 250 conversions and reclamations and a number of surrenders to the work of the ministry and of missions. These men are now with R. W. Adams at Huntsville.

Another of the more notable meetings held recently was the one at Normangee, with Evangelist Lowery assisting the pastor, Brother Lewelling. The town was stirred as never before and about 175 conversions and reclamations were registered. Splendid meetings have also been reported from Nacogdoches and from Grace Church, Houston. McKinney at Nacogdoches was assisted by S. R. Hay, of St. Paul's, Houston; and Potter, of Grace Church, was assisted by Cullom H. Booth, of Laurel Heights, San Antonio. Both of these brethren did great service and the Lord of the harvest blessed their labors most abundantly. The meeting at Nacogdoches attracted the attention of the whole town and there were about seventy-five conversions and reclamations. The meeting at Grace reached the Church particularly, but brought fifty into the membership of the Church also.

W. W. Armstrong reports a fine Church meeting at Alto and Brother W. W. Thomas the same from Gary Mission.

The number of conversions reported already to the Secretary for the year runs over 1500 and only a few of the pastors have as yet held their meetings and reported them. About 800 names have been sent in for the conference prayer league and new lists are being received constantly. It is hoped that the preachers will push this matter throughout the conference. It is also important that all the brethren report their meetings as soon as they are held. The secretary desires to make frequent reports of the revival campaign as it moves along, but this can not be done without the co-operation of the preachers.

Bryan, Tex., April 22, 1914.

UNOCCUPIED TERRITORY.

Some time ago I noticed in the Advocate something about unoccupied territory, and it was suggested that the local preachers reach these places, so I have taken their advice and last Sunday, April 19, drove over to Conaty Line, some twenty miles away, and found an organization there with twenty-four members who have been without a pastor since conference. This place is in the northeastern part of Scurry County. While without a pastor they have been doing the best they could. They had arranged for service at 11 o'clock and I was greeted with a house full of people. There were three conversions, and others were blessed. At the close of service we arranged for service again at 4 o'clock. A good service followed. A number of the members said to me, What are they going to do with us? I said, I will preach for you until you get a pastor. These people are hungry for the Gospel, they are calling for the Gospel.

There are two or three other places from twelve to twenty miles from me. I want to reach these places, for they are calling for the Gospel.

I hope the local preachers will join in to help the people who are calling for the Gospel. I hope to hear from other local preachers on this same matter. And let us not forget the Advocate, as we go, for this is a much needed means of grace. With love to all.

E. S. Dorsett, L. P.

Be good and you will some day be considered great, for though there may be some forms of goodness without greatness there are no forms of true greatness without goodness.

The Story of my Life

By G. C. Rankin, D. D.

A large number of the third edition of the first volume of this wonderful narrative of the life of the Author has already been sold and it is not likely a fourth edition will be issued. If you purpose buying one of these books it would not be advisable to delay too long.

"THE STORY OF MY LIFE" is replete with experience, gay and somber, covering a half century in the life of Dr. Rankin. There is not a dull moment from the "Alpha to Omega" page of the book. In the recital of his life there is a vein of humor in his saddest thoughts. A blending as it were of pathos and humor throughout. "The Story of my Life" is so graphically portrayed as to appear panoramic as you read it.

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READ WHAT DR. McLEAN SAYS:

"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.

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DR. G. C. RANKIN, 1804 Jackson Street, Dallas

Are You a Woman?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison street, writes, "For several years, I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced, I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave, if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it. Any druggist.

(Continued from page 5)

tion to everyone that believeth." At the close of the conference the preachers, visiting laymen and many of the good people of Alpine testified that the conference had been a blessing to them. Brothers J. H. Fitzgerald, J. E. Conder, C. K. Campbell, W. R. Evans, R. E. Hickman, W. R. Howell, E. D. Lewis, E. C. Morgan, J. C. Jones and C. W. Webdell preached during the conference, and W. S. Huggett gave a stereopticon lecture on our mission work.

The reports from the mission societies of the district showed that the good women were not asleep, but wide awake looking after the interests committed to their care.

Rev. J. H. Fitzgerald addressed the conference on the condition of the Mexican work in the bounds of the El Paso District, setting forth ways whereby we could assist in this important work. The conference decided on doing some special work along this line and went down as favoring each local American congregation co-operating with our Mexican Church that we might help them in every way possible to get a stronger hold upon their people.

The material side of the conference was not overlooked, for each pastoral charge showed signs of substantial growth over previous years.

New parsonages have been built and two new churches will be completed by conference. The salaries of the preachers have increased and every preacher was confident that all the claims of the Church would be paid in full. The growth of the district can be seen better by the reports of the pastoral charges. Alpine reported gain in membership, Sunday School about the same. Preaching services well attended. Young people being organized. Finances in good condition. Prayer meeting attendance about thirty. Planning for revival.

Alta Vista, our new Church in El Paso, reported a gain of fifty-seven in Church membership. Sunday School enrollment about 130, with average attendance of 100. Church inadequate for work to be done. League has been organized with twenty members and is doing fine work.

Highland Park is making progress along all lines. Best average attendance in history of the Sunday School. Has a loyal and heroic body of men. Finances in good condition. Good League.

Rev. C. W. Webdell is doing a fine work at Trinity. Finances ahead of date. Good congregations at all services. Services and sermons along evangelistic lines. Souls being revived, saved and brought into the Church. Sunday School well organized, growing and doing fine work.

Lordsburg, as a Church, is in good spiritual condition with slow growth. Excellent Woman's Home Missionary Society. Sunday School doing fine work. Finances are in good condition.

Fort Stockton as a Church well organized in all departments. Finances in full to date. Mission Society doing good work. Contribution made to Virginia K. Johnson Home.

Alamogordo had a good revival. Increase of fifty in Church membership. Has Junior and Senior Leagues with sixty-eight members. Prayer meeting has grown from fifteen to forty. Sunday School has doubled. Has a good Mission Society.

Deming has a congregation which taxes the capacity of church. Good Sunday School with average attendance of 143. Epworth League growing. Good official board. Finances in good shape. New parsonage and other improvements.

Fort Davis is in good condition. Sunday School is doing splendid work. Baby roll in Sunday School. Finances in very good condition. Marathon and Sanderson are not so good.

La Mesa has four regular Churches with a growing membership. Las Cruces has had a union revival. Twenty-five members have been added to the Church, ten of which came through the Sunday School. Finances somewhat behind.

Marfa was reported in splendid financial condition. Sunday School is growing rapidly. Will begin work on new church building soon. Good Mission Society. League taking on new life.

Van Horn is growing. Good Sunday School. Doing some work with the Mexicans. New parsonage has been built and the Church is doing good work along all lines.

Rev. J. E. Fuller, of Clint, and Rev. G. H. McAnally, of Toyah, being absent the presiding elder reported the two charges in very good shape.

Tularosa was chosen unanimously as the next place for holding the conference.

Delegates to the Annual Conference were elected as follows:

W. M. SANFORD,
J. D. MARTIN, JR.,
H. N. SHIVE,
G. W. DAVIS.

Alternates:

W. R. Walker,
R. B. Slight.

Dorsey Newborn and D. W. Joyner were granted license to preach and Dorsey Newborn was recommended to Annual Conference for admission on trial.

Sunday was a great day for Alpine. Rev. C. K. Campbell gave us a great sermon in the Methodist Church at 11 a. m. on "The Right Use and the Abuse of the World." E. C. Morgan and E. D. Lewis preached at the Christian Church. In the afternoon Mrs. I. J. Ayers and Mrs. E. D. Lewis gave splendid addresses to the young peoples societies of the Church. In the evening Rev. W. R. Evans, a former pastor of Alpine, preached us a good, helpful sermon, and the best conference in the history of the El Paso District came to a close. J. C. JONES, Sec.

BONHAM DISTRICT CONFERENCE.

The Bonham District Conference held its twenty-eighth session at Ladonia, Texas, April 22, 23, 1914. Brother M. C. Dobbs, pastor at Trenton, preached the opening sermon on Monday night. He struck a high evangelistic note which was held throughout the conference. Brother Sweeten, our pastor at Ladonia, and the good people of the town, laid themselves out to make us feel at home. Nothing was left undone that would add to our comfort. On the afternoon of the fifth day, after the business of the day was over, the Mayor of the city provided an automobile ride over the city and surrounding country for the members of the conference. This was greatly enjoyed by all. May I say just here that the people not only entertained us well, but they attended the sessions of conference well? Our presiding elder said it was the best attended District Conference he had seen in twenty years. Brother Watts was in fine spirits and presided with grace and dignity to the satisfaction of all. The reports of the pastors showed the district to be in good condition both spiritually and financially. Some have held good meetings in their charge, while others report the prospects good for revivals. Several charges have advanced in pastors' salaries since conference. Brother Watts has opened up a new mission field along Red River and expects to put a man in there in a short time. The salary of this worker is to be paid by some of the other charges—$100 being pledged at District Conference. Brother F. O. Miller, agent or Superannuate Homes, was with us and took a collection for his work, amounting to $72.25.

The following school men were present and represented their schools: Rev. L. S. Barton, Commissioner of S. M. U.; Rev. C. L. Bounds, Commissioner of Wesley College, Greenville; Rev. L. A. Hanson, Agent North Texas Female College. Brother E. S. Hursey was present and spoke a few words in favor of the Texas Christian Advocate. The conference passed a resolution asking the General Conference to take such legal steps as may be necessary to effect the following changes: (1) Have the members of the Quarterly Conference elected by the Church Conference; (2) Provide that each Quarterly Conference elect a member from the bounds of the charge to membership in the Annual Conference; (3) Enlarge and make more definite the duties of the lay leader.

A. A. McClusky was recommended to the Annual Conference for admission on trial.

The following are the delegates to the Annual Conference:

J. W. HOUSTON,
DR. S. B. NEILSON,
REV. W. T. GRAY,
B. F. GROVES.

Alternates:

D. M. Cunningham,
G. H. Read.

Sermons were preached during the conference by the following brethren: I. S. Ashburn, J. A. Wheeler, J. Sam Barcus and L. S. Barton.

The conference elected two young people, Hendrix Merritt and Miss Kate Robinson, both of Ladonia, to a scholarship in Southwestern University. Also Miss Eula Boyd, of Ladonia, to a scholarship in Wesley College, Greenville. The conference closed with an experience meeting and all went home praying that we may have as great a conference next year at Leonard.

ELBERT H. COBURN, Sec.

Evangelism And The General Conference

By the Evangelist Arch. C. Holder, Ph. D., Shreveport, La.

Our Bishops and the General Conference pitch the tune for our Church, and if soul-saving is the keynote, salvation will be the song. If "He that winneth souls is wise" the Church that makes soul-winning the principal thing is wise. Methodism, born in a revival, has made soul-saving the chief thing and "verily we have our reward." If we ever make education, or Church building or finance the chief thing, "verily we will have our reward."

Since perhaps a wiser and better body of men has not assembled in our country for years, than the select men who will meet at Oklahoma City in May, shall we not expect that their chief consideration will be how the Churches may be revived and the "lost sheep" brought back to the fold? If the Great Shepherd leaves the ninety and nine for the one which is lost, should we be more concerned for the ones within the fold, than the ninety and nine that are lost? The devil has no right to a single one of these precious souls—our Lord died for every one of them, and the effect of the Church placing the stress upon the worth of immortal souls, and the earnestness of the members in trying to save them, would cause these eternity-bound ones to yield, and "prepare to meet their God."

And there is enough raw material now in the hands of the devil to make our Church twice as strong in men and money. "The fields are white unto the harvest," if we will gather the grain for our mills. The mines are full of rich ore, if we will work them for our factories and mints. The valley is full of "dry bones," if we will "prophesy as we are commanded," till there is a revival and they "stand up an exceeding great army," to recruit our forces for God.

And nothing will help our Churches and people like a deep and thorough revival that makes every member a soul winner, for the member and Church are only safe as they are saving the lost: "It the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out and to be trodden under foot of men."

Such a revival would double our membership and make our Church ten times as strong in liberality and spiritually and give us men and money for our mission fields, and help solve all our other problems.

Brethren, I do not underestimate the importance of raising money and building Churches and pastoral visiting, etc. I was a pastor for twelve years from a country circuit to a city charge. I simply plead that we make things of first importance first.

Thehe are "perilous times" when many are "lovers of their ownselves," "covetous," "lovers of pleasure more than lovers of God," "having a form of godliness, but denying the power thereof." This age of animalism, insane with pleasure and money-mad, with its sensuality and infidelity, breeds disregard to virtue, the Church, religion and God, and makes it difficult to have great revivals. Sam Jones said before he died that it was twice as hard to have a revival as when he began, and George Stuart says it is twice as hard now as when he began. However, there is no cause for discouragement. Other nations are harder now than ever to conquer, but we are better prepared to conquer them. This is a day of opportunity for great victory if we go against the enemy with forces sufficient to conquer. We must be equal to our time. This commercial and electric age is a time of big things, and it is difficult to do great things on a small scale. With a great God it is easier to do great things than small ones. Let us "Expect great things of God and undertake great things for God."

Our campaign should be far more powerful, aggressive and lasting. We are satisfied with a meeting instead of a revival, and stop before we get started. It takes time: "In due season we shall reap if we faint not." Theatres and shows run all the year. In the north revivals continue a month and six weeks. We close our meetings before Billy Sunday makes a call. We should plan great and thorough city, district and conference campaigns. The revival spirit is contagious and when once aroused should be kept up, till it reaches all the country.

All our Bishops, presiding elders and pastors should hold revivals as they did in early Methodism, and give prestige to the cause. I believe if God ever called a man to preach that he called him to win souls, and any preacher can be a soul-winner. I know that there is an idea with some shallow souls that preaching that revives and saves souls is not deep and intellectual. A well is not deep because it is dry, and water is not deep because it is muddy. The deepest and the most intellectual preaching in the world is that which saves souls. Does it prove that the law practice is not deep and intellectual because it wins a case? Does it prove that the treatment is not intellectual because it cured the sick? One can be spiritual and intellectual, too. Does a deep well make the water shallow? A deep soul does not make the mind shallow.

All our schools and colleges should be not beds of spiritual and revival power. If spiritual and revival power had been as prevalent as higher skepticism—politely called higher criticism—we would never have lost Vanderbilt University. I think that it was a God-send that we lost it. I have believed for years that Vanderbilt University has done our Church more harm than it ever did it good.

Then there should be many district evangelists and conference evangelists and general evangelists. This is an age of specialists. There has never been any reason to clip the evangelists' wings. The pastors and Churches need the true evangelist and his work is a failure without the pastor to conserve its results. They "are laborers together with God." All the Churches see the need of true evangelism as never before. A pastor of another Church in our city began with nothing a few years ago and by having evangelists and great revivals each year, has about caught our great First Church, which for years did not have revivals. He recently brought a strong company of seven evangelists from Chicago and run six weeks. When he started, I said to him, "That looks like a great deal of expense for one Church." He replied, "Yes, but it pays. All the converts will not hold out, but many of them will." He took four hundred members into his Church in that meeting and raised $21,000 for his new building.

We need a chair of evangelism at our new university at Dallas and let singers and evangelists learn all the best methods and get our strongest men and combine all our strength and marshal all our forces against the devil.

There is need of a world-wide revival and Methodism born and raised in a revival, and with our great Connectional system and doctrines of free salvation and the possibility of apostasy, is best suited to do this work and lead in a revival that will reach the whole world. Other Churches would catch the spirit and fall in line.

There are all kinds of evangelists, but I have no rocks to throw. Almost any is better than none. I bid any one godspeed that hits the devil. Some are converted in so simple acts as joining the Church, holding up a hand or signing a card, but far more at the old time altar. A meeting that simply brings more dead souls in to the Church is not a revival, but a funeral that helps to turn the Church into a graveyard and bury more dead under its sad and silent sod—"Let the dead bury their dead."

The word should be preached in its purity and might and reach and revive the Church, first, and leave a strong mother to nurse the new-born souls and thus do a deep and solemn work that will abide time and eternity. A real revival helps all the activities of the Church. It should help launch the new enterprises and organize and train the people to work and to support the Church, pastor, missions, etc. It should establish family altars and teach the people to pray and read the Bible and attend Church. It should inspire the people to consecrate themselves and to hear and yield to the call to mission fields and to preach the gospel. And above all, it should exalt the pastor and turn all the results into his hands, that he may conserve them.

Our district and conference evangelists have failed in many places: First, because some of the men appointed were not suitable—you cannot make evangelists by appointment. And, second, some could not raise their salaries at the weak points that they were expected to serve. This could be remedied by letting them raise all the missionary money that they can and having the pastors raise the best offering that they can, and then turn both over to the Board for salaries. Some people will pay to one that will not pay to the other. There need be no fear of the people paying too much for this cause. If they do not pay it for the gospel to elevate, they will spend it for themselves, moving picture shows, etc., to contaminate. The Baptists have our system in their Board, and are beating us working it at this point.

Our general evangelists should all be members of an Annual Conference, just as editors and professors, etc. If a field editor, who travels over a half dozen conferences and canvasses for subscribers to build up a Church paper can be a member of the Annual Conference, why cannot an evangelist who travels over the same territory and canvasses for souls to build up the Church and Conference be a member of the conference? If a professor can teach for the whole Connection, and hold membership in a conference, why cannot an evangelist preach wherever called by the pastor and hold membership in a conference? This is better for the Church and also for the true evangelist. It would make the evangelist amenable to the conference and add prestige to his cause. As in other Churches it should be made so that our pastors can go into this field and give some of their best years to this most arduous and trying work and return to the pastorate without great sacrifice. This would give us more strong and able men for the field and we would be more apt to discover and develop a Finney, a Moody, a Jones, or a Sunday.

SOME OF EARTH'S COSTLIEST, 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 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 Sidney lighthouse, Australia.

The greatest bank is the Bank of England, London.

The largest college is in Cairo, Africa. It has on its register each year over 10,000 students and 310 teachers.

The largest bronze statue is that of Peter the Great in St. Petersburg, Russia. It weighs some 1100 tons.

Damascus is claimed to be the oldest city in the world.

The most costly book is a Hebrew Bible, which is owned by the German government, and which the Pope offered $125,000 for, but which the government of Germany would not give up.

Until recently the most costly medicine was supposed to be metallic gallium, $150,000 a pound. But lately radium has far outstripped it in price, bringingg about $200,000 an ounce.—Chicago Tribune.