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TEXAS CHRISTIAN ADVOCATE

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Union of American Methodism

FOR many years representatives of the Northern Methodist Church in certain quarters have been clamoring for a united Methodism in America. Almost invariably their fraternal delegates to our General Conferences have made this the keynote of their addresses. The Southern Methodist Church, however, has been a trifle chary about such propositions and we have somewhat shied off when a proposition of that character has been indirectly presented. We have remembered, either fortunately or unfortunately, our experiences as far back as 1844, and more especially our experience when we sent Dr. Lovick Pierce as our fraternal delegate to their General Conference soon after the organization of the Southern Methodist Church. Then, our bitter experiences with our Sister Methodism just at the close of, and subsequent to, the Civil War. We have had nothing in those memories to make us very comfortable in our relation to the question of a united Methodism.

Besides these things, we had gone in with our Sister Methodism more than once to abide by certain acts of joint commissions to prevent the folly of setting up altar against altar and the waste of men and effort and means, as the result of that Church invading our territory, and these

acts were not so scrupulously observed by them as the agreement with us seemed to warrant. Then, too, that Church continued to keep in its membership its colored people instead of giving them an autonomy of their own, as we had done, and thus eliminate a vexed social question amongst us. And now and then, despite the fraternal expression of many of their leaders, certain of their Church organs contained many uncomplimentary things about us; and all these conditions created in our minds the fear that after all there was not that sincerity in their overtures that we desired. The fact is, we have feared that underneath these overtures there was some sinister design not disclosed on the surface, and we have not always trusted our Northern brethren.

But the long years have gone by and we are living in the midst of a new generation. The graveyard has softened many of our asperities and buried many of the prejudices born of passion; and time with its healing influence has gotten in its benign work. Memory is not so tenacious of bitterness as in the long ago; and we have advanced far enough along the highway of progress as to be less intolerant of each others' viewpoint. We are

beginning to sit down like brethren and reason about these things, not in the light of passion, but in the light of a genuine fraternal spirit; and we are learning to make due allowance for irritation of former differences. We even joke and laugh with each other at some things, which twenty and forty years ago kept us apart and made us angry. What a fine moral sanitarium is the cemetery!

And what is the result? Why, at our recent General Conference we actually adopted a paper, and did it with enthusiasm and applause, looking to some real form of Church union among the Northern, Southern and Methodist Protestant Churches of America! Who could have dreamed of this twenty-five years ago? Well we may exclaim, "What hath God wrought!" Of course, we do not hope, even, that our plan will be altogether satisfactory to our Northern brethren; but we do believe that it contains the working basis for the development and consummation of a plan that will, in time, be satisfactory to all the parties concerned. In other words we have put up to our sister Methodism a proposition that will necessarily make them sit up and take notice. If they have meant all that they

have been saying and writing for the past years on this subject, they will most assuredly have to meet our proposals with a degree of frankness that will mean business.

It is our candid judgment, therefore, that we are broaching something real and tangible in the way of union. The whole question is clearing up and the morning is beginning to dawn. It may not be perfected in our day and many of us may go to our reward without participating in the festivities of the long-sought and prayed-for jubilee, when American Methodism will so adjust its differences as to bring about a form of union, creditable alike to the three great branches concerned. But it will come in God's own good time. It will not be an amalgamation, or an organic union of the whole; but it will be such a union that the spirit of it will accomplish all that is desired and bring peace and harmony and co-operation to us in our work of helping to save the world. It will be the sort of union that the Master will approve and the largest interests of our common Methodism will be conserved. To this end we have made our move, and we will await with interest the action of the other side. It is now their time to speak and to act. May the Spirit of God inspire those who lead in all such movements, is our humble prayer.

About One's Loyalty to the Church

THE man who says that he loves one Church just as well as another and that he gets just as much good from the tuition of one as from the other, is a man who cares little for any sort of a Church, and gets but little out of any of them. Your Church stands for something. It has certain great doctrines and it has a definite polity. To study these doctrines and to know them, and to understand this polity, is to take into your mind and heart something substantial and something capable of imparting moral and religious training. Under that sort of Church training you become established and permanent in your faith, in your habit and in your manner of life.

As a Methodist, your Church ought to be to you the best Church in the world. In loving it and devoting yourself to its weal, you become a stronger and a more intelligent Christian man. Your character is developed and your religious life is matured. You acquire anchorage and you are not driven hither and thither by every passing wind of heresy. You rest upon a solid rock of faith, you stand for something definite and your life means something to you and to those associated with you.

You ought, then, to find more pleasure in attending your own service than the services of any other organization. You ought to be more attached to your own

preacher than to any other preacher. You ought to love your own doctrines better than those of any other Church. Your Church ought to mean more to you than your lodge or any social compact. When its doors are open there is the place for you if not providentially detained. When your preacher calls upon you for work, you ought to be ready to join him in the accomplishment of your task. And in thus loving and serving your own Church, you become better prepared to do your duty to all other Churches and all other organizations that have for their object the betterment of humankind.

So that loyalty and fidelity to your own Church, instead of making you selfish and narrow and bigoted, will make you broader and more liberal in your views of duty and in your association with other people. A dog that trots just as well under any man's wagon does not belong to any man in particular. He is a stray. Let every Methodist trot under his own wagon and wear the marks of service of his own Church. We do not believe in sectarianism, but we do believe in more Methodism in the average Methodist. And this means more religion, more service, more maturity in religious experience. Be a registered Methodist with an unmistakable pedigree and you will be a happier Christian man and a more serviceable member of the Church.

The Prohibition Battle Is Again On

LAST Monday the Executive Committee of the State Democracy met in Waco to make arrangement for the coming primary election. Our representatives were present with petitions bearing the names of about 45,000 qualified voters asking that the question of submission be placed upon the ballot. This means that these petitioners, under the law, want to vote to instruct the next Legislature to submit to a vote of all the people next year an amendment to the constitution prohibiting the manufacture and sale of intoxicating spirits in Texas. And we are glad to say that the committee promptly placed the proposition on the ballot. So that we are to vote in the July primaries upon the subject of submission. If we carry it, then the question will become a platform demand and the Gov-

ernor, in his message, will urge the Legislature to put the question before the people for their approval or disapproval.

Therefore, the duty is now upon us to urge the people to vote for this submission issue. It is with us to say if we want to vote again on State-wide prohibition in the near future. As the election will come on the 25th of July, we have no time to lose in getting the voters interested in the issue. And as the issue is a moral one pure and simple, every preacher is in a position to give information to the people concerning its merit. It is the old fight against the saloon, and the saloon is already aroused in its determination to defeat the proposition in July. It has its organization perfected and is in the field. Let all lovers of humanity get busy and carry the fight stubbornly to the very gates of the enemy. On with the battle!

Saying No is a Good Habit

ONE of the most essential elements of parental authority is the ability and habit of meaning no when saying no. A father and his small son were on the train. The father, with cup in hand, took the boy to the water cooler and gave the little fellow a drink. He started back. The boy said, "Papa, give me the cup." The father replied, "No, you can't have it." The boy tuned up

for crying and the father, handing him the cup, said, "Here, take it, but don't cry." A father who cannot do any better than that ought, at least, to have thought enough to refrain from ever saying no. It would be ever so much better if he would go by the rule, "Anything to please the children." Such a father is training his child to have a contempt for him. He may love his child but he is not loving him wisely. The child may love his father, but he is not loving him respectfully.

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Shavings From My Workbench

By REV. CHARLES MARVIN RABE, Batesville, Texas.

Emerson said: "When God wanted to carry a point with a whole race, he planted the argument in the instinct of the race." So, the instinct of immortality. So, also the universal instinct of prayer. Is not the apprehension of Christ as divine also, in a sense, instinctive, and thus the heritage of the race? "We know thee, who thou art," is the declaration of every normal man who comes into contact with that marvelous Person, and Peter was unconsciously speaking for the race, when, with magnificent enthusiasm, he exclaimed: "To whom can we go? Thou hast words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God!"

It was Charles Dickens who said concerning children: "I love these little people, and it is not a slight thing when they who are so fresh from God, love us."

It was an observation of Frederick the Great, who wrote histories of Prussian wars: "The memoirs just completed convince me more than ever that the writing of history is making a collection of human follies and chance experiences."

But he spoke then as the sad and superficial skeptic. History is far more than that! Besides the tragedy it records the triumph. It recounts human progress, excellencies and achievements, and its experiences are far from being those of mere chance. They are the disclosing and revealing of divine plans that have been hid for ages. And unconsciously often does some man carry out God's will. "I girded thee, though thou hast not known me." The Bible is no more important or true revelation of the fact that God is in his world than has been the record of the ages since the divine Book was finished. And I personally, could not believe that God ever spoke through men or events in the dim past, unless I heard that voice today. We are not pieces on the chessboard of life, moved hither and thither by the whims of fate.

We cannot emphasize too strongly that Christ is pre-eminent among all leaders of religions and philosophic thought in that he exalted the individual. Christ's maxim is that one soul outweighs the countless worlds. The old philosophers tried to teach contentment by showing the vastness of the universe and the insignificance of man. Epictetus imagined a lame slave complaining of his condition, and offered him this challenge: "Do you because of one miserable leg find fault with the universe?" Not thus does Christ teach. However vast and wonderful are God's worlds, man is greater than they all. David does not contrast the insignificance of man with the marvels of creation. Rather, he exalts him far above stars and suns and moons. "What is man? What essential and infinite worth is his, that thou art mindful of him, and that the maker of the stars doth visit him? In truth, he hath made him a little lower than the angels and crowned him with glory and honor." The veteran editor of the "Independent" forcefully says: "While I believe there are innumerable worlds, yet if the earth were the only one, the service to us on this little world of all the radiant heavens would not be unworthy, for I believe that an infant's single will is of more value than the sum of all cosmic forces through all the celestial ages, so much is mind superior to matter." If all this be so, what supreme folly for man to project his life on a lower plane than that of an immortal and infinite being? What monumental madness for him to descend from his throne and eat grass as oxen, making his dwelling with beasts of the field that perish when the palace is his home and shining seraphim his destined consort.

"Joy is the grace we say to God."

I get this beautiful gem of thought for the funeral of a child, or of the young, from George Curtis' basket of jewels, "True and I." A lover is represented bidding farewell to his sweetheart who was going across the ocean. Suppose he never should see her again? He has this consolation—his recollection of her will always be that of a fair young girl, not withered and old. Likewise, a mother losing her beautiful babe—it will always be such to her. Let no pedantic theologian ruthlessly rob her of this fondly cherished vision!

"Father, if thou be willing, remove this cup from me! Nevertheless, not my will, but thine, be done!" Let us find more in these blessed words than

a dumb, passive, helpless resignation to God's will! Christ went far beyond that. It was consecration to his Father's will. It was a supreme desire to do that will as well as to suffer it. It was the gathering up of all his energies to run and do that will; yes, though it meant the scourging with metal-loaded thong, the agony of body and soul in the physical torture of the cross, and the temporary eclipse even of the sun of God's presence and favor; till, concerning God's will he could say: It is finished! How often we permit sorrows to crush out all activity in our Christian life? We have not learned the sweet lesson of resignation, till we are able through our blinding tears, still to see the sorrows of others and wipe the tears from their eyes, and with breaking voice still to speak words of cheer to others. Even when Christ passed under the clouds of his own anguish, he repressed his grief to speak comfort to his disheartened disciples. Let not your hearts be troubled. True resignation is active, not passive; it is exultant and intelligent, not Stoic and blind.

"Love can sun the realms of night."
—Schiller.

Dr. Jowett says that the most pleasing memory of the English coronation which he carried away with him was that of the king and queen taking off their crown before their approach to the sacramental table. When an Austrian emperor is buried, as the procession reaches the Capuchian monastery wherein the Eastern monarchs take their rest, a monk stands in the way and demands, "Who seeks admittance?" Whereupon a herald makes proclamation of the many titles of the dead monarch. The monk replies that no such person is known to God. Then the herald gives simply the baptismal name of the dead man, and he is permitted to enter. We brought nothing into this world and certain it is we shall carry nothing out. Why then this mad rush for wealth, absorbing life's best energies; why this eager striving for thrones and scepters? The paths of glory lead but to the grave!

Cecil Rhodes: "Some men think in terms of villages, others of States, and some of continents." The thought of the Galilean peasant embraced all worlds and compassed the eternities. But not only did that thought take in the boundless worlds of space, but also the unsurveyed expanses of truth. Calmly he stood beneath Syrian skies and said, "I am the Truth." Such words on the lips of any other would have been the words of madness. Yet through the ages that have passed into God's memory man has but touched the outermost fringes of that inexhaustible personality. And when some great mind reaches out into some unexplored continent of truth, he finds Christ has pioneered the way before him. "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me." The utmost reaches of the human mind can but follow the tracings and guidance of that infinite intelligence. No wonder that a Herschel upon his great discovery, falls humbly on his knees and cries, "My God, I think thy thoughts after thee!" In the far regions of man's speculation and discovery, lo, he sees the footprints of God! "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

I have read of the voyage of a phantom ship, that sails forever and ever, and never comes to port. The voyagers are all on a quest for their souls' desire, though they know not whether the ship is carrying them. One longs for the mystic Atlantis, the isle of happiness; another seeks his Eldorado; one young man seeks escape from himself, that "greatest heritage of woe;" a monk on the ship seeks the fount of eternal youth. Yet among them is one old man, holding a broken harp in his hand, the strings fluttering loosely in the air, and on his head, a withered wreath of laurels. He seeks no longer for these vain sources of happiness. His is an immortal longing for home! He had roamed to the ends of the earth, he had climbed mountains, threaded rivers, sailed seas—but nowhere had he found the home for which his heart ached. "Ah, my friends," said he, "You look very weary, let us go home." And all these on the ship who sought lost joys and fitful fortune—yes, and all weary seekers on the earth—would gladly renounce their quest and their futile dreams, could they find home! The German has a proverb, "Blessed are they that are homesick. (Heinurech haben, no Eng-

lish word begins to express the depth and beauty of the original) for theirs shall be the joys of home-coming!"

"Go, wing your flight from star to star
Far as the universe spreads its flaming wall;
Take all the pleasures of all the spheres,
And multiply them through the endless years—
And one moment of heaven is worth them all!"

Dogmas and creeds doubtless have their importance and use; but nothing could please the enemy of our souls better than to have us intellectually orthodox and morally unsound. So far as I am able to discern from Scripture, Diabolus is eminently correct in his theological postulates. So far as his belief in God is concerned, he is sound, and his apprehension of God's nature is correct, for, believing in his holiness and righteous wrath, he "trembles." He is sound also in his position on the divinity of Christ for he recognized him as the Holy One of God. And from Job, I learn that he had also a correct idea of the true motive for moral conduct—that he who is virtuous, not for reward but for virtue's sake and to honor God, is truly virtuous. Yet in spite of his orthodoxy, he has lighted the fires of hell! In other words, the holding of correct opinions has no necessary connection with doing God's will. But, to judge from the heated agitations of Churchmen in past ages and even down to this good day the observer might easily be led to believe that dogma is greater than obedience. I look in vain for an elaborate theological system in Christ's teachings. If we could add to our creed this further statement: "I believe in doing God's will," we should embody in it the very kernel of Christianity. Whether a great many good men shall ever, with full assent of mind, be able to give full credence to the teachings of the Church or not, or invariably dot their "i's" or cross their "t's," and speak without a flaw the shibboleth of great orthodox belief, Jesus brushes these things aside as secondary and discloses the essentials of life when he says, "My meat is to do the will of him that sent me." And again, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Likewise did John penetrate into the heart of religion when he said, "He that doeth the will of God abideth forever." Let not the devil becloud the issue for this generation! Jesus' moral concern, his desire for righteousness is his crowning word! Little children, let no man deceive you; he that doeth righteousness is righteous even as he is righteous. (1 John 3:7). Yea, more, the full apprehension of Christ's truth is conditioned on our doing his will. "If any man will do my will, he shall know of the doctrine." From the day of Christ to the present men have been thrust out of the synagogue, who had the experience and power of godliness. Though they conformed not to men's interpretation of the truth, they could say, "One thing I know, whereas I was blind now I see." The greatest heretic of the centuries was one of the truest followers and soldiers of Jesus Christ—the man who dug beneath the incrustation of men's teachings to the bedrock of truth in Christ! And he is consigned today by a great Church to the nethermost depths of perdition, not even being accorded the consolation of purgatorial fires from which eventually he might be redeemed. Thus hath the Church often slain her prophets and persecuted those whom God hath sent to purify her. Loyalty to Jesus Christ is the one only test the Church is authorized to apply to men's teachings or their life. Having this they will stand when suns shall fall and the heavens be gathered as a scroll. And whether they fit into our little man-made systems of theological elaborations or not God will take care of them.

Our little systems have their day. They have their day and cease to be; They are but broken lights of thee, And thou, O Lord, art more than they.

We have but faith, we cannot know,
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness, let it grow.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before.

Only unselfishness can make a man truly great. He, who, having achieved, helps others to achieve; who having freely received, freely gives; who, taking an ember from his own hearthstone carries it to others to light and to warm and to cheer—he is counted

great by Jesus, the great judge of human values. "Whosoever will be great among you, shall be your minister. "And though the centuries, that criterion of character, stands unchanged and no doubt will persist in the spirit-world. Still does the dispirited man cry out, "On what meat doth this our Caesar feed that he hath grown so great!" Why the inequality of men's circumstances? Why the rich, why the poor? Why the successful, why the failures? Barring insuperable obstacles, such as failures of health, the path to power is open to all. The law of the use of talents as given in the parable is the key to the enigma of inequality. To him that hath (that uses what he hath) shall be given and the reverse. What men call fate is often but the creature of a slothful and disgruntled brain. The cause of men's inequality in life simply is this: Life from the lowest to the highest form is a struggle, and in the human contest the best man carries off the prize. Communism is the greatest of philosophic and sociological frauds. A man should have too much pride, a more manly view of life than to demand what he has not earned. Literary plagiarism and materialistic communism are but two forms of parasitism—both are theft. The great God of all the earth surrounds all men with the same air, places them on the same soil and bids them work out their salvation—and the very stars in their courses fight on the side of those who strive. If one climber be burdened with a cross, so much brighter shall shine for him the glories of the mountain's summit when he shall be crowned. Whose birth is unfavorable "must break his birth's invidious bar and breast the blows of circumstance, and grapple with his evil star." "All that God expects of every man is to "become what he is." It is true, our laws have been such and still are such that "he that hath" has too great an advantage over him

that "hath not," and the contest is too unequal. The ideal of democracy is, so far as human laws can bring it about, to give all men an equal chance. To this the Church must give her aid; and it is by championing the cause of the mommon man, the handicapped man, the Church justifies her existence. For, of its founder it is said, "The common people heard him gladly." And she can well afford to do so, even as a matter of self-preservation—for the sinews of a country are just this middle class, unspoiled of the pampering of idle wealth, and sane and wholesome thought. But beyond the advocacy of just laws to equalize as far as possible opportunity, the Church is not called to go. Following the chimera of socialistic vagaries would simply result in setting up class against class, and her kingdom is not of this world, else might her servants fight. And they that take the sword shall perish with the sword.

Reading the wonderful account of Jesus' kingly bearing before Pilate, his judge, when several opportunities were given him to compromise his mission and splendid witness to truth; and, humanely speaking, escape death, which he however thrust instantly from him, I recall Emerson's sparkling sentence: "It is man's perdition to be safe when for the truth he ought to die."

Inspiring thoughts that come to us are heaven-sent visitants. They are like the angels that visited Abraham. We must cherish them; we must entertain them—they will bless our lives and through us, the lives of others. A noble thought is a spark of divinity and is immortal.

As fragrance to the flowers; as color to morning and evening cloud; as music to the lute, so is sentiment to human life.

The Minister's Ideal

A Sermon

By REV. S. STEPHEN MCKENNEY, Nacogdoches, Texas.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

This exhortation from an aged apostle to a young minister is full of significance. The burden of its meaning is this: Stand fast for the truth. Yet he recognizes that the roots of truth strike deeper than words, hence he says: "Strive not about words to no profit." The majesty of truth is not to be established by arguments, therefore "Shun profane and vain babblings;" "foolish and unlearned questions avoid." Put as the shipman keeps the channel or as the traveler the highway, "keep a straight course through the truth!" Do not give up the pursuit of it as the dog sometimes turns from chasing the fox to follow the hare only at last to give up the race, but follow faithfully, lovingly, submissively wherever the truth may lead. This is the minister's ideal. The test is threefold:

First: He is approved of God. This is the first and greatest concern: "Study to show thyself approved unto God." God seeks for himself and his sanctuary the best, for this is the best that he can approve. The ancient sacrifices must be the firstlings of the flock without spot or blemish and the priests themselves must be physically and mentally perfect as well as morally and religiously upright. Even then a man may not come unbidden into this high office, for "no man taketh this honor unto himself, but he that is called of God, as was Aaron." It is therefore a matter of divine choice: "Ye have not chosen me, but I have chosen you, and ordained you." God wants great minds and hearts and talents for his service. We have trained surgeons in charge of our hospitals, trained soldiers in command of our armies, trained sailors in control of our ships. What of him who directs the destiny of souls in the perilous voyage between two worlds that stand out like islands of light upon an ocean that has no bounding shore? Shall he not be a skilled workman? The tides of a Church's intellectual and social and religious life can never rise higher in the pew than in the pulpit. Hence the standard of the pulpit should be high. The pulpit is the throne of the Church's power. If weak men minister it will be to a sickly Church. "Religion lost its hold in France when the unfit ministered at the altars of the Church." Israel lost the vision of God and the power of God in the days of Malachi when the priests polluted the temple altar and "departed out of the way." "Like priest, like people" is a true adage for all time. Hence, the supreme importance of

having in command a competent and consecrated leader who is pre-eminently approved of God.

Secondly, He is unashamed of men. Approved of God he "needeth not to be ashamed." Skill makes shame unnecessary, yea it begets confidence. I have somewhere seen the advertisement of a business college which represents a young man who stands with uplifted hand addressing a dignified group of gray haired sages who lean eagerly and intently toward him that they may catch every word coming from his lips, while the explanation of it all is written in large and unmistakable letters beneath: "The Man Who Knows!" Without regard to age or station the world is ready to sit at the feet of the man who knows. Let him stand forth in confidence and say: "That which we have seen and heard declare we unto you," and the world will stop and listen. But the pulpit is no place to ventilate one's theories and display one's opinions. It is the place to declare divine realities and make known eternal verities. As one has well said: "In every sermon there are three essentials, Certainty, Sympathy, Helpfulness, but the greatest of these is Certainty." Even so, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" Moreover, the approved workman need not be ashamed of his influence since skill multiplies a man's powers. Even in mechanics this is true. The skilled workman may invent a machine to do the work of a hundred men and so multiply himself a hundredfold. And all this becomes increasingly important in the realm of personality. Asked what had been the greatest work of his life, Professor Agassiz unhesitatingly replied: "I deem it my greatest work to have been the scientific training of three men." When our Lord had stamped his personality upon less than a dozen men he sent them out upon a world-conquest and said: "I have overcome the world." He had crucified the world unto himself, but he had equally organized around his personality a company that was destined to conquer in the earth. How wonderful is God's arithmetic! "One shall chase a thousand, and two put ten thousand to flight;" a dozen shall revolutionize the world! It has well been said that the Church is not the minister's field but his force; it is not the sphere of his labors but the staff of his co-laborers. The world is his parish, the Church his organized army. Who in command of such conquering forces need ever be ashamed of men?

Thirdly, He is studious in himself. "Study to show thyself approved of God!" This is not only the condition but the means of all that goes before. Surely Dr. Olin was right in

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saying, "Not to study is only less wicked in a preacher than not to pray." Why do so many otherwise competent men cease to interest and inspire their hearers? They first cease to study and then stagnate. Alas! for the preacher whose golden morning hours are squandered upon trifles and with triflers; yea woe, to that people who must endure him on the following Sabbath! Yet, they will not endure him long!

The minister must study himself as well as his subject. He must apply himself to his subject and his subject to himself. Only by taking heed to himself as well as his doctrine can he save himself and those who hear him. Phillips Brooks reminds us that there are two elements that enter into every true sermon: Truth and Personality. One is unchanged and unchangeable, "the same yesterday, today and forever;" the other is daily and hourly changing. Yet the changeless truth must take its color for the personality through which it passes as the light takes on the color of the medium through which it shines. And as the flight of a cannon ball is equal in power to its own weight plus the power of the explosive that propels it, so truth is equal to its own weight plus the personality behind it. Hence, the supreme importance of the minister being the embodiment and the incarnation of his message. The sermon must first of all be in the man. He is to be a specialist saying, "This one thing I do," thus making full proof of his ministry. To this end he must direct his studies.

Such "study" is no easy task. Yet, every great sermon is born amid the throes of mental anguish and heart-ache. Like volcanic fire the pent-up message is throbbing in every fiber of his being. With knitted brow and heated brain he grapples with every enemy and wrests the truth from the very jaws of error. He consumes the vital life-forces of his being in this most arduous task. Nothing can atone for the lack of study, not even Revelation can supercede it. God never has put a premium upon ignorance, indolence, and idleness. Moses and Paul did not happen. Because they were trained and consecrated thinkers they became workmen approved of God. It is ever so. Even Grace cannot take the undefined and unlettered clown of the circus and make him a cultured gentleman and a profound teacher tomorrow. Ap-

proved workmanship everywhere demands "study." This is the key to Nature's secrets and this is the combination to her mysteries. All the fields of philosophy and science, of literature and art are rich in illustrations that adorn the truth as it is set forth by the studious minister. All truth is discoverable to such investigating and inquiring minds and waits to embellish the gospel message.

In conclusion, we have here a hint as to the objective point in all true preaching. It is positive in its aim, not negative. It does not proclaim virtue by denouncing vice. Its chief end is not to expose error, that is too low; it is in "rightly dividing the word of truth!" This is not the easiest task, but the most effectual. The primary mission of the Holy Spirit is not to convict men of crime; civil codes will suffice for that; but the aim of the Spirit is to "guide you into all truth." This then is the true end of preaching. Too many sermons fail because their aim is too low. They are simply denunciations of vice. The very language with which they are clothed is that of the streets; they bear the odor of the slums. Surely a message from heaven deserves better; it should stand forth in white robes like a messenger from the skies. What would we think of a jeweler who displayed his goods in rusty cases and held them up for scrutiny in soiled hands? Then let us beware lest we detract from the beauty of these heavenly treasures by the way we display them. To this end we must magnify the truth; we must be mastered by it. It must play upon us as a storm upon the sea or the lightning upon the cloud. Like a brooding spirit it must hold us in its grasp till our eyes are dimmed with tears and our frames quiver with emotion, till our minds expand to the light and our hearts thrill with love. This is sacred eloquence. It may not conform to the rules of Grecian rhetoric or Roman oratory, but it will move with a holy impulse and a divine passion the souls of all who hear us. O, "Who is sufficient for these things?" Channing truly said: "No man is fit to preach the truth who is not willing to be a martyr to the truth." And a greater than Channing said: "Take heed to thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

My View of "The Nature Of the Risen Body of Christ."

By RUSSELL RENEAU JENKINS.

I have read Daniel M. Goddie's article in the Advocate of May 21 on the above subject, and as I see it from a Bible standpoint a little different from his views, and as it is so full and plain to me, I can't help but want to tell it as I see it. As I see the resurrected body of our Savior it was of heavenly origin. No part of it was of the earth, neither will the resurrected saints have any of the earthly Adam in their make-up. Now I know this is contrary to nearly all Bible readers, but I can't understand why all can't see it as I do. It is so plain to me.

"For as much then as the children are partakers of flesh and blood He (Christ) also took part of the same that through death He (Christ) might destroy him that hath the power of death; that is, the devil."—Heb. 2:14. Here we find the children of God clothed with flesh and blood and our Savior took part of the same. But was his body taken from the earth as the first Adam was, or was it given from heaven? "Well," you say, "he was born of a woman made under the law as all of Adam's race was; hence his flesh and bone was just like ours." Now catch my meaning along here. We are sure his body was just like ours (sin excepted) and that he had flesh, blood, bone, nerve and feeling; that he could and did rejoice, was sad and wept the same as we mortals do. But his body, after it was raised, was a heavenly or spiritual body. No part of it was of the earth. While on the cross he shed all the earthly elements of his body for the sins of the world. Now listen! "In the beginning was the word, and the word was with God, and the word was God. And the word was made flesh and dwelt among us." John 1:1-14. (God was made flesh), so we see his body was from heaven and not taken from the earth as Adam's was. He carried no part of earth to heaven. "But hold on there," you say. "Didn't he say to his disciples after his resurrection to handle him and see that a spirit hath not flesh and bone as you see me have?" We are not contending that he was a spirit, but that his body was spiritual or a heavenly body. We hold that he is now stand-

ing as the sinner's friend and redeemer at God's right hand with the scars and prints of the nails in his hands and feet as plain as when he showed them to doubting Thomas.

Remember his conception and birth were different, or at least his conception was. The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. Now we begin to see that while our bodies are made of the dust of the earth, for "dust thou art and unto dust thou shalt return." Our Savior was the same which came down from heaven and is of heavenly origin, and as we are now bearing the image of the earthly, in the resurrection we will bear the image of the heavenly, for we shall be like him. Not one particle of earth will be in the resurrected bodies of the saints. Now listen to Paul: "And that which thou sowest thou sowest not that body that shall be but bare grain; it may chance of wheat or some other grain, but God giveth it a body as it hath pleased him." (1 Cor. 15:37, 38). Here we have the sowing of the natural grain so plain to illustrate the resurrection it seems all who read ought to see it alike. And in the same chapter he says: "Thou fool; that thou sowest is not quickened except it die." When we sow a grain of corn or wheat we do not expect to ever see it again, we expect it to decay and go back to the earth from whence it came; and we expect a germ from it which will produce a grain like the one we buried in the earth, but it will not be the one we buried.

"For since by man came death by man came also the resurrection of the dead; for as in Adam all die even so in Christ shall all be made alive." (1 Cor. 15:21, 22). Paul all along here is trying to tell us what the resurrection is and what it is like. So after a close study of God's Word for many years we can't believe the natural or fleshly man will ever be raised, but a germ; a pure spiritual body will be raised up in its room and place. Now as I look at it I don't want this old body back after I get through with it this time, as I have been a helpless invalid most of

the time for the last four years. But let me have a pure spiritual body like Paul tells us about and like our Savior—then I'll be satisfied. Paul tells us when these earthly houses, these tabernacles of clay, are dissolved we have buildings, houses not made with hands eternal and in the heavens. Again the children of the flesh are not the children of God. Now let us see what Job says about it: "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down. He fleeth also as a shadow and continueth not, for there is hope of a tree, if it be cut down, that it will sprout again and that the tender branch thereof will not cease, though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away; yea man giveth up the ghost, and where is he? As the waters fall from the sea and the flood decayeth and dryeth up, so man lieth down and riseth not till the heavens be no more, they shall not awake nor be raised out of their sleep." Job, 14:1, 2, 7, 8, 9, 10, 11, 12.

Now we must remember the Bible is the book of God, and that it has a twofold meaning which we must rightly divide—the natural from the spiritual side. The man Job tells us about that "has but a few days and full of trouble" is not the man that Jesus speaks of when he says: "This is that bread which came down from heaven; not as your fathers did eat manna and are dead; he that eateth of this bread shall live forever." (John 6:58).

This man is the child of God, or the spiritual man. Now we will say from a Bible view of these things as Paul tells us "the fleshly man is not now nor never will be a child of God. It is his creation. Paul tells us that flesh and blood cannot inherit the kingdom of heaven (for that which befallth the sons of men) (not the sons of God) befallth beasts, even one thing befallth them; as the one dieth, so dieth the other; yea they have all one breath. So that a man (an earthly man) hath no pre-eminence above a beast. All go unto one place. All are of the dust and all turn to dust again. Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?" (Eccles. 3:19, 20, 21).

In the resurrection the child of God is to have a spiritual body, which will last as long as God and eternity lasts, while in this world the children of God are clothed with earthly bodies. They are not made to last forever; in fact, we all know that all things in nature decay and come to an end. Some day even this world is to have an end. "When that angel sets his right foot upon the sea and his left foot on the earth and lift his hand to heaven and swears by Him that liveth forever and ever, that time shall be no longer." (Rev. 10:2-5-6).

Then it will go into atoms—will melt with fervent heat. In that day the heavens are to depart as a scroll when it is rolled together. "Well," someone says, "you are not a Methodist." Yes, my father was a Methodist minister, my grandfather was a Methodist preacher, my mother was a shouting Methodist, and all my children and grandchildren, who are old enough, are Methodists. Wife has been a Methodist since she was twelve years old, and I joined the Methodist Church before the Civil War. Am a namesake of a noted debater of Methodist doctrine (Russell Reneau). Some very old men of Georgia are still living; who have heard him preach. So you see I am a lifelong Methodist. Now if this don't cause too big a hornet's nest I may come again with the editor's consent, on "Is God the Author and Cause of Suffering, Pain and Untimely Death in Our World?"

Springtown, Texas, R. 2.

CRED OF AN ENGLISH MOTHER.

I believe in the satisfactions of duty.

I believe in the little homely joys of every-day life.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the beauty of nature, of art, of books and of friendship.

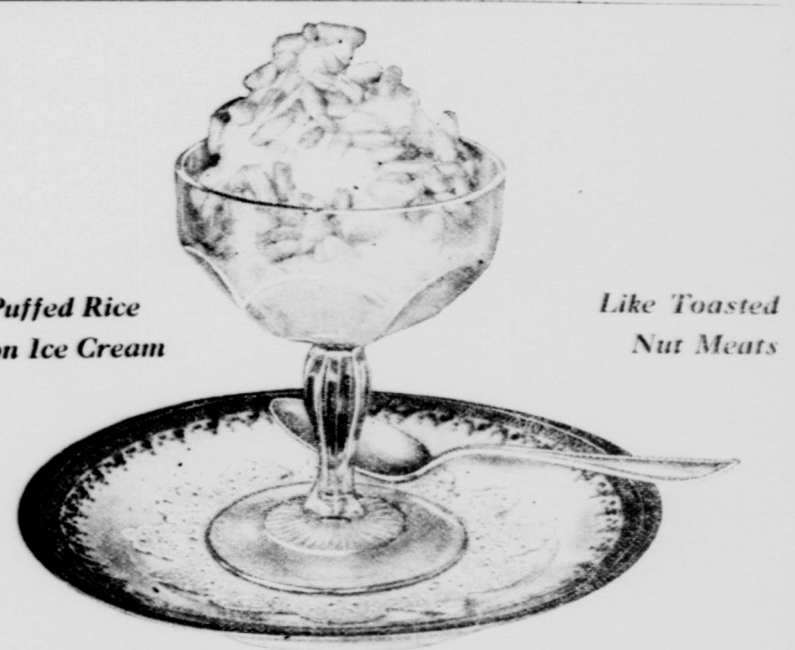
I believe in the will of God as the one and only law of human life in all its relations.

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in training my children to be faithful children of God and disciples of Jesus Christ.

I believe in the safety and peace which surround us all through the over-brooding love of God.

I believe in the imagination, the trust, the hopes and the ideals which dwell in the hearts of all children.—Pittsburgh Christian Advocate.



Puffed Rice on Ice Cream

Like Toasted Nut Meats

Get All the Joys of Puffed Grains

Don't serve them only with cream and sugar, and for only one meal a day. Find the other ways to enjoy them.

Mix them with your berries. These thin, crisp, toasted morsels add a nut-like blend. Try this once. You would rather miss the sugar than the puffed grain after that.

Use the grains like nut meats. Scatter them over every dish of ice cream. Use them in candy making. Let the children, when hungry, eat them like peanuts, seasoned with melted butter.

Float Them in Milk

In these days of bread-and-milk suppers serve them in place of bread. Puffed Wheat and Puffed Rice are four times as porous. And these crisp, toasted, bubble-like wafers have a fascinating taste.

Remember that here you get the whole grain, with every food atom available. All the food granules have been blasted to pieces so digestion can instantly act. Never was grain food in any other way made so easily and completely digestible. Puffed Wheat and Puffed Rice are ideal as a good-night dish.

Puffed Wheat, 10c Except in Extreme West
Puffed Rice, 15c

These are the days to get all the joys of Puffed Wheat and Puffed Rice. Keep the pantry stocked. They seem like grains changed into nuts, so they serve both as foods and confections.

And, with all their delights, they are scientific foods. They are steam-exploded by Prof. Anderson's process. In all the ages no other way has been found to so perfectly cook a grain.

For variety's sake keep supplied with both.

The Quaker Oats Company
Sole Makers

Notes from The Field

Mt. Sylvan.

Our doctrinal institute at Harris Chapel is a thing of the past. E. P. Swindall was on hand, in due time and in good trim. Brother Green and Brother Jewell did not come, so Brother Easterling and Brother Swindall did the preaching and it was well done, and if you just ask the Harris Chapel folk if they had it in their power they would make Swindall Bishop and Easterling elder and I guess they will call Brother Jewell and Brother Green for their preacher as they did not come. We believe much good was accomplished as folks were lamenting about not being true Methodists and having their children dedicated to God in infancy, they say we never heard the Word of God preached so plain as Bro. Easterling and Bro. Swindall preached it so plain that a child could understand it. We hope to have more meetings like this one. We have received ten into the Church, organized a Woman's Missionary Society with it doing good work, our Sunday Schools are good; if the sun will shine so the members can get the grass out their crops our other work will come along all right. We have sent eleven new subscriptions to the Advocate and one renewal. Give us more Advocate readers and a great year. God bless Brother Rankin and his paper.—M. J. Bigger, P. C.

Wills Point Circuit.

Our second Quarterly Conference convened at Myrtle Springs, May 30. It was the time of our fifth Sunday meeting. We had a good and profitable time. The meeting began Friday night and closed Sunday night. Dinner on the ground Saturday. Oh how those Myrtle Springs folks do feed and they make you feel so free. Brother Smith was on hand and looked after every interest of the Church. The pastor's salary was raised to \$700; presiding elder's salary to \$100, making total of \$800. Paid this quarter, to the pastor, \$38.95; to the presiding elder, \$6.45; total, \$45.40. It was a rainy day and only part of the stewards were present. They are still making reports there. Palmer Grove has paid to the pastor since Quarterly Conference, \$32.75. The other places will report some more as we make our round. We have not done much on our conference collections as yet, but the committee has been elected and are at work. Our motto is: A great revival at every place and a full report. Let everyone stand in his place and let the light shine. Be courageous, for God cannot use a discouraged man. On to victory and have faith and you can not fail.—G. M. Fletcher, P. C.

Gilmer.

On the first Sunday in April we closed a very successful revival campaign of two weeks' duration. The preaching was done by the pastor. The music was in charge of Terry W. Wilson, of Jacksonville, Texas. Brother Wilson is one of the most satisfactory singers I have ever been associated with. As a soloist I have seldom heard his equal. He has a rich baritone voice that has been carefully trained, and he engages not in vocal gymnastics, but sings for the glory of God. He has a definite Christian experience that adds greatly to the effect of his work. His genial disposition wins for him the cooperation of the congregation at once. Add to this his successful personal work and ability to lead any extra meeting of a revival and you have what I call an all-round evangelistic singer. The meeting resulted in an awakened Church and fifteen additions, there being among the number some of the leading people of the town. Personally this pastor feels very grateful for the faithfulness of his people. I have never had such a hearing at any other time in my experience. During the last week of the meeting we put on a campaign for 400 in Sunday School. This number seemed rather high to some, in view of the fact that 280 was the largest attendance we had ever had before. It rained on Saturday and Sunday morning, but in spite of this we had 370. We have what we believe is the best Sunday School in East Texas considering the size of the town. The general work of the Church is prosperous, everything is harmonious and this preacher is happy.—H. M. Timmons.

Pampa.

Allow a few words from Pampa, our little city here on the plains. We've had a great revival meeting of two weeks' duration, closing last Sunday night with 155 converts, most of whom joined the Church. Among this number are business men, farmers, men noted for their disregard of matters religious and a large per cent of young men who have lined themselves up in early life on the right side. This meeting means a great deal more for Pampa than one merely reading these lines would surmise. For ours is a new settlement, this very beautiful and inviting country having been, until quite recently, almost exclusively controlled by ranchmen. But its many advantages having come to the knowledge of people in other parts of the world it is rapidly being settled by families from almost everywhere, and on coming here they will now find that the foundation has been laid for a Christian civilization and vice and immorality will hereafter be so unpopular that they will have to move on or go into hiding. The people here give great praise to Rev. F. L. Hutcheson, the revivalist of Snyder, for the wonderful success of the meeting, but Brother Hutcheson, good and humble man that he is, says it is

because the Christian people lined up solidly behind him and ably supported all his efforts. But we all know it was Hutcheson who lined them up. The people of the other Churches (Baptist and Christian), may it be said greatly to their honor, worked just as earnestly and faithfully for the success of the meeting, thus largely helping to win this great victory. The completest harmony prevailed throughout all the services and when the preacher would call for joiners he would always tell those present to get into some Church—to give him their names and state what Church they wished to enter, and they would be turned over to the Church of their choice; and he strongly emphasized the fact that every convert should ally himself with some Church. The pastor, Rev. Lowry, was present at all the meetings and, I think, no one was more greatly rejoiced than he at the result. He had asked for only 100 converts, and now he humbly acknowledges that the Lord is more gracious and more plentiful in mercy than he had ventured to ask him to be; and the offering which the people, out of grateful hearts, brought to the revival was about twice what the pastor expected. When our town and vicinity build up, which it is now rapidly doing, and we get new material to work on, we are going to have Brother Hutcheson back here again. He has already promised. I must not fail to mention Brother Ogden, the singer, who sang so faithfully and well at every service, contributing no little to the joy and success of the meeting. But the glory all is the Lord's.—J. E. V., Pampa, June 2.

Midlothian.

The Children's Day program as rendered at the Methodist Church in Midlothian, Sunday morning, June 7, was said by many to have been the best in the history of the school. The church was beautifully decorated in green and white, the committee had done faithful work, the children were ready to render their service, the day opened up bright and clear, and everybody seemed prepared for a great day. The rendition of the program was splendid, and every one present enjoyed the hour. The professional formed at 10:45, and at 12 o'clock sharp the program was over and the congregation dismissed. The offering amounted to \$15. In addition to this most splendid program as prepared by Mrs. Hamill, some most interesting facts were stated by our faithful superintendent, Brother Ed Love, who has been in charge of this school for twenty-five years. In giving a short history of the school he told us that fifty-eight years ago it began with six members. That he and Brother Frank Hawkins were the only charter members now living. Fifteen men had gone out of the school to preach the Gospel, and one missionary, Miss Elsie Lowe, now married, and in Korea. Good men and women were filling important places in the Church in Texas, Oklahoma and other States, and that as far as he knew not one had turned out bad. This school now numbers about 225, is well organized and doing good solid work in teaching the Word of God, and in the laying of a foundation for future Christian character. The other departments of the Church are alive and active in the service of the Master. We are looking forward to the erection of a comfortable and substantial home for some one of our superannuates. We will begin our revival services on the 28th inst. with our beloved Brother Whitehurst assisting. Will you not pray for a great outpouring of God's Spirit upon us? We are among good people and the work is prospering.—R. F. Brown.

Blue Grove.

We found numbers of good people, some of them religious. We have done nothing wonderful, but made some progress we think. Have held our meeting at Blue Grove. Had eight professions and four additions to the Church with nineteen other additions to date. Put the Advocate in thirteen new homes and trust more of our people will subscribe later. We've insured two of our churches and expended for above, with painting, papering and repairing more than \$325, nearly all of which has been raised and expended since we arrived on the ground. With a good crop we hope to build one new church this fall and repair another. Our people have been very good to us in many ways. They pounded us severely, and later have put a nice four-burner oil stove in the parsonage for the good parsonage body. The saddest word is, that wife, having for some time been afflicted with a cancerous growth, and having rapidly grown worse the last six months, and upon the advice of two reputable physicians, we have sought a cure. We earnestly ask an interest in the prayers of the Advocate readers that the remedies being used may, under God, result in wife's speedy and permanent cure.—W. R. Kirkpatrick, P. C.

Hughes Springs and Avinger.

We have just closed what the oldest people of the town call the best revival that was ever held in this town. The first thing I want to speak of was the large congregations that attended every service. The business houses all closed for all the services, and they were in no hurry to get back to their business. I do not know how to undertake to tell about

the meeting, for it was a great meeting from every point, and it had several points. We opened the new church with the first service. We found we had a large debt to carry, but before the meeting closed every dollar of this debt had been paid. I shall not attempt to say how many people were saved in the meeting. I have received twenty-three members, all on profession of faith, and will receive more. There were only five propositions made during the twelve days' meetings; two of these were made to the unsaved, and the other three were made to people who wanted to join the Church. Now we had a reason for making such few propositions, and if you ever live in Hughes Springs you will readily understand why we had but little work of this kind. I had with me Rev. C. A. Tower, of Henderson, who was my presiding elder for three years, and he was no stranger to the preacher and his family. I have always



MR. J. KIRTON
Of Big Hill, Texas.

who was the chief factor in buying and presenting to Rev. J. E. Isbell, the pastor, a first-class rubber tire buggy and a fine set of harness.

Brother Kirton is of the type of man that makes things go.

known that Brother Tower preaches the old-time Methodist doctrine, and more than a dozen times he preached the congregation almost to the point of shouting. Brother Brown used to say if Tower could only call mourners he would be one of the few great preachers, but I think if brother Brown could hear him now he would say he could call mourners all right. Our presiding elder, Brother Hotchkiss, was in the meeting one night, and we all were glad to have him with us. The people of Hughes Springs all think a great deal of Brother Hotchkiss. Brother Yarwood was with us a couple of days, and preached us one good sermon. Dr. B. C. Ansley of Pittsburg, was also with us for one night, and at the close of Brother Tower's sermon he made one of the most telling speeches you nearly ever heard. His subject was, "Have Horse Sense."—L. B. Saxon.

Carrollton and Farmers Branch.

Our Children's Day at Carrollton was a fine occasion. It was beautiful and instructive, and was witnessed by an audience testing the capacity of the church, and many lingered outside. Honor to the good women and children. To them the honor is due. Since our last report we have put in electric lights at Carrollton and have part of the material on the ground for concrete walk. Also two interesting Leagues and a good prayer-meeting. At Farmers Branch we have put down new carpets and aisle matting and placed a splendid sweet-toned piano. Now for a sweeping revival! I will add I have found two afternoon appointments. It is hot and we young fellows need something to do to keep us from "leaping holly time away."—D. F. Fuller.

SAN ANTONIO FEMALE COLLEGE.

The commencement exercises of San Antonio Female College for 1914 closed the twentieth year of the institution.

Rev. J. W. Hill was the orator and guest of honor for the occasion. He addressed the graduating class, spoke to the banqueting alumnae and preached the commencement sermon, and at all times captivated his hearers.

The commencement exercises continued for a week and were well attended throughout the series.

An unusually large number of visitors and ex-students came to be present at the closing exercises. San Antonio Female College is justly proud of its alumnae and student body.

A presiding elder writes: "Wherever I find an ex-student of San Antonio Female College I find a strong character, viewed from any standpoint."

Five graduates of this institution entered universities in 1913—two in Southwestern, two in University of Texas and one in Washington University, St. Louis. In each instance they entered junior year work. This college keeps careful records of its alumnae and former students, and rejoices in the fact that S. A. F. C. girls make good wives.

There has never been a divorce among its married alumnae and only two divorces among its three thousand ex-students.

Expressions of appreciation and congratulation came from many on the successful completion of a fifth of a century's school history.

The institution has never stood higher in

the estimation of San Antonians than at present.

The twenty-first year begins September 8, 1914.
J. E. HARRISON.

A PRETTY WEDDING.

Miss Mary Ellen Morton, youngest daughter of Rev. and Mrs. U. J. Morton, and Mr. Walter R. Greenwalt, of Ross Chapel, were united in marriage in a pretty ceremony on Thursday evening, May 14, at Morton Chapel Methodist Church, seven miles southwest of De Leon. The church was beautifully decorated with flowers and foliage, the church rail was completely covered by the green and the flowers were banded high in the altar. The color scheme, green and yellow, was carried out in the decoration and the little church never looked more beautiful. A large crowd of friends and relatives had gathered to witness the ceremony. Promptly at nine o'clock Mrs. Roger P. Mayhugh, of De Leon, took her place at the organ and the sweet tones of the wedding march pealed forth. At that signal the bride's attendants, Mr. and Mrs. L. B. Morton, of Dublin, entered and advanced slowly and took their places at either side of the altar. Then came the flower girl, little Miss Ida Hazel Atlee, dressed in white and carrying a beautiful basket of flowers. Following her came the bride and groom and took their places immediately in front of the altar and faced Rev. C. N. Morton, a brother of the bride, and pastor of Granbury Station, who pronounced the solemn and impressive words that made them man and wife. The bride wore a beautiful gown of tan chiffon moire and net. She wore a pearl band and carried a shower bouquet of white. The groom was clad in conventional black.

There were a number of guests from De Leon and other parts of the State for the young people are both well and favorably known.
MRS. B. G. ATLEE.

ORPHAN OFFERINGS.

Examinations! Tests! Reviews! The order of the day at the Orphanage. "The rule of three puzzles me, and fractions drive me mad," has changed the happy expression of our boys and girls until in the rush, the cramming, the nerve strain, we sometimes wonder if the ideal school after all would not be a log beside a shady brook with a teacher on one end and the pupil on the other with no incentive to study, but the desire for and love of knowledge.

Last week the class in cooking cooked and served a delightful four-course dinner, consisting of consommé with whipped cream, and saltines, planked chicken and steamed rice, green peas, hot rolls, celery, tomato aspic salad, brick ice cream and angel food cake. We felt justly proud of this class of twelve girls, as they sat at a daintily decorated table in the center of our large dining hall and served and ate this dinner they had so well prepared with their own hands. This summer the girls will be glad to put in practice their knowledge gained in this school year in the cooking and serving of the less elaborate meals that we have on every-day occasions at the Orphanage.

The classes in sewing have a demonstration worthy of more than passing note as they have made all their underwear this year, and creditably, too. Under the careful painstaking instruction of Mrs. McWilliams, our milliner friend of the city, all the older girls in the home made their hats, and no millinery opening in all Texas gave more pleasure than ours, as we saw the hats on living models as they marched out to church on Easter, with the cost of the hats averaging barely three dollars each, and Mrs. McWilliams gave her services. She is due the thanks of the entire Church.

The boys have cultivated their garden patches with varying degrees of success, some have allowed theirs to be eaten up by the cows, others have worked faithfully and been rewarded in consequence, but each boy has been made to feel that these patches were theirs, and much valuable information has been gained about gardening that will be a help to them all through life. Our forty-acre farm has been cultivated entirely by the older boys in the spare time from their school duties, and despite the excessive rains, they will see results that will justify their labor.

The principal of the school with his corps of earnest teachers, each conscious of his or her responsibility in the work of the Lord, have seen gratifying results from the year's work, as the attendance has been splendid. Nothing but sickness is ever allowed to keep a child out of school, and the sickness this ten months' term has been at a minimum.

One of our girls, Ethel, brilliant as to intellect, resourceful, very pretty, is ready for higher work than we are equipped for in the home school. The other day she said that she would give anything to go to the College of Industrial Arts at Denton. She said, "Oh, if I only could, I would make good every day, every hour of the day." There is a Methodist Dormitory there, but no vacancy for a work application for a girl who is willing to scrub her way from the basement to the attic in order to get this industrial education. Men, brethren, mothers of the great Methodist Church in Texas, what are you going to do about Ethel? The splendid women of the Irving Auxiliary of the W. M. S. would be glad to continue to clothe her while taking this course, I am confident.

Let us sing, "If Ever I Loved Thee, My Jesus, 'Tis now," and pass the hat! Fill it for Ethel! Your brother,

R. A. BURROUGHS.

WELCOME TO METHODISTS.

Did you know you are welcome at the Waco Methodist Orphanage? You are wanted there. You are needed there. Why? To see the splendid way in which the Home

is being looked after and kept from basement to attic. To see the happy, well-cared for, bright boys and girls and see how you are hindering and crippling the work and tying the hands of your most efficient manager, Brother Burroughs, by withholding from him that part of our Lord's money which should go for the support of this institution. Why is it withheld? Because pastors, Sunday School superintendents and Sunday School teachers do not ask that it be given. We're so in the habit of waiting for "our pastor" to take all the collections that we're just waiting for him to take this one. Not the "conference collections" and then appropriate the paltry sum asked of each congregation for the Orphanage, but a collection all for the Orphans' Home once a year; it will always be a liberal one if our people are told of its work and its needs. Let's have this offering and give Brother Burroughs a chance to do something great for Methodism and the orphan children whom we should care for.

Do you know we're saying, "No we can't take you, we've no room," to fifty-five helpless orphans knocking at our doors now? Catholic convents, with wide open doors, are saying, "Come in, we'll help you, care for you, educate you." What will we do about it as a great Church? What will we do as individuals? Brother pastors, you know about this institution of our Church. You hear from Brother Burroughs' own lips once or more times each year of its needs, how it depends on you, and of the great work being accomplished. Our people do not know will never know, perhaps, unless you tell them. They will give, and gladly, if given an opportunity. The pitiful sum "assessed" will never do the work. Give the people a chance and they will multiply it many times. Other phases of the work will not suffer from larger giving to this, but will prosper because our people's hearts will be enlarged for the giving.

Urge our people to visit our Orphanage. They go to the "Cotton Palace" by the hundreds. Awaken such an interest in and for this great institution of our Church that no Methodist will feel he has been to Waco if he has not visited the Orphans' Home.

Our buildings are inadequate, our furnishings poor, our orphans begging for a home. It is not a hard thing to get a good collection for our Orphanage anywhere.

MRS. J. B. SMITH,
Member Board of Managers, Woman's Missionary Society, N. W. Tex. Conf.,
Peacock, Texas.

THAT PURITY SERMON

We are surprised, ashamed and often sad because more of our pastors have not preached on Purity and taken that much-needed offering for our own Virginia Johnson Home. Perhaps they are busy and forget about this great work. I wonder if the women of the Church can't remind their pastors of this great need until they will be compelled to preach that Purity Sermon. I wonder if we as women are giving this work of purity our best attention? Are we teaching our women the necessity for teaching sex hygiene to our children? If each mother could get even a glimpse of what it would mean to her children! The teaching of sex hygiene to our children means a cleaner, stronger race for the future. It teaches the sacredness of their human bodies. Of course youth is the great period for education. But it is also a period for establishing a vigorous physique and a strong character. In youth they are building the house in which they must live the rest of their days, perhaps for fifty years. Will eating rich cakes, candies, etc., build up our children's stomachs or does tsimulants or dissipation add anything to their nerve forces? Will dancing late, waking with a headache and a pasty face, add anything to our children's character? It has come to a pretty pass when even the secular press is crying out against the modern dance.

It is altogether right and reasonable that youth should have its full share of pleasure. But it is not right and reasonable that pleasure should be carried to such an extreme as to hide the other great truth that youth is also the time of preparation for life. We should teach our boys and girls to keep themselves pure and clean for each other. The mother must demand a standard of double purity if ever we have it. Character for both boys and girls, for without it there is no enduring satisfaction to be found in wealth or power or place; with it the simplest life becomes broad and satisfying, an honor to the owner and a blessing to our fellowmen. Character, good or ill, we must bear it through all eternity, and where does character take its beginning? In youth? Yes, and farther back, beginning? In youth? Yes, and farther back, Oh, you mean heredity? I certainly do. Did you ever figure out how many ancestors you have had in, say twenty generations? Just the ruin of it! Think of it! And every one of them contributed something good or bad, to the physical, mental and moral composite called you. Then let us teach our children to act their parts nobly and well, and pass their heritage on, purer, stronger, finer than ours came to us. To do this we must see the necessity of teaching sex hygiene in our homes and in our public schools. Mothers, we have the power in our own hands. What will we do with it?

The story of the fallen woman is ever the same. It is the sad, sickening story of false promises, seduction, downfall, perjury and treachery; the flagrant beastly act of man; the ruin of a soul and the desecration of a woman's body at the bidding of lust. We have spent much time discussing the "scarlet woman." It is high noon now in the study of this question and we had best spend the remaining hours of the day discussing the scarlet man. The scarlet man is ten times as dangerous as the scarlet woman. He is dangerous because he is free to go anywhere for his prey, unpunished and un hindered. The scarlet woman is often an unfortunate victim, but the scarlet man is usually a premeditated fiend. Let us preach a sermon on purity ourselves—we must close. It is the anxious wish of the women that every pastor in Central Texas will yet preach a purity sermon and take a collection for Virginia Johnson Home. Will you?
MRS. J. H. STEWART.

What the General Conference Did

By Rev. John M. Moore, Ph. D.

The General Conference united the Arkansas and White River Conferences and named the new conference "The North Arkansas Conference." It divided the South Carolina Conference into two conferences, the line of division to be determined by the conference itself. It transferred Cairo, Ill., from the St. Louis Conference to the Illinois Conference. It transferred five charges in the Western District of the Southwest Missouri Conference which lie near the Missouri Conference to the Missouri Conference. It transferred Patrick County, Virginia, and all of Carroll County, Virginia, south of the crest of the Blue Ridge, from the Virginia to the Western North Carolina Conference. It transferred Cumberland and Fentress Counties in Tennessee from the Holston Conference to the Tennessee Conference. It formed the Texas Mexican Mission to include all the Mexican work in Texas east of the Pecos River. It formed the Pacific Mexican Mission which will include the Mexican work in California and Arizona, and the Mexican work in the States of Sonora, Sinaloa, Tropic, and Lower California in Mexico. It formed the rest of the Republic of Mexico and the State of New Mexico into the Mexican Border Mission Conference and the Central Mission Conference.

The General Conference on the first day put a layman and a preacher on each of the twelve standing committees. This doubled the size of the committees, but gave to each committee the views of laymen and preachers on all questions that were presented. As a result the legislation that came from the committees was well matured and much discussion in the General Conference was saved. No radical legislation can be traced to the innovation which came as a result of this action on the first day. The General Conference created committees on the "activities of laymen" in the Annual Conference. It provided for the appointment of the Missionary Committee, an Evangelistic Committee, and a Social Service Committee by each Quarterly Conference. It provided for the appointment of Charge Leaders and Church Leaders. The Secretary of the Laymen's Missionary Movement was made an ex-officio member of the General Board of Missions.

The General Conference ordered an assessment of one per cent of the amount paid for ministerial support for the Superannuate Endowment Fund. It ordered also the assessment of an amount equal to two cents a member on the entire Church for the American Bible Society. It created a Commission on a Financial Plan which had been submitted to the General Conference and was before the conference for adoption. This plan provides for a single assessment for all the interests of all the General Boards, including Missions, Church Extension, Education, Bishops, American, Bible Society and General Conference expense. It provides for a single assessment for all conference interests, including Conference Missions, Church Extension, Claimants, Schools, etc. It provided for a Commission on Finance, that would determine what percentage of the receipts on the general assessment should go to each of the general interests. It provided for the Annual Conference Commission on Finance that would fix the percentage of the total amount raised for conference interests that would go to each of the Boards or interests. This Commission will work out the plan carefully and present it to the next General Conference.

The General Conference provided that the Committee on Appeals, which is a standing committee, should continue in office until the expiration of the General Conference at the end of its four years' service. It provided for an installation service for all the elected officers of the Church, such as superintendents, stewards, trustees, etc. It gave the Licensing Committee of the District Conference power to recommend men for re-admission into an Annual Conference. The Licensing Committee hereafter will serve until the end of the Annual Conference instead of until the Annual Conference. The law was changed so as to allow a man to serve a charge four years in addition to the time that he may serve that charge in filling out an unexpired year, provided that the time be not more than six months. All references to Class Meetings, and Class Leaders were stricken out. The marriage ceremony was changed to read "husband and wife," instead of "man and wife." Presiding elders in the foreign fields may now serve the same districts more than four years successively. The questions of the Quarterly Con-

ference were re-arranged so as to give them a logical order. A new ritual for the administration of baptism to children and youths, and also for the reception and recognition of children as members of the Church was adopted. The report of the Committee on the Constitution of the Church was spread on the journal and the report of the Committee on Revisals was adopted "that no action be taken upon its recommendations until the whole Church shall have had time for due consideration of its carefully prepared findings." The Committee on Revisals recommended the submission of the name "Episcopal Methodist Church" as the new name for our denomination, but after the General Conference had taken action on the Unification of American Methodism, the friends of the change of name asked that the report of the committee be laid on the table. A majority of the General Conference voted to change the Apostles Creed so as to read "The Church of God," instead of "Holy Catholic Church," but the vote was taken by orders—that is, the laymen and the preachers voting separately—and under that rule it was necessary to get a majority of each. The majority of the preachers were opposed to the change while a majority of the laymen were in favor of the change.

The General Conference spoke in very strong terms in advocacy of the prohibition of the liquor traffic. It gave also a clear enunciation of its endorsement of the plan of Social Service as outlined by the Federal Council. It made it obligatory upon young preachers who are admitted into conference to abstain from the use of tobacco.

The General Conference abolished the office of the Editorial Secretary in the Board of Missions. It made the Secretary of the Epworth League and the Editor of the Sunday School literature ex-officio members of the Board of Missions. It ordered the Board of Missions to pay to the Sunday School and Epworth League Boards annually sums equal to ten per cent of the amounts which the Sunday Schools and Epworth Leagues contribute for missions. Each Annual Conference Board will now have at least eight members, and of this Board the Conference Lay Leader will be a member. A new paragraph on evangelism was written, which will be given to the public very soon. Several paragraphs in the Constitution of the Board of Missions were slightly altered.

The Constitutions of the Sunday School Board, the Epworth League Board and the Board of Education were revised. The quorum for the Church Extension Board was fixed at fifteen. Certain changes were made in the Constitution of City Boards of Church Extension. No change was made in the plan of dividing the receipts from the Church Extension assessment.

The publications agents were authorized to publish a new Spanish edition of the Discipline. They were also instructed to issue the Discipline in a more compact form. The General Conference expressed itself in favor of the ownership of the conference organs and adopted a plan which has for its purpose the ultimate ownership of these organs by the General Conference.

The Board of Education was instructed to encourage the founding of Chairs of Religious Education in our various Church colleges, such chairs to give courses in the Bible, Church History, Missions and Sunday Schools. The Board was also instructed to make appropriations and encourage Conference Boards to make appropriations for special workers in State Universities. The Board of Education heretofore has had complete control of the work that is done in behalf of the Colored Methodist Episcopal Church. Hereafter all the General Boards will co-operate in this important work. The proposal for a Commission on Negro Work was defeated.

A large number of resolutions were presented asking that episcopal residences be established, and that Bishops be assigned to Episcopal Districts for a quadrennium, and that Missionary Bishops be elected. The conference adopted the following resolutions:

"Be it resolved, in order to secure more efficient administration of all our work, that we respectfully recommend to the College of Bishops that they divide the whole Church into Episcopal Districts—one of these districts to be composed of China, Japan and Korea; one to be composed of our Mexican work, both in Mexico and the United States; one to be composed of all our work in South America and Africa. The remaining districts in

Commencement at Southwestern University

A SPECIAL INVITATION

We want to extend to the old students and friends of Southwestern University a most cordial invitation to be present at the Commencement Exercises June 12, 13, 14 and 15. We know that not all who read this can come, but we want every friend of the school to remember the work that has been done at Southwestern University during the past forty years. We want each one to revive his interest in the old school that has been such a great factor in the growth of the Church and State.

In July, 1874, the first Commencement was held in what was then the only building that Southwestern University had, and what is now known as the Fitting School or "Prep." Of this event, the sainted Dr. F. A. Mood, in his report to the Annual Conferences, wrote the following: "There being no graduates there were no public Commencement exercises except the sermon to the students on the Sunday that closed the session." We learn that this sermon was preached by Rev. J. H. McLean, who later became Regent of the University. That year there were thirty-three students; this year including all departments, 1013 students have enrolled. Only a few days ago, just before he died, Rev. John Adams, of Tyler, who at the time of the first Commencement was one of the Board of Curators of Southwestern University and who was doubtless present on that occasion, wrote a letter to President C. M. Bishop, rejoicing at the success of the school and the splendid results, so far, of the present campaign for a "Greater Southwestern," and hoping for a speedy realization of the plans for enlargement of the school he had watched with such care for so many years. He has gone to his reward but the remembrance of his forty years of unbroken friendship for Southwestern University will live on and on in the school he loved so well. The steady growth of Southwestern is a source of pride and joy to its thousands of friends scattered from Mexico to Alaska, from California to Maine.

During these forty years more than nine hundred former students have entered the Christian Ministry; fifty-four the work of Foreign Missions. Fifteen Southwestern men have been elected College Presidents while more than four hundred are teachers in public schools and colleges. Is not this a great record? Every ex-student will say: "I am proud to be one of the 10,000 who attended Southwestern University."

On Monday, June 15, we will celebrate the fortieth anniversary of the founding of Southwestern University. With special entertainment, friendships of days gone by will be renewed and ties which have been loosened by time and distance will be strengthened by the hallowed association with friends of former days. The time spent will be short but the gathering of kindred spirits to tell over and over again the stories of former triumphs will be sweet; and the remembrance of the good old days will serve to kindle anew the flame of loyalty that burns in the breast of every ex-student of Southwestern University. On this fortieth birthday it is expected that many valuable presents will be made to the "old mother" who deserves the support of all her children. There are those who, when they come "home" and mark the great changes that have taken place, and when they hear of the effort that is being made to better equip their Alma Mater, will be eager to join the Greater Southwestern Club, and the Loyal Sons' League. The great campaign to raise \$300,000 for new buildings and increased endowment is nearly one-third finished. When it is completed and the new buildings are constructed the friends of Southwestern University will rejoice that Texas Methodism absolutely owns and controls the school with such a splendid record for past service and resources today of \$1,000,000.

the homeland, including Cuba, to be composed, as far as practicable, of conferences contiguous to one another. Be it

Resolved, Further, that we recommend that the same Bishop be assigned to a given district from year to year for the quadrennium, except where the most efficient administration of the whole work makes an earlier change desirable. Be it

"Resolved, Further, that Bishops in charge be, and are hereby requested, to call the presiding elders of each of their conferences together at some convenient place as early as practicable after the session of the Annual Conferences for a conference with them as to the needs of the field, and the plans of a forward movement for the ensuing year."

The report of the Committee on Episcopacy was laid on the table, by a close vote, which asked that the third restrictive rule be amended so that the General Conference "may divide the Church into Episcopal Districts, designate Episcopal residences therein, assign to these several residences the effective Bishops, and determine the method of assignment of the Bishops to the presidency of the various Annual Conferences, and the conferences over which the Bishops shall have residential supervision.

The most important action taken by the General Conference was that which endorsed the plan of the Unification of American Methodist Churches by a method of re-organization. This action will make the General Conference of 1914 historic. At some other time this great plan of unification will be discussed by all of our papers. It is a matter of pride to many of us that our great General Conference, representing its two million communicants, took unanimous action favoring the various branches of our great Methodism in America. The other great question which was before us, or at least the one which consumed most of the time and thought of the General Conference, was that of the Vanderbilt matter. This action is well known to the Church and will probably be discussed by the editors and their writers at more or less length during the next few months.

Altogether the General Conference of 1914 may be considered a strong, progressive, thoughtful body of courageous, stalwart, religious leaders. Any great Church is safe with such a leadership.

Discouragement is usefulness or laziness or both.

CISCO DISTRICT CONFERENCE.

The District Conference of the Cisco District was held at Ranger, May 28, 1914. All the preachers were present with a splendid representation of delegates from the several charges. The District Conference is composed of as splendid body of men as can be found anywhere. The reports of the preachers show that progress is being made on all lines of Church work. There have been new churches and parsonages built with substantial improvement on others. Sunday Schools are flourishing with an enrollment at least equal to the enrollment of the Church. Revisals have been held at a number of places in the district with splendid results, and all the preachers seemed enthusiastic about revisals at the other appointments. The Cisco District led the conference in the March campaign for missions.

The preaching services during the conference were noted for their number and high order. We had six preaching services each day. The preaching was furnished by the following brethren: Rev. T. G. Story, pastor at Pioneer; Rev. M. S. Hotchkiss, pastor at Mineral Wells and Secretary of Board of Missions; Rev. D. L. Collie, agent for Superannuate Homes; Rev. C. E. Simpson, pastor at Gordon; Rev. J. E. Crawford, pastor at Cisco; Rev. C. E. Wilkins, pastor at Straun; Rev. J. H. Walker, pastor at Gorman; Rev. W. A. Clark, pastor at Sipe Springs; Rev. C. E. Lindsey, presiding elder of the Cisco District; Rev. J. N. Vincent, pastor at Rising Star; Rev. W. T. Singley, pastor at Carbon, and a number of local preachers. The preaching was of high order in every respect, and especially spiritual.

Four young men were granted license to preach, and one recommended to the Annual Conference for admission on trial in the traveling connection.

Delegates elected to the Annual Conference:

- JOHN H. GARNER.
C. B. FROST.
REV. F. T. WEAVER.
A. F. WILLIS.

Ranger laid itself out in its entertainment. Every delegate had the best place. The conference closed on Sunday night with the statement from the presiding elder that there had been nothing "common place" happened during the entire session, and all the

preachers said, Amen. We adjourned feeling that the best District Conference we had ever attended had gone into history.

J. FRANK LUKER, Secretary.

PLAINVIEW DISTRICT CONFERENCE.

The Plainview District Conference, Northwest Texas Conference, was held at Hale Center, May 28, 1914, Rev. O. P. Kiker, presiding elder, in the chair. All the pastors were present except two. The laymen were well represented.

The pastors gave good reports of their charges. The reports indicate life and growth and point to a full final report. Piousness was given the laymen in their work. An important hour was given them to represent their cause and they were addressed by Hon. F. P. Woods of Amarillo, lay leader of the Northwest Texas Conference.

Rev. O. P. Kiker, our presiding elder, dispatched the business of the conference with splendid executive ability. Every interest of the Church was looked after with care. The interest of South Ward College was not forgotten. Rev. C. L. McDonald, the new President, made a good impression on the conference. The male quartet of the Fine Arts Department of the college, favored us with special music at each service.

Revs. J. D. Young, Commissioner of Education of S. M. U., and Simon Shaw, Agent of Superannuate Homes of Northwest Texas Conference, honored us with their presence and each represented his cause.

The business sessions were interspersed by devotional services and there were some most excellent sermons preached by the pastors of the district.

The following were elected delegates to Annual Conference:

- J. H. LUTRICK,
REV. S. J. UPTON,
J. E. SWEEPSTON,
W. R. FURGERSON.

Alternates:
W. W. Underwood,
Charles Clements.

The entertainment of the conference could not be surpassed. The pastor and good people of Hale Center spared no effort in giving us a most royal welcome to all they possessed.

The conference was a perfect unit in all of its work and no interest of our great Church suffered in its hand. Perfect harmony exists between our presiding elder, pastors and laymen. We all look on our presiding elder as a safe leader.

M. S. LEVERIDGE, Sec.

San Antonio Female College

SAN ANTONIO, TEXAS.

Its graduates enter superior university work. It stands for womanly womanhood. It gives free tuition to daughters of traveling preachers and board at half rate. It offers a special discount to pupils enrolling in June. For particulars, write:

J. E. HARRISON, President, Sta. A. San Antonio, Texas.

The Nature Of The Risen Body of Christ.

Number Two.

By DANIEL M. GEDDIE, Westville, Oklahoma

In the preceding paper I sought to prove that Christ's risen and glorified body, though it should have retained all the physical elements of his pre-conception body, could pass through closed doors as though there was nothing to intercept its passage. But it is further claimed that St. Paul, treating the question of the resurrection of Christ's body and of our bodies, says in the 15th chapter of I Cor. that our risen bodies will be spiritual. But it is by no means certain that he meant that in the process of the resurrection all the physical elements will be eliminated, and that they will be pure spirit beings in heaven. His comparison and contrast of Adam and Christ makes it very nearly sure that he did not mean that. He says that the first man Adam was made a living soul, the last man was made a quickening spirit. Evidently he had in mind the creation of Adam and the birth of Christ. He also refers to the soul, the spirit being, as well as to the body, which each received, the one in his creation and the other in his birth. Adam was made a living soul in his creation, and not in his redemption or in his resurrection, and it would have been altogether incompatible and worthless to the truth and doctrine he had under discussion to have contrasted Adam in his creation with Christ in his resurrection. It would have been equally foreign and impertinent to have spoken of the humanity of Adam and the divinity of Christ in antithesis in the discussion and settlement of the question of the redemption and resurrection of the human body, when Christ's humanity was as much involved in the transaction and work of his redemptive mission as was his divinity. Hence in speaking of the last man as a quickening spirit, he did not mean to deny to him a human body, composed of flesh and blood and bone. "For as much as the children were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." His thought, then, is that the humanity of Christ by virtue of its vital relation to the divine, in conception, in birth and in the endowment with the absolute fullness of the Holy Ghost, received and possessed a merit and power to redeem from sin and death, which did not inhere in the created humanity of Adam. The "man's nature" of Christ was not only "whole and perfect" in that it had all the elements of Adam's humanity in their purest and highest forms, but also in that his "man's nature" was begotten of the divine Father. It was conceived of the Holy Ghost in the womb of the blessed Virgin. It was as truly the "Son of God" as it was the "Son of man." In addition there was, and is, an absolute, inseparable and eternal union of the "Son of man" with the "Son of the Father." And this "Son of the divine Father" was in the beginning with God, and was God. "For by him were all things created, both which are in heaven, and which are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created by him, and for him. And he is before all things, and by him all things consist." So full and complete is this union of humanity with the second person in the Holy Trinity in the person of Christ that either of the two names, "Son of Man" or "Son of God," stands for, and doctrinally, and logically includes both. Verily then, Christ was born to redeem, and is "mighty to save." His humanity by virtue of its conception of the Holy Spirit, and its union with the second person in the Holy Trinity, was a quickening spirit, having power to raise itself from the dead and also the souls of men from death in sin, and the bodies of men from the lifelessness of physical death, giving to them a spiritual energy and likeness to God, which they did not possess in their fallen and sinful condition prior to death. Hence St. Paul did not say that our bodies would be spirit bodies after their resurrection, but spiritual bodies. Nor did he say, as some would have us believe, that there is a spirit body, but that there is a spiritual body. Nor, further, did he say that Christ's body was a spirit, either before or after his death and resurrection. He simply declares that Christ's humanity—soul and body in organic union—contrasted with Adam's humanity in addition to being a living soul was also a quickening spirit, which would quicken our dead bodies into organic life again, and impart to them a spiritual attribute, quality and

power that do not belong to them as they exist here on this earth under the curse of sin. The doctrine of regeneration, as taught by Christ and St. Paul, might also help us to a better understanding and appreciation of this thought. Regeneration does not replace the soul with a new spirit entity, person or personality. The soul is the same in every essential element of being and nature after regeneration that it was before. The work of regeneration is the deliverance of the soul from the guilt and bondage of sin, the empowering it for communion with God, the establishment of higher, more vital and divine relations to God and his government, and the readjustment and reinvigoration of the rightful relations of soul and body to each other, so that the powers of both may be united and directed in channels of both external and internal service to God, to family, to society and to self which will eventuate in the highest usefulness, character and destiny. Temptations, in both the outer and the inner, the visible and the invisible worlds, are just as real and near at hand after regeneration as before. There remains the same freedom of choice and action, the same susceptibility to be influenced, and power to influence. But there is greater power to resist, less inclination to wrong, a new impulse, aspiration and holy spiritual desire to influence the will in its choice, and to direct the powers of both soul and body in all their external and internal activities and receptivities in the service and worship of Almighty God. The above, with their logical sequences added, make up the sum total of the work of regeneration. Yet the literal of Christ's utterance, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," apparently forces upon us the conclusion that the soul in regeneration receives a new and divinely imparted spirit being. But we all know that his language, despite its rather unfavorable grammatical construction and verbal significance, does not mean more nor less than that it is the spirit of man that is cleansed and renewed by the Spirit of God, and that the physical nature is only affected by this spiritual cleansing and renewing as it shares in their sequences, and in the soul's action upon and influence over the body. That is, it is not a change wrought on or in the physical nature, as Nicodemus seems to have interpreted his statement, "Ye must be born again," bringing a blessing to the soul; but a change wrought in the soul bringing the blessing to the body in the consecration of all its members and powers to God. That is that salvation from sin begins with the soul, rather than with the body, though it ends with the body rather than with the soul. St. Paul's language on this same subject has to be interpreted, limited and applied in the same way. "If any man be in Christ," says he, "he is a new creature (literally a new creation). Old things are become new." Taken in their commonly accepted verbal meaning, St. Paul in these words teaches the doctrine of a newly imparted spirit being to man in regeneration. But knowing that such was not his purpose, we give to his words a meaning in correspondence with Christian experience and practice, and his words in the 15th chapter of I Cor., bearing on the question of the nature of our bodies after their resurrection, as will be fully shown in following papers, must be so interpreted, limited and applied, in order to harmonize them with the statements of his own, Christ's, Peter's, Luke's, John's and Stephen's. And when so interpreted and applied, the spirit body theory of the risen and glorified bodies of men will dissolve into an imaginary myth, like the vanishing shadows of a far-away and incoherent dream. But the logical implication of the spirit body theory is that the physical organism given to man in his created perfection is unsuited to the soul's highest functional powers of receptivity and manifestation of life under the environment of heaven. But that implied prediction argues that there has been a radical change in the soul itself since its creation, or that in his created perfection of body and soul man was not suited to the environment of heaven, or that the environment of heaven has undergone a change since the creation of man. But not any one of the three is susceptible of categorical proof, or even of plausible argumentation on the orotic and metaphysical grounds. But since man's body in creation was perfectly adapted to the needs of his soul, since man's soul and body in their created union of personality were perfectly fitted for serving and com-

muning with God, and, as impliedly taught in the Bible, fitted for the environment and fellowship of all other created intelligencies; since Christ had to assume flesh and blood to redeem man; since his physical body was perfectly adapted to the functional powers of his human soul; since his physical body was the meeting place and bond of union between his human spirit and divine nature; and since his body, soul and divine personality lived in absolute co-operative fellowship and reciprocity of service and worshipings, using either an earthly or a heavenly environment at will and as occasion demanded, there is scarcely left a logical shadow of truth for any one of the above implications on either Bible, philosophical or scientific grounds. Any system of thought, scientific, philosophic or religious, that logically necessitates the annihilation of the human body on the grounds of its unfitness for heavenly and eternal existence, if it should be, or could be, raised from death by divine power, will also logically necessitate the ultimate annihilation of all things else known to man,

both material and immaterial. No system of spiritism has yet been constructed that is not illogical, self-contradictory and, therefore, self-destructive. It also occurs to me that the transmutation of the material elements of the human body into a spirit would not be in any true and real sense either a redemption or a resurrection. Both words mean the restoration of a thing to its original or former condition and use. They are Bible terms of frequent use, and in almost all instances are applicable to the redemption and resurrection of the body as they are to the redemption and resurrection of the soul. And that it would be as easy and as much in keeping with the Holy Scripture for God to revitalize and reunite the material elements of the human body into organism fitted to the occupancy and use of the soul in heaven, as it would be for him to metamorphose these same material elements into a spirit organism for the soul's occupancy and use in heaven, there certainly is not, and cannot be any serious doubt

10. God's holy angels, creatures above us (see Psa. 8:5) show our Savior great honor in heaven, where Jesus has been living a long time now. They know Jesus up there. They are well acquainted with him. He's got a good home reputation. It's because he is so great and lovable. Brother, let you and me never worship any vain bauble of this earth, or go wild over some man who is but a poor, insignificant worm of the dust. That is too foolish for anybody. When we worship, let us worship Jesus Christ our Savior. Worship God!

Everything we endure patiently is a key to something beautiful that we could never enter otherwise. By the toilsome road of study a scholar learns to get joy out of books and stones and trees. By the hard road of discipline a man learns to get joy out of everyday living.

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Our Savior

By EDGAR FREEMAN, Route 7, Decatur, Texas.

I purposely entitle this article, "Our Savior," because, first, I claim Jesus Christ as my Savior, and because, second, I believe there are a host of other people in our Nation who claim him as their Savior. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. By way of showing something of the great worth of our Savior to the United States and Texas today, I will offer the following illustration, viz.: If it could happen, now, what if in one thickly populated county in Texas infidelity and atheism were to get full control; all the Bibles and Christian religious literature be destroyed; all the church houses burned; all the ministers of the Gospel and true believers in Christ leave and stay away and every Christian influence be kept out, and then more infidels and atheists flock there from all parts of the world until that county became crammed full of such people, and everybody in that county actually believed that a man had no more soul than a hog, and there was no hereafter and this earthly life was the all-in-all and the Devil got full control of every man, woman and child in that county to the extent that they would all hate even the name of Christ. I ask how long would it be until inordinate selfishness, unrestrained appetite, brute passion and gross immorality would sink such a horribly depraved people to begin with, to such awful depths that they would be more like wild beasts than human beings, and no only be a curse to each other, but be a plague spot to Texas and the United States? O what a very wonderful blessing Jesus Christ is to our country and the world today! Jesus Christ is the greatest personage ever born of a woman in this world. Solomon possessed much wisdom and was a great man, but Christ, the Son of God, was greater than Solomon. See Luke 11:31. Moses was a great man because generally speaking he was a good man. But Christ was a better man than he, because Moses trespassed against the Lord in the wilderness of Zin. See Deut. 32:51. While Christ never sinned. See Heb. 4:15. Abraham was a great man, because he was willing to make a great sacrifice. No doubt when his faith was being tried, he would have sacrificed his beloved son, Isaac, in order to obey the Lord had he not been restrained by the angel. See Gen. 22nd chapter. But Christ made more sacrifice than Abraham. After suffering great humiliation and enduring gross insults, he gave his own life in horrible agony on a cross as a sacrifice for sins of a lost world. See Matt. 27th chapter; Heb. 10:12. And that, too, after his mission of love on earth, healing the sick, restoring the crippled, unstopping the ears of the blind, raising the dead to life, weeping with those in sorrow, blessing little children, washing the disciples' feet, teaching to forgive, if necessary, seventy times seven times and to love one's own enemies. He was and is now considered with men and angels indeed incomparable, there being no creature to match him on earth or in heaven. Yes, he is the very true immaculate Son of the living God! All human rulers of this earth have had comparatively but a brief and transient reign. Christ's reign will last as long as eternity! "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Heb. 1:8. While the names of a host of great men of this earth stand on record, yet

Christ's name stands above them all. "Wherefore God also hath highly exalted him and given him a name which is above every name." Phil. 2:9. Christ's name is more often spoken on earth today than it was a thousand years ago. And his name will become more noted and loved on earth, too, as the Christian religion expands. Just think of the thousands of Christ's true followers who worship him in spirit all over Christendom every day! He is indeed the Light of the world! The Hope of the world! O'd you ever stop to think one minute about how greatly Christ is honored in heaven? (John called him "the Lamb of God." See Jno. 1:29.) "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9.

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The Summer School Of Theology
JUNE 16th to 25th, 1914
LET THE SUMMER SCHOOL OF THEOLOGY HAVE RIGHT OF WAY.
The program which has been arranged for the coming session of the Summer School of Theology should prove to be a most interesting one. The undergraduates especially are urged to make their plans to attend. Bishop E. E. Hoss, Dr. Charles Reynolds Brown, Dean of the Divinity School of Yale University, and Dr. Harry F. Ward, Secretary of the Social Service Commission of the Methodist Episcopal Church, are some of the most noted lecturers.
Write to the REGISTRAR, Georgetown, Texas, for special program, room reservation, etc.

The Infant and God's Kingdom

By Rev. John L. Sullivan.

Number Five.

The Common Way of Dealing With the Child vs. God's Way.

I can never believe that God's plan for dealing with the young gives place for one day, hour, nor minute of time in which any child, under gospel privileges, need live in sin, unbelief, under condemnation nor spiritual death's awful sway. All our life belongs, and should be given, to God in unbroken service from the time we can think, speak or do ought of good or evil.

Our children can think, speak and do for God as soon as they can thus serve the devil—yea, before they become accountable to God for their acts, I feel sure that the clean-hearted, fully-trusting child, with love unshaken, and faith unshaken, may render the Lord very acceptable service. It is written:

"And a little child shall lead them."

With no apology, I here give my own sad experience, illustrative of the common way of dealing with children and their entering into the visible kingdom of God. In what I shall say I do not make any "raiding accusation" against any, for they "know not what they do."

A Child's Trouble Common.

When I was about six years of age I was in attendance, with some relatives, at a protracted meeting where penitents were being called, were going to the "mourners' bench" and "getting religion," in the good old-fashioned way. As I witnessed the mysterious happenings, a mystery to old and young alike, I felt my young heart greatly moved upon. I began to "cry," as they called it. This was not a frenzy of delicate nerves, nor was it "undue excitement." The finer emotions of my soul were as profoundly stirred as they have ever been during these more than thirty years of happy Christian experience. From the many frowning faces that were turned upon me; the shaking of "wise" (?) heads of good, well-meaning Christians, and finally a severe shaking of my shoulders by a hand that was lent to "keep order," I, not knowing what else to do, slid off that "split log bench" and I fit the house in great humiliation and distress. I wanted to be just what the preacher had been telling the folks they should be. Since they in seeking such a life, went to the altar, I felt that was the only way to proceed, so I wanted to go and kneel with others. Instead of being helped, as a child should be at such a time, I was driven away from the church and kept away from God, and in wretchedness, for eleven or twelve years.

During this time I, as was only natural, being made to feel that I could not be a Christian "yet awhile," as they would say, I learned to feel—was led to feel—that God did not love me as mother taught me he did once. I could not claim to be a Christian, for the only way to become a Christian, as I was led to think, was to "go to the mourners' bench and get religion" like all those good old people did. I had not done this; hence I was a sinner, and God was angry with me—was my conception of it. Thus unbelief came in, the Spirit of God departed from me, I was soon a victim of condemnation because of temptations to which I was then an easy, yea, sure victim.

As I suffered in mind and conscience I would occasionally ask some one, my mother often: "How long will it be before I am old enough to be a Christian?" "You need not bother about that," they would say, "there's time enough yet." ("Time

enough yet" is the devil's sugar stick.")

Others would say: "O you are not bad, you need not bother about that yet." For I was always "moral."

During those dark days my only prayer was that God should not let me die till I should have become old enough to be a Christian.

At the age of seventeen, while attending a camp meeting, a good woman, who did not know a letter in the book (like I did not when six years old), quietly said to me one night, about 11 o'clock: "Have you ever become a Christian?" I said: "No, ma'am." She said earnestly: "You ought to. You're old enough now."

She said just the right thing. The Spirit of God led her to say just the thing I had been wanting to hear for those years!

O that someone had told me those same words when in that service the Holy Spirit stirred my soul—for I was!

With few exceptions this has been the adopted plan of the Church, preacher, parents and all, and is to this day.

God, the Father's Way.

Jesus came to reveal the Father's way. He said to "grown-ups": "Except ye be converted and become as little children, ye cannot enter into the kingdom of God."

We say to the little child: "Except ye be converted and become as we adults, grown up, understanding, getting under conviction, repenting, getting converted and baptized, ye cannot enter into the kingdom of heaven." This means they must become sinners, and the victims of more or less evil habits—in other words, act out the experience of the younger son, the prodigal.

Thus you see ours has been a "cart-before-the-horse" program.

According to God's way our children may all be as the older son, and hear the Father say "Thou art ever with me, and all that I have is thine." They may not understand it; neither can the returning "prodigal" comprehend it—both may experience acceptance with God just the same by grace.

To the Law, the Prophets, the Word.

In the new covenant, a covenant of promise, which is "To you and to your children," we find clearly indicated as to the way his kingdom should move gloriously on to conquest over the kingdom of darkness and death and victory over the world.

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers." (Jer. 31:31, 32).

"But this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord I will put my law in their inward parts, and write them in their hearts; and will be their God, and they shall be my people."

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: For I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:33, 34).

Now turning to Heb. 8:8-12 you find Paul rehearsing this prophecy word for word. Follow him in his ministry and you will find him, Peter and the other Apostles following this program, as indicated in that new covenant—making disciples of the people as they went by households taking them in "from the least to the greatest of them," "teaching them all things" that the Lord had "commanded" them, baptizing them, "From the least to the greatest of them." Baptizing the adults, who could not have been baptized in infancy, since Christian baptism had not been given by the Lord as the "One Baptism," to be administered to such as are "of the kingdom of heaven," either by redemptive grace that "comes upon" the child and adult alike, as pertains to Adam's guilt, or to the adult who has himself sinned against God, and therefore must repent, believe with his heart "unto salvation." Thus being converted, becoming "as the little children, justified in infancy by Christ: pardoned for his own sins by the Father, Son and Holy Spirit regenerating him from the death that has come upon him in that he has sinned, he then being otherwise "as little children" (as pertains to God's kingdom) he may now become baptized as the little children who were baptized in their infancy, not to save them, but because they are saved.

A Common Sense Plea.

We believe that Jesus Christ came into the world to save the world. He

says: "I came not to judge the world, but to save the world." (John 12:47).

The great Father's heart-purpose was, and is, to save the world—all the world—not provisionally, but for all of one's life in time and in eternity: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17).

Then, under the regime of this new covenant, under which we are privileged to live, no given family having been disciplined, should ever have a single descendant to whom it would be appropriate for a minister to preach to him, or her, from such a text as, "Repent ye therefore and be converted, that your sins may be blotted out." For it is plainly the scriptural plan that "All shall know him, from the least to the greatest."

What a great day is provided for the Church, if only she would rise up and claim her own and achieve the possible!

"Impracticable," you say? Who art thou that wouldst instruct God or bring against him accusation?

Its impracticability rests only in our indisposition to conform to the Father's will. "With God all things are possible." (Matt. 19:26; Mark 10:27).

"All things are possible to him that believeth." (Mark 9:23).

Then God is not limited except by our unbelief. We, the Church of God, are only circumscribed in a legitimate effort to this high end contemplated in the covenant by our lack of faith in the scope and efficacy of the great salvation we are commissioned to preach.

Again, after any given family has been disciplined, as per this plan, to us divinely given, never afterward should an adult candidate for baptism be found among the descendants thereof.

Evidently the Apostles so understood the compact, leaving their immediate successors in the spread of the gospel, with the practice of infant baptism in the Church.

A Bit of History Culled.

In A. D. 160 to 240 (A. D.), Tertullian, discussing this subject, infant baptism, and opposing same, writes as follows:

1. Baptism is too "important." Said he: "We do not entrust them with earthly goods."

2. "The sponsors imperiled by responsibility."

3. In view of the perilousness of sins after baptism, he recommended that all defer the right until the "perils of youthful lusts be past." (See quotation from De Baptismo, Chapter 18, in McClintock and Strong, Vol. 1, page 648).

As early as A. D. 125 to 190 we find Irenaeus defending the practice, while at the same time Valerius opposed.

Justin Martyr in his "Apology," about A. D. 138, that there were many Christians of both sex living in his day who were "discipled to Christ in infancy," then as old as sixty years. These were evidently baptized in the days of "that disciple whom Jesus loved." (M. and S., p. 648).

These historical facts we find in history to stay. Our infants are in God's kingdom should be baptized, and there to stay, world without end. Amen.

Byers, Texas.

THIS, THAT AND THE OTHER.

Once upon a time I had preached a sermon more or less far-reaching on Abraham, Sarah, Ishmael and Isaac. We had dinner on the ground and while biting a piece of pie, a good woman remarked, "Yes, I always know that Abraham was a good man, but according to my thinking he made a big mistake when he took that kid, Isaac, into the Church." I am reminded of that this day, only I know beyond a peradventure that some folks made a big mistake in not taking these likes into the Church. Now I do not mean baptizing them and then turning them loose to "Go Gallagher." That is a mockery of the Abrahamic covenant. It said Thou shalt diligently teach.

One thing is certain when I go into the pastorate again I shall have something more to say of Abraham, Sarah, Isaac and Ishmael, specially after my study of some questions down here.

In all institutions of this kind, the world over I learn that the faithful observers of the Abrahamic covenant, I mean not only in form but fact, indeed and in truth, make very few contributions of boys.

Well, says one, we live a life of uncertainties; yes, but that man who can not see verities unshrouded is as blind as a bat.

Now for instance, I watch our social, civil, political and industrial machinery in motion. I see raw material going in to be made into a product. So to speak, silk, wool, cotton, bag-



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ging, dirty rag of odds and ins, dirt and diabolism, all mixed, carded together, spun and woven into a fabric. Can I hope for a first class Prince Albert suit made out of that stuff? As long as the saloon turns in its quota, the fabric is a mess. That is a verity. So much for this and that. May speak of the other later. This institution is succeeding finely.

The Other.

To begin, people do not like long newspaper articles, so I pen it like a sermon outline or court brief.

I read a thousand letters per week, outgoing and incoming, and among the number letters addressed to me personally. What a revelation, I am asked questions, and urged to do the best possible thing for poor Ishmael, and between the lines I can hear the throb of broken hearts. Now in giving advice, I can not do better than give that which God gives me, that which He gave to Abraham, Moses, the Prophets, the evangelists to Paul, Peter, James and John. In my dealings with these boys and the world as to that matter the question is "What saith the Law, how readest thou?" After all there is but one book.

Begin with that boy or girl just where God told Abraham to begin at nine days old and never let up. But he will play hookey when I think he is at school or Church, and when I am not watching he runs off up town and gets into bad company. There is a remedy for that. We have four hundred boys here and not one plays hookey or runs off up town day or night. They are always afield, in shops, at school, at Sunday School and at preaching, unless sick in the hospital. Now it does seem to me that any baby can be carried to Church, Sunday School and the like, without any hookey business. As to running up town day or night, some closet, some chicken coop, or some string and some place to tie can be found. When you mean business it requires a very short time to have your way about that, if you don't wait too long. But I have not the time and the patience for all that and it is too much trouble. Well, it is a million times more trouble not to do it. If you wait till they are fourteen you will surely have to turn them over to the sheriff for treatment. Take your choice. We have boys here ten. The English say and truly, that at the age of six, fatal criminal actions take deep hold.

Heredity and Environment. Yes, both of them are facts of serious moment. We read, Now Adam begat a son in his own likeness. To be sure, we read in philosophy, in history and observation, Sir Billy Goat begat a son in his own likeness. To be sure, what else do you expect? I write boys, I mean girls, too. Morality is common gender, it may be either male or female. Don't forget that now.

Bad company will demoralize all youth, male or female, and turn thought, act and habit into channels of sin and crime. Don't despise environment. God gives you in his Book special charges time and again, over and over, plain and unmistakable, concerning heredity and environment. Heredity and environment are not hobbies of skepticism. God's book is full of it. Take the world at large and what do we see? Well to illustrate, here is a flower garden luxuriant, a thing of beauty and a joy forever. We must from necessity build a fence around it and keep the gate shut and locked to keep the goats out. They are enemies to all flowerdom. Sometimes they will break through the fence, or slip in, jump over the fence or dig under, to deplete. The flowers tempt his appetite, which is the mainspring of action, of animal-

ism. We then must set old Time on to them and let him bite them and sometimes we find them so inveterate in habit, that we must hang some of them, or shut them up for a season, and sometimes during the whole course of life. That or anarchy straight out. All on account of heredity and environment, one or both.

The seeds of evil are in all. So that the best born child on the earth can be made a demon by environment, or developed into noblest manhood. Again the basest born of woman can be made good by environment after new creation in Christ Jesus. Thank God for the fact that he can save to the uttermost. Bad old birth? Get good new birth. That which is born of the flesh is flesh, and that born of water is water, but that which is born of the Spirit is spirit. You give them the new heredity, and the new environment. Yes, begin at nine days old and never let up. Bring them up in the Sunday School, League and Church, Jails, penitentiaries, reformatories and juvenile schools don't get any boys brought up that way. In the meantime pray for poor Ishmael and help him all you can and lead him to Christ. And poor Hazard adrift with Ishmael in her arms. Pay that debt for Sister Johnson. Since coming here I feel, if possible, a deeper sympathy for her work.

In conclusion, tell Mrs. Lott not to persuade Mr. Lott to sell his ranch and move to town to get the children into society. J. A. STAFFORD, Gatesville, Texas.

DON'TS FOR DAUGHTERS.

Don't fail to take an interest in mother's affairs.

Don't let her feel that she is growing old and of less importance than she used to be.

Don't forget that no matter how much you may do for her you will never repay her for all that she has done for you.

Don't neglect to talk to her about your work, your studies, your friends, your amusements, the books you read; remember everything that concerns you is of interest to her.

Don't fail to bring her flowers or a small present once in a while; the thought even more than the gift will please her.

Remember that her life is perhaps monotonous compared to yours; take her for outings or to places of amusements as frequently as possible.—Selected.

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OUR ANNUAL CONFERENCES.

Bishop J. H. McCoy.	
West Texas, Austin	Oct. 21
Central Texas, Hillsboro	Nov. 11
Texas, Bay City	Nov. 18
North Texas, Denison	Dec. 2
Northwest Texas, Sweetwater	Dec. 9

OUR DISTRICT CONFERENCES.

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

Houston, at Angleton	June 30
Marshall, at Beckville	June 30
Marlin, at Normanagee	June 30
Jacksonville, at Malakoff	July 1
Navasota, at Huntsville	July 2-5
Beaumont, at Kirbyville	July 6
Timpson, at Timpson	July 7
Hillsboro, at Mertens	Aug. 26
Wesleyville, at Killen	Aug. 28

SOUTHWESTERN UNIVERSITY COMMENCEMENT.

The fortieth commencement of this time-honored institution will occur June 12-15; and it will be a memorable occasion. The Board of Trustees will meet June 12 at 2 p. m.; and at 8:30 p. m. there will be a musical concert in the auditorium. June the 13th at 10 a. m., Junior Oratorical Contest for a gold medal given by the Farmers' State Bank, will come off, in the afternoon there will be a reception at the Woman's Building and a fine social time is anticipated. At 8:30 p. m., the Brooks prize debate, for \$25.00 worth of books given by Judge R. E. Brooks will be the feature of the hour. Sunday morning will be the great day spiritually. Bishop E. E. Hoss will preach the commencement sermon at the Methodist Church. Such is the ability and reputation of the preacher that a great crowd will hear him. At 8 o'clock there will be a Vesper service and Dr. C. M. Bishop will deliver an address to the graduating class. Monday the commencement exercises proper will be the order of the day, observing the graduating exercises, having the oratorical contest for a gold watch as the prize, and the commencement address by Hon. John E. Green, of Houston. Following will be the awarding of diplomas and the Alumni reunion. All in all, a great and an eventful occasion is fondly expected and it will mark a new era in the history of Southwestern University. The year has been a good one for the school and a prosperous year has characterized its work in all departments.

A lion's den or a fiery furnace is often worth more than a halo of glory or a translation to both the saint or his Savior.

A SUNDAY ON THE BAILEY AND RANDOLPH CHARGE.

Last Sunday it was my pleasure to run up to Leonard where I was met by Rev. J. R. Atchley and one of his good stewards in an auto and taken from thence to Bailey. We passed through the lower section of Fannin County and I was surprised to see how much work the farmers had done during one week of dry weather. The cotton had been cleaned out and the corn looked flourishing. The wheat and the oats were being harvested and the crop is promising. A few more dry days and the farming conditions in that section will be fine. At Bailey I was soon installed in the good home of Brother and Sister Fowkes, one of the staunch Methodist families of the communities. At night I spoke to a goodly number of people at the church on temperance question and else. Then we had a restful night at the cozy parsonage. We had it all to ourselves, as Sister Atchley was in Denton County visiting a daughter. Brother Atchley is doing a fine work. The circuit is enlarged this year and he has its different parts organized and in good working order. He is giving to the people good preaching and careful pastoral oversight. He is one of our most matured preachers and pastors and his people are all delighted with him. Bailey is a good community. I dedicated the church there just before conference and wrote it up at that time.

Sunday morning Brother Atchley took us in his buggy some seven or eight miles to Randolph, a town of some three hundred people where he had a church to be dedicated. It is a splendid frame structure, built some years ago, but recently renovated, painted and put in tip-top condition, out of debt and ready for dedication. It is a most creditable building and an honor to the community. The house was full of intelligent-looking people and we had a delightful service. I have never seen people give better heed to the preaching. At the close of the sermon, the stewards and trustees assembled around the altar and presented the house, after which it was set apart to the service of Almighty God. It was a helpful and an impressive service. It was a red-letter day for our nobble band of Methodists in Randolph. I dined with the good family of Bro. Wright, and then a good brother, whose name has slipped me, drove me in his auto to Trenton where I got the Katy home. I am indebted to this good brother for his kindness to me.

I heard many expressions of good will for the pastor and for Rev. W. W. Watts, the presiding elder. He has made a fine impression on his district according to reports. The whole of the Bonham District now has a good outlook. The preachers are all at work and the machinery is running without a jar. G. C. R.

FORT WORTH DISTRICT CONFERENCE.

The Fort Worth District Conference held its annual session in Central Church, Fort Worth, last week, Rev. John R. Nelson, D. D., presiding elder, in the chair. It was our privilege to spend one day with the brethren. There was a large attendance present both of preachers and laymen. All the proceedings were interesting, for Dr. Nelson knows how to put interest in a meeting of this sort. The fact is he lies awake at night to think out plans and ways and means to make all departments of his work a success. He is one of the most persistent and resourceful presiding elders in Texas and the impress of his leadership is seen upon all the activities of his district. This is his first year on the Fort Worth District, but he has a firm hold of all its business and is helping his preachers and laymen to bring things to pass. His arrangements for furnishing all committees with matured data for their reports were the completest we have

seen. He had a committee to whom all facts of the work had been given in advance by himself as he had gathered them from the various reports at the Quarterly Conferences, and when the standing committees were announced the first day of the conference, each chairman was furnished with this data in tabulated form and the reports were easily formulated and submitted. We heard the report of the committee on the spiritual state of the Church. It showed nearly eight hundred net gain for the district thus far the present year and about nine thousand members for the entire district. It told of family altars, the style of preaching, the number of revivals, conversions and accessions, etc. Hence it was not the regulation report so often heard, but it was packed full of meaty matter and was listened to with interest. The entire evening service was devoted to discussions of different phases of it instead of regular preaching. The Fort Worth District seems to be in good condition and the work along all lines progressing well. We had a number of visitors, among them Brother Winfield, of Meridian College, Rev. J. E. Roach, Southwestern University, Rev. J. D. Young, of Southern Methodist University, Rev. J. D. Scott, of San Antonio Rescue Home, and Dr. A. J. Lamar of the Publishing House. All these brethren were given a hearing. We heard Dr. John A. Rice preach a most instructive and spiritual sermon at the 11 o'clock hour. It was good to the use of edifying Dr. C. R. Wright, the pastor, made all provision for the entertainment of the members and the visitors in the most approved style. His good ladies prepared the noon dinner elaborately and sumptuously in the dining room of the church and everybody was served. It was not the regulation lunch, but a full dinner, delicious and bountiful. You will notice that we wrote it, "Dr. C. R. Wright," and we did this advisedly, for about the time the District Conference was in session, the Daniel Baker College at Brownwood proceeded to confer upon him the degree of doctor of divinity. This is a worthy compliment to one of our most worthy, modest, unobtrusive and successful men. He fills every place to which the Church sends him creditably, satisfactorily and splendidly. Dr. Wright, brethren! We did not get to enjoy the largest part of the proceedings as business called us away after the first day. The secretary will furnish these for the Advocate. G. C. R.

ANOTHER NEW CHURCH IN HOUSTON.

Last Monday's Houston Daily Post gives an account of another new church building in that city--"The S. M. McAshan Memorial." A picture of the front elevation is furnished and the cost of it is to be \$12,000 or more. Rev. H. G. Cooke is the enterprising pastor. This new building is to take the place of the old McAshan chapel built mostly by the late S. M. McAshan some twenty-odd years ago. Since then he has gone to his reward, but this chapel has been serving a good purpose. Now, the present site for the new church is an improvement on the old one, but not far from it, and when the building is completed it will give to Methodism a strong hold in the heart of a large resident population and a church there like the one to be built will enlarge our opportunity for usefulness. Brother Cooke is doing a splendid work in that part of the city and we rejoice in his great success.

ARE THE ROMAN CATHOLIC PRIESTS IN POLITICS.

We are led to ask this question, not because we object to Roman Catholic priests taking whatever interest they desire in politics, but to call the attention of W. D. Lewis and Peter Radford to the fact that while they are engaged in the laudable work of "slugging the Protestant ministers

back into the pulpit," that they ought not to discriminate against them and in favor of the Roman priests. These priests are badly in need of the "slugging force" of Lewis and Radford. Read the following letter addressed by the priest at Temple to his brother priests of Texas, and then wonder what the two self-appointed "slug-gers" of the Protestant ministry will do:

St. Mary's Church, P. A. Hickman pastor, Temple, Tex., June 29, 1914. Dear Rev. Father: True friendship induces me to say a word in favor of Hon. J. E. Ferguson, candidate for Governor. I have known him for years. He is a man of the highest honor and integrity and none more fit to be Governor.

He is not only a personal friend of mine, but a friend of our Church and for years one of its monthly generous contributors.

Assuring you kindly that you make no mistake in supporting Mr. Ferguson for this exalted office, I am,

Yours cordially,
 (Signed) P. A. HECKMAN.

The venerable Bishop Wilson is now at Baltimore taking a rest after the General Conference. In an interview with him the other day, the Associated Press says that he is contemplating a trip to Europe in the near future and that he feels very much lost now that he is retired from active work. There is no one in the Church but that sympathizes with him in this experience, and had he not been eighty years of age and broken down in health, the Church would never have entertained the thought of retiring him. He has rendered the Church valuable service in every capacity, and more especially during his thirty-two years in the Episcopacy. No man has been more devoted to the Church and no man has contributed more largely to its growth and development as a preacher, a scholar and a great executive.

Rev. T. G. Whitten, evangelist for this district, the Dallas, has recently held a successful meeting at Sunset Addition, a growing suburb in the city. He conducted it under a tent and did the preaching himself. There were numbers of conversions and a Church was organized. It is in that part of the city where there is room for such a movement and the people are greatly interested in the enterprise. Brother Whitten is rendering the Church valuable service in several places in the district. He is a strong preacher and deeply evangelical in his ministry.

PERSONALS

Rev. and Mrs. C. E. Garrett, of Bremond, are rejoicing over the arrival of a new boy in their parsonage home. The youngster is already a member of the Sunday School.

Rev. M. L. Lathan, of Jonesboro, was a welcomed visitor recently. He is one of the brightest young ministers and a warm friend of the Advocate. He is doing work in his charge.

Rev. D. E. Fuller, of Carrollton, and his son Eldon, were pleasant visitors to this office this week. Brother Fuller is doing fine work on his charge, and his preaching is charming and instructing to the people.

A. D. Cosgrove, of Gouldbusk, was called back to Dallas Thursday of last week to be at the bedside of Mrs. Cosgrove who underwent another operation Friday. She stood the operation very well, but it will be some time before she will be able to return to her home.

The Houston Post of last Monday contained the report of an excellent sermon, preached on Sunday by Rev. H. K. Moreland, of Bruner Avenue charge, that city. It contained good and solid reading. Brother Moreland has his hand on that community and is bringing things to pass.

Dr. and Mrs. Edward Walker Kimble, of Gorman, have issued cards of invitation to the marriage of their daughter, Miss Lennie, to Mr. Bert Edward McGlamery, and the happy

event will take place June 16, 1914. May God's bright sun shine gloriously upon the pathway of this young couple.

Brother J. L. Andrews, of Kyle, Hays County, was a pleasant visitor this week. He is visiting relatives in the city. He has been a reader of the Advocate since the days of Dr. John and he loves it more and more.

Rev. Lovick P. Law has been appointed to take charge of our Church at Portland, Oregon, and he will go at once to his new charge. This is a good appointment and Brother Law will fill the bill.

We had a very delightful visit from Dr. A. J. Lamar, one of our Publishing Agents, of Nashville, Tenn., the past week. He was out here looking over the Branch House and its work. He is one of our most genial and brotherly men and this sanetum stands wide open to him whenever he comes this way.

In a private letter from Rev. Charles P. Martin, formerly of the North Texas Conference, but now at Salinas, Cal., and after expressing his delight at the weekly visits of the Advocate, wishes us to remember him to all his old brethren and friends back in these parts. They will be glad to know that he is doing well in his new field.

After nearly four years of strenuous work at First Methodist Church, Houston, as the pastor's assistant, Miss Hattie Rankin has tendered her resignation for a few months of rest and recuperation. From what the Board of Stewards say of her efficiency as a Church worker, and their regret at giving her up, she must have given eminent satisfaction. While a trifle tired from long service, nevertheless her health is good and later on she will resume her loved employ in some similar field of service.



REV. JOHN ADAMS, D. D.

The death of this noted minister and devout Christian man, the announcement of which we have already made, leaves a perceptible gap in Methodist circles in Texas. For many long and useful years he has gone in and out before us as a man of mark intellectually and spiritually. And such has been the efficiency of his long and devoted life, that he has written himself and his character into a large chapter of Church history in this State. In person he was large and commanding and he bore himself on all occasions as a man born to lead. Mentally he was far above the average. Providence blessed him with extraordinary endowments and by diligence and study he improved his gifts to a wonderful extent. He was a student of good books and good literature all his life. He was wonderfully well informed on the leading subjects of religion and his range of knowledge covered a wide scope touching other fields of inquiry. He knew the doctrines and the theology of the Church and in preaching these themes he was a master in the pulpit. In his best days he was the peer of any man in the Texas pulpit. And with it all, he was a man of deep spirituality. In his pulpit ministrations he was wonderfully evangelical. People were convicted and converted and edified under his preaching.

Dr. Adams was a broad man in his catholicity of spirit. He did not deal in the small affairs of idle talk. Large themes engaged his thought and conversation. He had a singularly pure mind and heart. Nothing coarse or vulgar ever escaped his lips, for such

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matters had no place in his thought. He lived on a high plane and breathed a pure atmosphere. His communion with God was clear and unmistakable and his companionship with Christ was daily joy and experience. He had the evidence of a sound conversion in his bosom and his growth in grace, through his long years, was steady and permanent. He developed into great ripeness of life and character. It was always a benediction to sit at his feet and learn from him as a teacher of the deep things of God. He had a tender, confiding heart and a personality as beautiful as that of a cultured woman. He embodied all the genuine elements of a true gentleman and no whisper was ever uttered against his piety and religion. He had the universal confidence of man. Righteousness was the law of life and he has left a record as pure as the snow and as polished as the marble. His very name is the synonym for all that is good and noble and true. The passing of such a man is no ordinary event in the history of a community. It is no wonder that the business houses closed their doors and that the people of Tyler stood with uncovered heads at his grave. And his whole Conference is touched deeply by his death. But he is not for God has taken. He closed out a splendid career and the gates stood wide open for his entrance when his royal spirit left its tabernacle of clay.

Rev. John Adams was the son of William Adams and Susannah Prenter Adams. He was born May 7, 1830, in the city of Patterson, New Jersey. He was converted at Rusk, Texas, under the ministry of Rev. W. W. Calder, 1850. In the same year he joined the Methodist Episcopal Church and at the same place. In the summer of 1857 he was licensed to preach by Rev. W. K. Wilson, presiding elder. November, 1857, he was admitted on trial in the East Texas Conference at Rusk, Bishop Kavanaugh presiding. In 1859 he was ordained a Deacon at Palestine by Bishop Pierce and in 1861 an Elder at Marshall by Bishop Early.

He spent his whole ministerial life in East Texas, never having transferred to any other conference. Even after the East Texas and the Texas Conferences united, his home remained in the Eastern portion of the conference. He filled the following charges: In 1858, Carthage, more than 500 conversions; Jefferson Circuit, 1859; San Augustine Circuit, 1860; Liberty Circuit, 1861; Carthage Circuit, 1862-63; Melrose Circuit, 1864; Henderson Circuit, 1865; Palestine Station, 1866; Palestine District, 1867; Palestine Station; 1868; Rusk Station, 1869; Kickapoo Circuit, 1870; Palestine Station, 1871-72-73; Palestine District, 1874-75-76-77; Starrville Circuit, 1878; Palestine District 1879-80-81-82; Marshall District, 1883-84; Palestine District, 1885-86-87; Tyler District, 1888-89-90-91; Marshall District, 1892-93-94-95; Tyler District, 1896-97-98-99; Pittsburg District, 1900-1901-1902; and at the close of this term of service he went on the retired list and since then has been living in quietude under his own vine and fig tree in the city of Tyler. Often he was able to preach and did so as opportunity afforded. In the data furnished us by his own hand and from which these facts are gleaned, he says: "From 1866 to 1874 I was Principal of Stovall Academy, located twelve miles east of Palestine, serving pastoral charges at the same time. These I think were the most useful years of my life. The Southwestern University conferred on me, as an alumnus of McKenzie College, the degree of A. M., in 1875 and the degree of D. D., in 1888. I have been a member of five General Conferences, 1874, 1882, 1886, 1890, 1898.

It will be seen from the above, 1. That if I live till the 7th of May, next I will be 79 years of age. 2. That I have been in Texas 69 years. 3. That I have been a member of the conference, about fifty-two years. 4. That I was pastor in Palestine Station five years. 5. That I was presiding elder of the Palestine District twelve years, Marshall District six years, Tyler District eight years and Pittsburg District three years. I was one of the Curators of Southwestern University and a member of the Joint Board of Publication for the Texas Christian Advocate many years. My love for the Church increases with my advancing years." But God permitted him to live to be not only 79 but 84 years and to live in Texas not only 69 but 74 years, and to be a minister of the gospel not only 52 but 57 years. What a record! During all these years he saw hundreds of conversions and accessions to the Church, he stood at the bedside of an innumerable company of the dying, married and baptized scores and scores of those, many of whom are gone and many are still with us; but the complete record of his life work is registered in the books beyond the river. When shall we look

upon his like again? Not here but we will meet him again with the conference on high.

RESOLUTIONS.

Whereas, Our venerable and beloved brother, the Rev. John Adams, D. D., of Tyler, Texas, has for nearly two generations been an outstanding figure and a recognized leader in his conference, being approximately thirty-seven years of this time in the office of a presiding elder; and,

Whereas, In the providence of God he has just been summoned to appear before his Maker, therefore be it

Resolved, That we, the Trustees of the Alexander Collegiate Institute of the Texas Conference, now in session at Jacksonville, Texas, do receive the news of his death with profound sorrow, and hereby express our sincere appreciation of his purity of character; his faithfulness, and efficiency of service, and do also extend our deepest sympathy to his devoted wife, our esteemed sister, Mrs. M. B. Adams, and their son, Langston, and that we pray the blessings of our Heavenly Father upon them in their sad hour of their bereavement.

Resolved, further, That a copy of the resolutions be sent to the widow and son of the deceased brother, a copy to the Texas Christian Advocate for publication, and a copy be entered upon the minutes of this meeting.

Signed: I. Alexander, L. B. Elrod, D. B. Dashiell, G. W. Davis, J. W. Mills, H. C. Willis, C. A. Tower, Knox Henderson, Frank Devereux, W. C. Bolton, John H. Bolton, J. H. Bolin, S. S. McKenny, A. A. Kidd, M. L. Laffer, J. B. Turrentine.

JOHN ADAMS—TRIBUTE FROM JUDGE COOPER.

I have heard with grief and tears of the passing of my boyhood friend, Rev. John Adams, D. D., of Tyler. Some will read these lines who will recall many Methodist preachers who found welcome shelter beneath the roof of my father and mother at Crockett, when I was a boy. None were more lovingly received than John Adams. I recall his big frame, his big heart and his great intellect. His simplicity of manner and his courage in defense of matters believed to be right, always impressed me and had an influence over me which is felt after the lapse of forty years. As a Christian he was without guile; as a preacher he was a spiritual athlete and as a patriot he was the peer of any man. Wherever along the walks of life he passed, there lingered a fragrance filled with gentleness and goodness. It is difficult to conceive how any man could better serve his day and generation than did this unassuming, able and lovable man. Truly he could have said: "Thy gentleness hath made me great." L. N. COOPER. Hillsboro, June 6.

"BACK TO THE PULPIT WITH THE PREACHERS.

By Rev. J. O. Gore.

The Antis of the State must consider their position perilous, indeed, to resort to the contemptible effort that they have recently put forth, over the names of W. D. Lewis and Radford, and used under the misdirection of "OFFICIALS" as that the ex-President is still an official. I suppose that every farmer in the State has seen that contemptible little folder; if not he should and then consign it and its authors to the position where they belong. The fact that the members of this institution discovered the inefficiency of the one of these gentlemen and put the exit to presidency, is a recommendation for the institution and a guarantee that they will put the ex- to that of the other at the first opportunity. In this folder, the Antis are using these dummies to try to mislead the farmers of Texas into the belief that the ministry, or at least a goodly portion of it, is opposed to the Farmers' Union, which is as false as the other charges made in this foray. But farmers of this day are as well enlightened on the subject of their profession as the "Exs" and, in all probability, upon an average, far superior to both the signers of this sheet.

In their statement that seventy-five per cent of the Church members were farmers, we will suggest that something like ninety per cent of the preachers are sons of farmers, and were reared on the farm and have the farmer's interest at heart, next to the Kingdom of God. For Mr. Lewis' and Mr. ex-Radford's information, I will state that the preachers of this nation are in the avowed fight against the farmer's worst foe, and humanity's worst foe, the licensed saloon, to stay until the saloon is abolished; and the man who stands in the pulpit today with his mouth closed upon this moral and social issue, that is interesting the farmer, more than it is interesting any other class of people except the preachers, in all the land, has lost the respect of the farmers whom he serves. It is true that you have a soreheaded farmer once in a while, (as in all other avocations of men) who is making a complaint against the ministers speaking against the open saloon, but you will find it to be the disloyal, non-Churchgoer and usually he is an Anti-prohi-

bitionist. But there are fewer of this class among the farmers than among any other class of manual laborers. They are best qualified, best informed men, as a whole, that you find among manual laboring people.

The hints made by Mr. Lewis and Mr. ex-Radford that the Church is responsible for the art of witchcraft, and the necessity of driving the ministers back out of the fight against the saloon to save the situation, is such a manifestation of ignorance that it is laughable. They seem not to understand that the only absolute assurance against the witchcraft abuse is the ministry of the gospel of Christ. The fact that it upon a time broke into an ignorant Church is arrayed against the fact that in this good day of grace that it is still practiced in as many nations of the world as have not the ministry of the Word, and that it is one of the most powerful political forces that keep the people of those dark lands in subjection, and when Christianity, and the preachers of it, spread their influences it vanishes as darkness before the rising sun.

As Mr. Lewis and ex-Radford has assumed the exalted position of the administration of the sermon, may we presume to give them some information, and that is, as there is a "yellow peril" in politics, and as all political power must finally surrender to the fidelity of truth. As "the powers that be are ordained of God" and when the servants of him have surrendered the control of his kingdom to the intrigue of the devil, lewdness has walked without shame through the thoroughfares of our social centers, until the ministers, leading the people, rise and put it down. I know a preacher who twice has had to stand single-handed against the most atrocious encroachments of a combination between the "licker traffic" and telerating politicians, when the welfare of the minor sons of the farmers of the community were imperiled. I envy the preacher who has had such a pious bunch of municipal politicians to deal with that he has not had to defend the morals of the farmers' boys at the risk of his own life. For what consideration? His loyalty to honor and humanity. The elimination of the "yellow peril" must come, and the farmers of this land are standing behind the ministry in the attempt to accomplish this purpose in a way that is, indeed, gratifying. The elimination of the "yellow peril" means the elimination of the "yellow politician," and that will be hard on all ex-s, but it will be the most glorious day for the farmer, and the business men of the country. The preachers have the hearty co-operation of the farmer, and the clean, honorable business men and the best professional men of the land, and the opposition of the saloon and the yellow politician. A "yellow" politician may get into a "Union" cloak but the far-seeing farmer will not follow the coat to the altar of political sacrifice. The retreat is begun, and the armies of the enemies have flown to the sacred shrines of labor and, in sheer peril, have laid hold the horn of the altar, and are claiming the protection of the people whose spoil they have planned. We are not presuming to lecture that stalwart host, the farmer, whose honor and fidelity cannot be reproached, for we have always been associated with it, but we sound the notes of triumph and encouragement. Down with the monster of evil, the arch promulgator of all vice, the destroyer of manhood, the despoiler of virtue, the devil's central institution, the open saloon. "On with the battle!"

TO KNOW GOD.

Knowledge of God is not a mental expertness in the unlocking and unplements of logic. Logic may help wealth of discovery made by the improvements of logic. Logic may help to give a man a theology. It will never give him a religion. Mental conclusions and spiritual experiences are quite two different things. Reason may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know the Jesus of history, but I want to have communion with the Christ of faith. Such knowledge of the Lord comes through the act and attitude of faith. Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.—J. H. Jowett.

HOW MUCH LONGER IS OUR METHODISM TO BE HUMILIATED?

(Under the above caption Zion's Herald has an editorial on the experiment of the Northern Church in reducing the price of their Advocates to \$1.00 per year, which we give in part. Our preachers and people will be interested in the result.)

An attempt is made to take us to task for drawing attention to the fact that the Advocate family had lost \$113,000 during the past year, largely as a result of the reduction in the subscription price.

We might as well be perfectly frank about this whole matter, now that it is up for discussion once more through the staggering and entirely uncalled-for deficit already referred to. This is a question vitally concerning the whole denomination. While the slogan, "A dollar Advocate," has been sounded far and wide, and increased circulation has been secured, no reference whatever has been made to the constantly increasing deficit which sapped over a hundred thousand dollars out of the support of the superannuates this past year. We do not believe that the rank and file of Methodism desires its publications at that cost. It is taking the price of the papers out of the wrong people.

Of course, it is possible to make a cheaper product and approximate self-support. What we are maintaining, and maintaining strenuously, is that Methodism must have at its important centers commanding organs. And they cannot be published at \$1 and live without enormous deficits—in proof, witness the disastrous experiment of the past year. The Book Committee recognizes this in connection with the Advocate in New York. No one thinks of reducing the price of that paper to \$1. Moreover, the Book Committee is giving that publication an appropriation of \$15,000 a year. Our point is that Methodism in Chicago and in other important centers deserves, yea, demands, for its self-respect and for the sake of the position that it should have among other denominations, just as ably edited and as attractively printed papers as does New York. Neither the Presbyterians, nor the Protestant Episcopalians, nor the Congregationalists could do their work with cheapened organs. And no one acquainted with the facts in the case would expect them to do so.

But the whole matter goes deeper than that. It concerns the denomination in all of its life. By cheapening our publications we cheapen our people. We announce to the world that the epithet with which once we were branded is true—"poor Methodists." God grant that we shall always be the Church of the poor. But there is a vast difference between that and being a poor Church. Our people as a whole are not poor, and there is no excuse for pauperizing them. Pauperization in connection with the papers results in pauperization all along the line. The present, with its call to advance in our benevolent enterprises, is an exceedingly inappropriate time indeed to pauperize the people and make them feel that they cannot afford to pay adequately for a self-respecting journalism.

We are firmly convinced that those who are responsible for cheaper

papers in Methodism do not rightly interpret the mind of the Church nor its deeper needs. They are striking in a vital spot denominational honor, loyalty and enterprise. Our people will pay, and gladly, for a paper that is attractive in its appearance, able and commanding in its editorial policy, and the peer of the paper representing other denominations. Of that we are sure, and have the proof. The Herald itself can show as large a ratio of circulation among its patronizing conferences as any of the Advocates whose lists have been so enormously inflated by the recent spurt brought about by pressure placed upon pastors to prove that a dollar Advocate is popular in Methodism. Here let us remark that no reputable journalist in the land will think for a moment that permanency of results can be obtained by cheapening the product. That is bad business and exceedingly poor journalism. It is nothing short of suicidal. It is inevitable, we suppose, that this question should come up. Every newspaper man remembers the trouble which was caused in the ranks of the secular press some years ago, when a certain type of daily paper was established at important centers—cheap in output and cheap in price. A huge commotion resulted, and for a while people thought all papers must be affected by that type of journalism. The reaction, however, has already set in, and the public is demanding and getting, at practically all points in the country, high-class daily papers, for which it pays a reasonable price. The alleged success of the \$1.00 paper is having its effect, but we believe it is only of a passing nature, because the denomination as a whole is wiser than a few who, though in authority, have been swept off their feet by this wave. Methodism will insist upon a journalism that is second to none. In fact, we repeat, it must, for the sake of its very life. We cannot believe that the laity of Chicago, Cincinnati, Cleveland, Kansas City—among the very best people to be found anywhere—will submit permanently to being treated as if they were unable to support a representative journalism.

This, then, is the question we have had in mind in all this discussion. The life of the denomination as interpreted, fostered, and advanced, by publications truly representative concerns all. And there is nothing just now that is quite so important. We rejoice that the Bishops have taken the matter in hand, and hope that out of it will come some action which will keep the Advocate family where it belongs, as spokesman of a great Church.

But how long, we ask in closing, must our great Methodist Episcopal Church be humiliated and robbed by this agitation for dollar papers? Our people are abundantly able to pay for journals that will be a credit in the eyes of American Christianity as a whole, that will help us do better work as a Church, and at the same time will save to the superannuates what historically belongs to them. And none of this can be done by imitating a journalism that is universally recognized as inferior.—Zion's Herald.

When Students Make History

The Methodist students of the University of Texas have undertaken the support of Mr. J. W. Daniels, and are going to send him to Brazil as their personal representative in foreign mission work. Mr. Daniels is a graduate of the State University, and this year he graduates from Vanderbilt University where he has spent the last few years. He is especially well prepared for his life work.

At first there was some discussion in regard to the possibility of assuming the support of Mr. Daniels. Some believed that the whole student body should be asked to contribute, but it was finally decided that the Methodist students alone could do it. Practically all of the \$750 for his first year's salary has been raised by subscription, but there is still an opportunity for any of his Alumni friends who may desire to do so, to contribute to the fund.

On Sunday, May 18, Mr. Daniels visited the University Methodist Church, and expressed his appreciation to the students for their interest in him. On the Monday following, the social vice-president of the Epworth League and her committee served a banquet in the Y. N. C. A. building in honor of Mr. Daniels. The Epworth League cabinet and several other guests, including the pastor, Rev. R. P. Shuler, Mr. Wiggins, and Miss Mary Dechard, were invited. The purpose of the banquet was to make Mr. Daniels and the people most actively engaged in his support better acquainted with one another.

The Methodist students in the University of Texas are quite proud of the fact that they are the first group of students in the University to assume the entire support of a personal representative in a foreign land.

J. C. HIGDON, Secretary Epworth League of the University Methodist 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.

PROGRAM OF ANNUAL MISSIONARY MEETING, CENTRAL TEXAS CONFERENCE, TEMPLE, TEXAS, JUNE 15-18, 1914.

Monday, June 15th.

3:30 p. m.—Executive session.
8:30 p. m.—Devotional, Mrs. David Holvey. Special music by choir.
Greetings, Mrs. B. T. Stribbling, 7th Street Auxiliary; Mrs. A. F. Bentley, 1st Church Auxiliary; Mrs. A. E. Milam.
President's Message, Mrs. J. W. Downs. Sacrament administered by Rev. H. W. Knickerbocker and Rev. E. V. Cox.
Hymn.
Announcements.
Informal Social Hour.

Tuesday.

9:00 a. m.—Devotional, Mrs. J. W. Downs. Roll Call. Organization.
Reading Minutes of Executive Session.
Report of Corresponding Secretary Home Department—15 minutes.
Report of Corresponding Secretary Foreign Department—15 minutes.
Announcement of Committees.
Noonday Devotional, Miss Ethel Jackson. Lunch served at church by Seventh Street Auxiliary.

2:00 p. m.—Devotional, Mrs. John L. Duff. Workers' Conference conducted by Mrs. John L. Cleveland—30 minutes.
Report of Treasurer Home Department—15 minutes.
Report of Treasurer Foreign Department—15 minutes.
Report of First Vice-President—15 minutes.
Report of Second Vice-President—15 min.

8:30 p. m.—Devotional, Mrs. D. R. Blair. Special music.
"Our Work in the Foreign Field as Viewed by the Council," Mrs. J. H. Stewart.
"How We Do Our Work Over There," Miss Truly Richmond.
"What We Do in the Home Land," Mrs. J. T. Bloodworth.
"The Way We Do It Here," Miss Roberta Baker.
Announcements.
Benediction.

Wednesday.

9:00 a. m.—Devotional, Miss Mattie Ivey. Report of Third Vice-President—15 min. Report of Fourth Vice-President—15 min. Report of Supt. Publicity—15 minutes.
Report of Superintendent Supplies—15 min. Report of District Secretaries—5 min. Noonday Devotional, Miss Eugenia Smith. Lunch served by First Church Auxiliary.
2:00 p. m.—Devotional, Mrs. W. T. Hiles. Workers' Conference, conducted by Mrs. John L. Cleveland—30 minutes.
Report of District Secretaries—5 minutes. Committee Meetings.
Car ride compliments of citizens of Temple.
8:30 p. m.—Devotional, Mrs. W. F. Barnum. Address on Missionary Work.
Special Music by Seventh Street Church Missionary Band.

Thursday.

9:00 a. m.—Devotional, Mrs. Maria Fouts. Committee Reports.
Annual Sermon, Rev. H. W. Knickerbocker.
Lunch served by 1st Street Auxiliary.
2:00 p. m.—Devotional, Miss Susie Mitchell. Committee Reports.
Selection of Place for next Meeting.
Closing Words, Mrs. J. W. Downs.
Adjournment.

UNIVERSITY CHURCH AUXILIARY.

The Auxiliary of the University Methodist Church of Austin has had sixty-five enrolled in the two Bible classes conducted this year by Mrs. C. E. Godbey. "Studies in the Life of Christ," was used as the text. A special effort has been made to make real the Christ and the Holy Land through pictures and maps. The closing meeting for the season was held at the parsonage with Mrs. Godbey and a program was rendered which was a fitting close to the year's work. The "Footprints of Jesus" was the opening hymn. The journeys through the Galilean ministry were traced on the map and important incidents recalled. "The Toils of the Way" was the solo closing the program and suggested the end of the journeys to be taken up in October. The most unique feature of the program was the social hour. Plants and trees of the Bible had been gathered from the fields and gardens of Austin and used in profusion in decorating the rooms. A contest was held to see who would recognize most of the 32 specimens exhibited.

The commonplace oak and elm, fig and fir trees, the thorn and thistle, briar and grape, the lily and olive were given a new meaning when viewed as the plants of Palestine as of Texas, and were the very ones used by our Lord to illustrate the truths he taught.

The society commends this method of "getting acquainted with Him" as many of the class testify and is to be congratulated on possessing a teacher who can bring our Lord and the Holy Land so near.

MRS. J. E. HIGDON,
Third Vice-President,
615 W. 32d St., Austin, Texas.

JELL-O ICE CREAM POWDER

In each package of Jell-O Ice Cream Powder there is a little book full of information regarding the making of ice cream and puddings from Jell-O Ice Cream Powder.

To make the finest ice cream, simply stir the powder in milk and freeze it without adding anything at all.

The old way of making ice cream has been dropped by all good housekeepers.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

10 cents each at any grocer's or general store.

The Genesee Pure Food Co., Le Roy, N. Y.

WEST TEXAS CONFERENCE MISSIONARY SOCIETY.

About seventy-five delegates answered to roll call in Pearsall at the annual meeting which convened May 29.
Splendid reports were given of the year's work. One District Secretary and Superintendent of Supplies being only absent officers.
Pearsall gave us a royal good time and one lady who has attended these annual meetings since the beginning of our work in West Texas expressed herself as believing this one to be the best in the history of the organization.

Mrs. E. A. Lilly and her loyal co-workers left nothing undone to make this occasion both enjoyable and inspirational.
Addresses on China by Mrs. S. S. Harris, on Mexico by Miss Virginia Booth and on our Mexican Work in San Antonio by our Deaconess, Miss Bowden, were rare intellectual treats and left one with a deeper conviction of duty to these our Father's children, who are without the light of the Gospel.

There were a few changes made in the personnel of the official body. Miss Stokes, so long Foreign Secretary, asked to be relieved for a time, and as the council had wiped out the lines of Home and Foreign and only one Secretary now is necessary, Mrs. T. A. Brown was elected to that office.

Mrs. Lea having also declined to serve as Second Vice and as we are to now have a Superintendent of Young People's Work, Mrs. George Butler, of Lockhart, was elected to succeed her. Mrs. W. E. Ferguson, of San Marcos, is the new Recording Secretary. The entire list of officers will be given later.

San Marcos was chosen as the place of the next meeting. At the close of the session a reception was given at the home of Mrs. Trickey, followed by an auto ride over the surrounding country and we left Pearsall feeling that no place would ever excel in the hospitality which we had enjoyed in this progressive little city.

MRS. I. MYDDLETON WOODS,
Superintendent of Publicity.

REPORT OF CONFERENCE TREASURER.

Foreign Department, Woman's Missionary Society, Texas Conference for First Quarter, April 15, 1914.

Membership Dues	\$ 402.44
Pledges	526.14
Retirement Fund	20.80
Scarritt B. & T. School	10.10
Thank Offering	.15
Specials	1.50
Juvenile Division	12.58
Baby Division	6.61
Juvenile Mite Boxes	3.35
Baby Mite Boxes	1.95
Adult Mite Boxes	9.63
Week of Prayer	1.35
Honorary Dues	3.50
Dingling School, Shanghai Dis. China	10.00
Scholarships	26.20
McTyeire School	1.50
Conference Expense Fund	118.22
Printing Minutes	.75
	\$1166.77

Receipts by Districts.

Beaumont, 12 Auxiliaries	\$ 75.57
Brenham, 8 Auxiliaries	67.68
Houston, 17 Auxiliaries	217.89
Jacksonville, 5 Auxiliaries	57.55
Marlin, 8 Auxiliaries	253.35
Marshall, 7 Auxiliaries	120.55
Navasota, 7 Auxiliaries	105.80
Pittsburg, 10 Auxiliaries	120.89
Timpson, 9 Auxiliaries	61.19
Tyler, 4 Auxiliaries	86.30
	\$1166.77

Disbursements.

President	\$ 12.82
First Vice	13.80
Second Vice	8.85
Third Vice	17.20
Fourth Vice	
Corresponding Secretary	100.00
Treasurer	
Publicity Supt.	14.95
Marlin Dist. Sec.	20.00
Marshall Dist. Sec.	16.15
Navasota Dist. Sec.	9.75
Pittsburg Dist. Sec.	15.40
Executive Meeting (Houston, Feb. 3 and 4)	50.65
Visiting Missionary (Mrs. Harris)	25.00
Remittance to General Treasurer (Mrs. Ross) for 1st quarter, 1914.	843.36
Total	\$1149.93

Summary.

Balance on hand (Jan. 1914)	\$ 76.87
Receipts (1st quarter, 1914) as above	1166.77
Total	\$1243.64
Disbursement as above	\$1149.93
Balance on hand (May 15, 1914)	\$93.71

MRS. HUGH McFARLANE,
Beaumont, Texas.

TO THE MISSIONARY SOCIETIES OF GATESVILLE DISTRICT.

My health is sufficiently improved that I am starting now on my trip to Denton Bible and Mission School. You can never know how much I appreciate your kindness in giving me this trip, as a token of your appreciation of my work. I do not feel worthy of this, but I am happy to know you think of me as you do. It will be an inspiration to me to do more in the Lord's service than I have ever done before. Words can not express my love of the work, and my gratitude to you for this encouragement. With prayers, lovingly your friend,
MRS. F. J. COSGROVE,
Crawford, Texas.

DAWSON AUXILIARY.

Dear Mrs. Hundley:
I received the Missionary Pallettins for June a few days ago. Our Society is progressing nicely. We have two meetings each month, the first Monday is our devotional and business meeting and the third Monday is our Bible Study. Our membership has increased each meeting from one to two members since the first of January and I think that I will have many more before many meetings have passed, in fact, before the end of our conference year.

The Vice-Presidents are doing their work nicely under the circumstances, for we have had quite a good deal of sickness in our town in connection with bad weather. We have been unable to keep our Press Reporter, our new Press Reporter, Mrs. S. Killian has moved away to South Texas. We regret very much to lose her, for she

was interested in the work and a faithful member.

Mrs. F. E. McPherson is now Press Reporter for the Society. As I stated in the early part of our work she resigned her work on account of her husband's poor health. I am glad to say he is much better and she takes the work in hand again.

I enjoy the Woman's Department in the Advocate. I regret very much to read of your resignation in the work. May the Lord bless you and restore you to your health again, is my earnest prayer.

Mrs. McPherson is our delegate to the mission Bible study, to be held in Denton at the C. I. A., June 2. We will also elect two delegates to Temple to the Annual Conference to be held June 16-20.

I feel a great responsibility on my shoulders knowing that I am the youngest member of the society, but I look to Jesus to give me strength and courage that I may do the work as he would have me. I ask for your prayers in the work.

MRS. EVALENA BERRY,
President.

CENTRAL TEXAS NOTES.

The annual meeting of the Woman's Missionary Society of Gatesville District will be held in Moody, Saturday afternoon, Saturday evening and Sunday, June 27 and 28. A splendid program has been arranged. Several of the conference officers have promised to be with us. Moody has a cordial welcome for all the missionary ladies who will come.

Will every Adult and Young People's Missionary Society in Gatesville District send at least two delegates to this meeting? Send the names of all delegates, as soon as possible, to me.

I appreciate the splendid work done by Sister N. W. Kulin, of Garner, Publicity Superintendent of Bethesda Society. Although almost seventy-nine years of age, she is a faithful and enthusiastic worker and a great blessing to her society. On this page appears a report or letter giving the work in Dawson Society. We are glad they are doing such fine work.

I want every Publicity Superintendent to send me the quarterly report by July 1 without fail, so I can make my report to council officers by July 1, and turn over the Central Texas Publicity Work in good shape to my successor.

I will soon send the report blanks to you. If you should fail to receive one, send me a report in letter form.

MRS. S. HUNDELEY,
Conference Publicity Superintendent,
Moody, Texas.

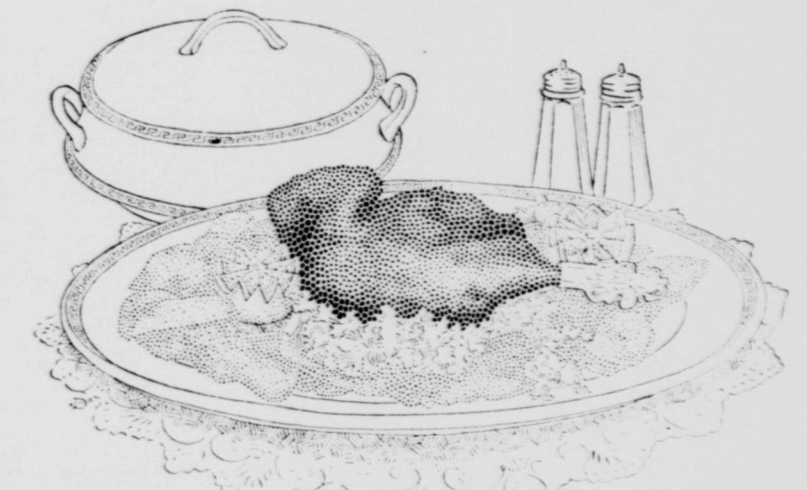
ARE WE SHORT ON PRAYER?

By Rev. W. P. Wilson, Dallas, Texas.

Are we as Methodists short on prayer? Let this be the thought to study in this article. It is doubtless true that our people do as much praying as any Christian denomination. Of course the followers of Islam are the most out-praying people on earth. It is said of them that it makes no difference where they are or what they are doing when the time comes to pray, turning their faces towards Mecca, they pray. Some say they pray five times a day, others say they pray three times a day. This brief reference to the frequent and punctilious habit of prayer by the followers of Mahomet is made to call attention to the thought that Christians may waste much time and effort in prayerless prayer. Whether it is best to go through the form of prayer at stated times, or not to pray at all, is a question this writer is not disposed to discuss at this time. It is my earnest desire, however, to secure attention to two fundamental conditions, without which all prayer is in vain. Quoting from our Lord's Sermon on the Mount: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother has ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." There can be no question but what the Lord meant to say that there could be no worship without this preparation. That will be a costly procedure for many a one who really desires to worship is doubtless true, but that it is impossible to dodge the issue can be set down as being beyond all doubt. Allow me to imagine a case, which while it may not be exact in every particular, will serve to illustrate the thought that at least some are liable to find this matter of removing the offense lurking in our brother's heart a costly act. A very prominent member of a Church is at the head of a corporation that lends money to build houses. A certain man applies to have a house built on a lot he owns. Said lot is worth \$700. The money lender says: "You must deed us in fee simple your lot. We will build you a house worth \$1400, you to pay us interest on the \$1400 until it is all paid back, then we will release the property to you. You pay this back like rent." The papers are all executed and house built. It is stipulated that the monthly payments are to be \$25 and that a failure to make any monthly payments a penalty is attached, etc. The borrower struggles along until he has wiped out half the debt and then dies. The widow heroically strives to keep up the payments, but with the bread winner and money winner gone she is found in a few months hopelessly behind. About this time this would-be worshiper notifies the widow that while he regrets very, very deeply to take the step, still the company demands it of him to foreclose, and as a palliation he feels that a cheaper place would suit her better, where the rent would be possibly not over six to eight dollars a month. That widow and children



Fried chicken that is fried chicken. Don't you want to taste the tip-toppest fried chicken you ever put in your mouth? A brown, crispy crust on the outside—and just full of the chicken juice (no grease) on the inside?
Fry it in Crusto—gives you all the chicken taste because it itself is tasteless. Saves all the chicken juice because you can get it so hot without burning, that the minute you drop the chicken in the pan a crisp crust is fried around the meat which keeps the grease out and the flavor in. Lard and butter burn long before Crusto will. Lard costs no less and isn't as good. Cooking butter costs more and doesn't approach it. Use Crusto for lard and butter purposes—all but bread-spreading.



FRIED CHICKEN as served at SCUTLAND HOTEL DALLAS

AT ALL GROCERS COMES IN TIGHT TINS, 6 SIZES 3 LB., 4 LB., 5 LB., 10 LB. OR 20 LB.

CRUSTO—Houston, Texas

are turned out. By heaven's law of equity that widow had \$1400 absolute equity in that home, while the lender had only \$700. This transaction gets out and the people are talking. The widow's heart is sore. The pastor sees this member to say to him that this report is hurting the Church. "Well," says the prominent member and would-be worshiper, "business is business." Reader watch that man and you may hear of his giving \$1000 to build a church, and neither he nor the building committee think of tainted money. This man shields his act under the law of the realm, but if he wishes to get the ear of the Holy Spirit he needs to honestly submit this question: "What must I do in this and all such cases?" To this the Spirit will answer: "Buy that widow a house worth \$1400, and furnish her a clear title to it, then you will be in condition to begin to pray." The terms may seem hard, but the highest court in the universe will tolerate nothing but absolute justice, and quibbling lawyers citing precedents and technicalities are barred from this court. The next step in approaching God in prayer is found in what is known as the Lord's Prayer. The key to this prayer is the expression, "Forgive us our debts as we forgive our debtors." Now that this is the key to this prayer is plainly manifest in the farther declaration, "Forgive if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if you do not forgive, neither will your Father which is in heaven forgive your trespasses." In the previous demand of our Lord the would-be worshiper needs to go and straighten up with other people. In this, the would-be worshiper needs go no farther than his self-envy, malice, hatred; in short, the whole brood of malevolent feelings must be cast out before the Father will hear us.

This question will be continued in a subsequent issue, under title: "Are we Methodists Short on Prayer?"

TOBACCO LEGISLATION.

I'm glad the General Conference passed the "no-to-bac" law. I've been wanting it for thirty years. I wish they'd turn the last one of the old preachers out of the Church who would not quit the filthy, sinful habit. No one has a right to do anything he would not advise others to do. And certainly no sane preacher would advise a boy or young man to contract the tobacco habit. I don't want any old stinking, tobacco-using preacher to stick his foul breath in my face and tell me I should not play poker, or dance, or bet on a horse

race. I've seen preachers' wives stay at home for the want of a new dress or bonnet, and he spending money for tobacco. I wonder every time I give money for my pastor, if he will spend it for tobacco. No man believes more firmly in supporting the minister than I do, but I think now that hereafter I will refuse to contribute to the support of any and all tobacco-using preachers. "Present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service." Tobacco users do not realize how foul the odor they carry with them to unpolluted nostrils.
Long live the Texas Christian Advocate and its noble editor.
H. D. ROSSER,
Abernathy, Hale County, Texas.

A SENSE OF DUTY.

The strength of one's character is measured by his sense of duty. He who lacks in this is necessarily weak, frivolous and undependable. The highest encomium to be passed on one is to say he can always be depended upon to do his duty. He may not be brilliant, he may of necessity occupy an humble place in life; yet if he is true to the obligations upon him his life is a grand success.—Exchange.

APPENDICITIS

According to Cabot's statistics of cases with pain on the right side above the navel there were 781 studies OF WHICH GALL-STONES AND INFECTION OF THE GALL-BLADDER FURNISHED 648. Appendicitis 70, Cancer of the Liver 25, Kidney Stone 25.

This it may be seen how mistaken the popular notion and in what great majority of cases abdominal pains and pains in the right side are due to liver-gall causes rather than Appendicitis.

In fact one in every ten persons has Gall-stones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstone or Appendicitis operations should be undertaken with great caution as the necessity is much less urgent, the danger is much greater, the mortality much higher and the consequences much more doubtful than most people imagine.
Our little LIVER-GALL Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers claim has saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept. 914, 219 S. Dearborn St., Chicago, Ill.

THE PASSING DAY

While touring through Utah, W. W. Duke, the twenty-two-year-old son of J. B. Duke, the millionaire tobacco manufacturer, was killed when his big three-ton auto skidded and plunged over an embankment into a swollen creek. Three companions with Duke escaped injury. Young Duke was pinned beneath the car and it required the services of a dozen men to remove the car from his body.

The United States Circuit Court of Appeals in Chicago has granted a new trial to Freitmore and Houlihan in the dynamite cases. The court reversed itself in granting a new trial to William Bernhardt and Bernhardt under the opinion, must serve the sentence of one year imposed by the lower court.

A spectator was killed and ten others injured at the Pittsburg mortuorum when a motorcycle, ridden by Arthur Armstrong, at New York, crashed through a railing into the crowd. Armstrong's back, right leg and left arm were broken.

The twenty-month-old son of Judge J. E. Starley, of Pecos, Texas, was discharged from a sanitarium in the city of Baltimore last week after being successfully treated by radium for cancer of the throat. The cancerous growth started on a bone near the windpipe and was slowly choking the child to death.

Representative Vaughan, of Texas, has secured the adoption of an amendment to the judicial code bill in the House, which prohibits Federal Judges from commenting on the weight of evidence in jury trials, and from taking from the jury the determination of the issue of fact arising in the evidence.

The forty-third annual reunion of Hood's Texas Brigade will be held at Ennis, Texas, June 24 and 25. The officers of the brigade are: President, Capt. N. J. Watts, Palestine; Vice-President, H. C. Ivy, Calvert; Vice-President, C. H. Grace, Corsicana; Secretary, Miss Katie Daffan, Austin; Chaplain, Rev. J. N. Stevens, Houston.

Geo. P. Basford, of the Mount Vernon School of Industrial Arts, testifying before the Federal Commission investigating industrial relations said: "The inadaptability of college men to the demands of some highly specialized industries has led to their being superseded as employees by high school graduates, who can be developed along the desired lines." Mr. Basford, who has been connected with large railroad and locomotive corporations, said corporation schools are more efficient in giving industrial education than public schools. One large corporation which had ceased employing college men now takes boys from high schools, trains them for its service in a highly specialized school of its own.

Frank Batsell, City Treasurer of Sherman, died Wednesday at Cleveland, Ohio. Accompanied by his wife, his brother and Dr. Neathery, of Sherman, he went to Cleveland in quest of health. The remains were shipped at once to his former Texas home.

Philip Lipsitz, a wealthy junk dealer of Dallas was indicted by the Grand Jury upon four charges of theft over \$50 in connection with alleged theft of wire from the Southwestern Telegraph & Telephone Company and Western Union Telegraph Company. Lipsitz, it is stated by his attorney, will return to the city and surrender to the sheriff.

Tightly clutching his parole, David Truax aged 82, died at the Leavenworth State prison, from joy when paroled. Truax had served twenty-five years of a life sentence. Tears filled his eyes when told the long-sought freedom had come, and when told the car had come to take him away he died with his parole in his hand.

True to a promise he made forty years ago that he would return a thousand dollars for every one of fifty dollars advanced him for a prospecting trip to the West, John Patton has notified Mrs. Joseph Kampe, a Newburg, N. J. widow, that he was preparing to send \$50,000 to her. Mrs. Kampe had forgotten the matter until she received the message yesterday that told of the finance that awaited her.

The Confederate monument at Arlington National Cemetery, Washington, was unveiled Wednesday. Representatives of every State in the Confederacy, officers of the armies of the North and West, members of the Cabinet and many distinguished guests were present. President Wilson was the principal speaker on the program. The exercises were to be late in the afternoon and included addresses by General Bennett Young, of Louisville, Commander in Chief of the United Confederate Veterans and General Washington Gardner, of Albion, Michigan, Commander in Chief of the Grand Army of the Republic.

Women of New Orleans have succeeded in getting 5000 signatures to petitions against the proposed restoration of horse racing gambling in Louisiana. The petitions were sent to Baton Rouge, where, in the lower house of the Legislature, a bill providing for regulation of betting on races is pending.

Joint maneuvers of the Texas National Guard and the regulars are to be held during the month of August, according to announcement made by Adjutant General Hutchings. They will likely be held at Texas City, but the date has not as yet been definitely determined.

Fifty-three farmers left Capetown, Africa, last Saturday for England on their way to America, where they will investigate agricultural methods.

Frank Cantin, the chauffeur who drove Harry K. Thaw in a wild flight from Norton's Mills, Va., across the State line to Colesbrook, N. H., after the Matteawan fugitive had been diverted from Canada, was instantly killed when an automobile he was operating capsized at North Stratford, N. Y.

"Mother" Mary Jones, organizer for the United Mine Workers of America, was barred by a Canadian immigration inspector from boarding a Canadian Pacific steamer at Seattle, bound for Vancouver. B. C. Chief

Campbell, of the Provincial Police at Victoria, decided she would be a "disturbing element." The immigration official met Mrs. Jones at the gangplank, looked at her ticket and according to her, he said: "You're not going to Vancouver. You want to reach Nanaimo to kick up a disturbance among the miners and you can't go."

A total of \$1,438,401 is carried in the sundry civil appropriation bill reported by the House Appropriation Committee for Texas projects for the year 1915. Harbor and channel improvements come in for \$1,236,500, being the amounts allowed on estimates for work already authorized. For public buildings and sites, Texas gets a total of \$196,501. Oklahoma for all purposes is given a total of \$158,000. The total appropriations allowed reach nearly \$108,000,000, which is nearly \$18,000,000 less than the estimates asked for. The following are allowed for Texas public buildings and sites: Amarillo, \$15,000; Brenham, \$5000; Bryan, \$20,000; Cameron (site), \$2000; Coleman (site), \$1; Ennis, \$5000; Galveston, courthouse completion of, remodeling and reconstruction, \$5000; Galveston, for completion of rearrangement of post-office and custom house and construction of offices in third story, \$15,000; Marshall, \$24,000; Sherman, additional cost, \$5000; Sweetwater (site), \$6500; Uvalde, \$14,000; Hillboro, \$10,000; Longview, \$15,000.

Federal incorporation of railroads engaged in interstate business was suggested and recommended before the Senatorial Interstate Commerce Committee by the general counsel for the New York Central Railroad, A. H. Harris. Judge Robert S. Lovett, of the Union Pacific, concurred in the same belief, testifying before the body.

The Board of Foreign Missions of the Methodist Episcopal Church has announced that Miss Nettie Yeoward, of Sterling, Illinois, had given \$10,000 for the board's activities. Miss Yeoward, it is stated, earned the money working as a seamstress.

One of President Wilson's chauffeurs paid a fine of \$10 in a county court on the outskirts of the Capital for speeding with a White House party a few days ago. The President Wilson has ordered the White House chauffeurs to observe all local speed laws.

The city of Dallas has formally accepted the filtration plant which has been in operation about two months. The formal opening took place last Saturday. Many citizens attended the formal opening of the plant. As they arrived at the Turtle Creek pumping station by automobile or on the special train which the M., K. & T. Railway Company ran for their accommodation, they were shown through the new \$2,000,000 addition to the city water system by Commissioner Nelms, Chief Engineer David Morey and others, while the workings of the filter were explained to them. Incident to the dedication, addresses were delivered by Dr. Ralph Steiner, of Austin, State Health Officer, and Commissioner R. R. Nelms. Mayor W. M. Holland, who presided over the speaking part of the program, also called upon Commissioners Louis Blaylock, S. B. Scott, W. T. Henderson and former Police Commissioner Bartlett, all of whom made brief speeches.

Sullen over their detention overnight in Fort Wayne, Indiana, Police Station, fifty-one members of Kelly's California army of the unemployed were marched, under police escort, across the city limits. Plans to compel them to work at cleaning up the river banks was abandoned when it developed that they were anxious to get out of town.

Four brothers, D. L. Strain, of San Antonio; R. B. Strain, of Athens; C. B. Strain, of Granger and L. C. Strain, of Mexia, met by chance in Dallas last week. The brothers had not been together before in over twenty years. It was a joyous occasion.

Proposed legislation which would revolutionize the system for compensating railroads for carrying the mails is threatened with delay because of differences of opinion in Congress as to the pay to be accorded carriers for space occupied by the mails. The proposed legislation is being prepared by the Joint Congressional Committee on Railway Mail Pay. Its presentation to Congress is being delayed until figures can be obtained from the Interstate Commerce Commission as to the compensation now being received by railroads from commercial business. The committee proposes, according to Chairman Jonathan Bourne, to abolish the system of compensation based on weight and space and to adopt a system based solely on the space occupied in trains by mail.

A marine storekeeper of Plymouth, England, was the only bidder when the tramp steamer Jane Rowe, high on the rocks between Plymouth and Dartmouth, was offered at salvage sale. His bid of \$1250 for the ship and cargo was accepted. Now the purchaser is likely to have secured a fortune. The ship's cargo of 2000 tons of iron ore is proven to be heavily veined with copper, and what was thought to be worth \$5 a ton assays \$30 a ton. Men in lighters will attack the stranded vessel and the valuable cargo will be saved.

Secretary J. R. Babcock, of the Dallas Chamber of Commerce, says the temporary employment department, formed primarily to benefit the farmers in nearby territory and the laborers in the city out of employment, has become a State-wide clearing house for farm labor. Every day he is in receipt of letters from farmers asking to be put in touch with cotton choppers and from farm laborers asking to be put in touch with farmers needing farm help.

Governor Colquitt is quoted as saying that he would like to see enacted into laws before his term expires four measures. These are the penitentiary law, a land credit act, a warehouse law and a general good roads law. But as he does not purpose calling an extra session of the Legislature the matters will have to go over until the next administration.

Three men lost their lives by drowning in Lake Wichita during Saturday night and Sunday. The first to pay toll was Junius Froman, who drowned Saturday night. On Sunday Frederick Scott and D. J. Minnick lost their lives while attempting to swim ashore from their boat.

Suffragettes invaded churches in London Sunday and attempted to harangue congregations. Worship was disturbed and great disorder ensued. A suffragette in one of the

churches rose and started a prayer, but she scarcely had uttered a word when a woman worshipper clapped her hands over the mouth of the suffragette. The suffragette were finally forced into the street.

Secretary Bryan has received information from Consul Canada at Vera Cruz that the American engineer, Burrell, a nephew of Secretary of the Navy Daniels, was killed by Mexican Federalists. Burrell and another American were taken prisoners during the anti-American outbreak prior to the fall of Tampico and were held incommunicado during the first part of May. They were then taken out with fourteen Mexican prisoners, two of whom were women, and shot.

Eleven candidates for Governor of South Carolina filed their application for place on primary tickets. As there is yet a week left for filing there may be a baker's dozen in the running.

Cato Sells, Commissioner of Indian Affairs, and Lieutenant J. O. Richardson, of the United States Navy, concluded their investigation of the feasibility of a pipe line from Oklahoma to the gulf at the hearing in New Orleans Saturday. It will be several months before the commission will make its report.

A campaign of education along lines of the "safety first" movement was launched Sunday by the Dallas Automobile Club. It will continue for two weeks. During that time the club will seek to show the public, through various avenues of publicity, how accidents can be averted. Each day during that period articles on the subject will be offered for publication in the daily newspapers of the city and slides containing accident prevention advice will be shown in all the moving picture houses of Dallas.

Four children were saved from death at Moreland, Mississippi, Sunday, when an alligator measuring seven feet, five inches, bore down on them while bathing. Men near at hand heard the screams of the children and after a fierce battle, finally dispatched the saurian with a rifle shot.

Nine hundred million bushels of wheat, almost half of the average world's wheat production, and a new record for the United States, is the prospective total yield of the farms of the country this year, the department of agriculture announced today in its June crop report. The enormous crop will be 127,000,000 bushels more than ever was grown before in the United States in any one year. Excellent weather for the growing crop and an increase of 6.4 per cent in the average planted to wheat are responsible.

President Wilson on Monday nominated Clarence Merritt, of McKinney, Texas, for United States Attorney for the Eastern District of Texas.

Huerta has decided not to attempt a blockade of the port of Tampico. Uncle Sam said it should not be done and he had his boy Mayo down there to see that Tampico was left open. The blockade was left open. The blockade incident being closed, it remains now to see what else will blow up in the way of the mediators.

July 3 has been agreed on as the date and Mrs. O. H. Belmont's Newport home, Marble House, the place for a "get-together" meeting for woman suffrage leaders of the United States in an effort to concentrate support for a suffrage measure in Congress.

After many years, Wall's Texas Brigade, which made such a gallant stand at the siege of Vicksburg is to be remembered. Plans have been launched for securing funds for the erection of a monument to commemorate it to be placed in the National Cemetery at Vicksburg.

The Board of Pardons will recommend to the Governor that conditional pardons be granted about forty negro convicts, to take effect on Emancipation Day, June 19. The board has already prepared reports on twenty-five cases and expects to complete the balance this week.

As a result of counter charges made during the recent election campaign, Governor George W. Hays has issued a written statement in which he offers to resign the Governorship if Senator Clarke will resign as Senator, thus eliminating both from Arkansas politics.

The Lovett Boulevard crossing of the Southern Pacific Railway, at Houston, was the scene of a serious accident Friday afternoon, when an auto, driven by Frank C. Bering, was run down by a train. Mr. Frank C. Bering was killed, F. C. Bering received a broken rib and scalp wound, Mrs. Charles Landrum bruised and Florence Bering, aged five years, bruised and cut. Mr. Bering did not hear the approach of the train until too late to avert the accident.

Assistant Labor Commissioner Ashton, of Oklahoma, has induced the refractory laborers to leave for the harvest fields without being guaranteed wages. Over 200 men accepted employment and left for points in Northwest Oklahoma. Ashton insists that the idle either accept work or leave. The farmers generally have agreed to board harvesters until harvest in return for routine work.

Former President William H. Taft presided at a meeting called by the New York Peace Society to organize a permanent body which will try to end dissension between Nations over the treatment of aliens. The meeting decided to form a National organization which will advocate legislation, giving the Federal government power to regulate the status of aliens in their relations to the Governments of the States where they reside.

The Daily Express asserts that Sir Edward Grey, the British Foreign Minister, has notified President Wilson in friendly, but unequivocal terms that if General Villa should become President of Mexico the British Government would demand and exact satisfaction for the murder of William S. Benton, killed last February by Constitutionalists.

The anti-trust suit against the nine printing and stationery concerns has been settled. The State recovers \$35,000 in penalties, jointly and severally, costs of suit and \$80 expended in securing data. The companies involved are as follows: The Exline-Reimers Company, Fort Worth; the Dorsey Company, Dallas;

Maverick-Clark Litho Company, San Antonio; Hargreaves Printing Company, Dallas; Texas Printing Company, Fort Worth; Hill Printing Company, Waco; Hill Printing Company, Houston; Clarke & Courts, Galveston, and George D. Barnard, St. Louis, Missouri. It is not known what amount each of the defendants paid in making up \$35,000, but it is understood it was not an equal sum.

A total of 72,521,650 pounds of ordinary and round cotton, valued at \$9,214,771, was exported through the port of Galveston during the month of May according to the report of the collector of customs. Of the 72,521,650 pounds, a total of 2,903,785 pounds left the docks at Texas City.

The Missouri, Kansas and Texas Railway Company paid \$19,600 to the families of J. J. Howell, C. C. Gressett, G. T. Robinson and W. J. Joiner, all of Florence, for damages done to their respective families by a Missouri, Kansas and Texas train which collided with an auto on April 15 and killed four. The case was settled out of court.

J. K. Coddling, formerly warden of the State penitentiary at Lansing, Kansas, and now an assistant attorney general in Chicago, was shot and seriously wounded by Jake Weisman, an alleged "joint" owner. Weisman was arrested. The shooting followed a raid on Weisman's store.

Mrs. Amanda De Rosa, aged 85 years, was killed at Houston when struck by an auto driven by Miss Minnie Ball, daughter of Col. Thos. H. Ball, candidate for Governor. The accident was unavoidable, it is said.

Suits charging libel, instituted nearly forty years ago, against Whitelaw Reid and Charles A. Dana, then correspondents for New York papers, have been erased from the criminal docket of the District of Columbia. The suits were initiated by Alexander R. Shepherd, then Governor of the District, "for the publication of certain libelous articles."

H. C. Harned, an aged horse trader from Llano, was found murdered and burned near the Severe road, leading into Dallas. The body was identified by two sons who arrived from Llano. The Sheriff's department is working on a clue as to a suspect and an arrest may follow.

Governor Ammons has issued a proclamation prohibiting the sale of liquor at any place in the Northern Colorado's strike district, prohibiting the taking of liquor into the district and closing all saloons. It is estimated seventy-five licensed saloons are affected.

Jones County voted to continue in the dry column by a vote of more than three to one. Only one box in the county went wet it being a small one. The large boxes went overwhelmingly for prohibition, Amson going four to one, Stamford going over three to one and Hamlin two to one.

Geo. H. Hermann, a pioneer resident of Houston and philanthropist, has presented to the city of Houston a 285-acre tract of land located near the Rice Institute for a municipal park. The value of the gift is estimated to be \$427,500, or \$1,500 an acre. The park will be the largest in the city of Houston and probably the largest in the State. Later Mr. Hermann intends to present the city with a ten-acre tract by near the park tract, after building upon it a modern hospital, which will bear his name.

The Federal Reserve Bank will open in Dallas on or before August 1. Such, at least, was the opinion expressed by local bankers, following the receipt of blank ballots for the election of electors, who in turn will elect the directors of the new bank. These ballots were received here by the six Dallas banks in the Eleventh Reserve District.

The fund being raised over the State toward \$25,000 to be used with a like appropriation by the State Legislature or the establishment of a State girls' training school has now passed the \$10,000 mark, three important counties having contributed to the fund within the last few days. Williamson, Bexar and Collin Counties, the three wealthiest counties that had not set aside for the fund, appropriated the amount asked of them, to equal 1/2 per capita of population.

A verdict awarding \$20,000 damages to Miss Georgia Jay against Homer Rofsheaver, choir-master for Billy Sunday, evangelist, for breach of promise to marry, was returned by a jury in the Circuit Court at Chicago Saturday.

W. S. Russell, former Sheriff of Grayson County, died at his home in Sherman last Saturday. He was 48 years old and is survived by a brother, two daughters and a son.

Delegates from the Dallas Ad League to the National convention of Associated Advertising Clubs in Toronto will distribute 10,000 cape jessamines from their headquarters while in the Canadian city. These jessamines have already been purchased by the league. Small silk Texas flags will also be distributed by the local delegates as well as 5000 miniature pistols.

Members of the Oklahoma Capitol Commission expect to begin work of construction on the State Capitol very soon, now that they have liberty under the law to proceed, the contribution of Oklahoma City to the fund having been completed. It will be three months before the architects will have their plans completed, but the commissioners hope to be able to employ a large force in excavating basements in the interim.

Henry C. Frick has made an offer of \$500,000, which he is said to be prepared to increase even to \$600,000, for Velasquez's "Pope Innocent X," the most famous picture in Rome.

A compromise amendment to the tolls exemption repeal bill, drawn by Senator Simmons for the Administration forces and Senator Norris for Republican Senators, will be offered when the bill comes to a vote in the Senate. The new amendment embodies all the original Simmons amendment, recommended by the Senate interoceanic Canal Committee, as well as the more emphatic resolution proposed by Senator Norris several days ago, as a substitute for the committee amendment. The strength developed for the Norris amendment, particularly on the Democratic

THE MISSIONARY VOICE

W. W. Pinson.

The Missionary Voice will be continued. The Board, after thorough discussion, set that question at rest. Therefore let all minds be easy. The suggestion for a change in the Board's publicity methods did not grow out of the failure of The Voice, either financially or otherwise. A few facts will show this:

1. Though less than four years old it has a far larger circulation than any other missionary periodical ever had in our Church. It has a larger circulation than any other periodical in the Church outside the Sunday School literature.

2. The circulation is growing. It is now 44,000. The increase was 2928 paid subscriptions last year. It has increased at the rate of 200 per month since the first of January.

3. The total cost of printing and circulating The Voice last year was only \$3360 more than the income from subscriptions. The deficit on Go Forward the last year it was printed was \$33.23. Go Forward was a paper less than half the size and less than half the circulation of The Voice.

4. It is reaching a larger circle of readers, with a greater quantity of matter, at smaller cost to the Church than any other periodical ever published in the Church.

The Editorial Secretaries did not confine their labors to The Voice. The supposition that they did is unjust to the Board. Indeed this was not the larger part of their duties. The decision of the General Conference to repeal the provision for Editorial Secretaries is no discount on the work they have done, nor does it mean that this work is not to be continued. It simply means that in the judgment of the General Conference the editorial work of the Board can be provided for otherwise at less expense and perhaps with equal efficiency. This remains to be tested. We have had skilled and proven editorial service for three years. The Editorial Secretaries have given diligent and painstaking attention to the task of making a worthy and strong periodical. It will not be easy to fill their places and supply the lack of their skill and experience. This much we promise, however: We will keep The Voice going; we will not neglect to provide for its careful and competent editing; we will attempt to maintain its high standard and study to improve it and to increase its effectiveness. It will be continued at the same low price of fifty cents.

We should have 100,000 subscribers to The Voice. They can be had. Let us resolve to get them, and go after them.

side, influenced the Administrative forces to modify their amendment.

Miss Bettie Keller, aged 21 years, was killed when an automobile in which she, her two younger stepdaughters and three young men were driving, turned over about half way between Hutchins and Wilmer Saturday afternoon. The other members of the party escaped with cuts and bruises. Besides Miss Keller, those in the car at the time of the accident were Annie Stroney, aged 16; Pauline Stroney, aged 16; S. S. Swifty, aged 23; Wm. Saunders and L. Greenwood. The party was going on a fishing trip.

Mrs. Luella West of Wichita is not entitled to damages from Gov. George H. Hodges of Kansas for an alleged assault and battery, decided a jury in the case Saturday after deliberating two minutes. Mrs. West alleged, while on a visit to the Governor's office on April 8, last, that the Governor struck her during a scuffle for possession of papers in the case of Frank Sullivan, a convict, to plead for whose release Mrs. West had called at the Executive Office.

Paul Scheerhart, the well known European writer, prophesies that the architecture of the future will be of glass, and that the world will be inhabited by a happy race living under the good influence of sunlight. "The houses will be of glass," he says, "with all wood eliminated. The furniture will be of wrought iron, and the framework of the buildings will be of iron, rustproof, while the walls will be of double glass to insure warmth, and of many colors, in order to baffle inquisitive persons."

The birthplace of Rob Roy, the Highland freebooter, the place where he died, and his grave, have been saved by a decision of the House of Lords denying the city of Glasgow a right to draw a water supply from Loch Voil and Loch Doine. If Glasgow's request had been granted it would have been necessary, since these lakes are a part of the eastern watershed, to raise the level of the lakes some fifty feet, which would have submerged the Rob Roy landmarks.

Governor Ralston, of Indiana, has consented to a plan to issue a proclamation calling on the people of the State to observe a day in October as Disease Prevention Day. The recent Disease Prevention Day held at Anderson, Indiana, was so successful in the minds of State Health officials that W. D. Thurber, Secretary of the Indiana Society for the Prevention of Tuberculosis, called on the Governor and asked his aid in making such a plan State-wide.

Every Sunday afternoon, after the State has exacted its week of work, a motion picture show will be held in the penitentiary for the convicts. Every prisoner who has obeyed the rules during the week will be allowed to attend. The innovation is the suggestion of

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.

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

MOORE.—James Dennis Moore was born in Halifax County, North Carolina, August 19, 1840. While he was a child, only a few months old, his parents moved to Carroll County, Tennessee. In 1861, while at a boarding school he joined the Confederate Army. He was wounded at the battle of Chickamauga, but recovering from his wound he continued in the service to the close of the war. In 1866 he married Mary, the daughter of J. M. Tolson, and to this marriage were born Stephen H., of Georgetown, Texas; James A. of Grand Prairie, Texas; Robert S., of Ada, Oklahoma, and Miss Annie, of Denton, Texas. The death of Mrs. Moore left him with his little children alone. In 1874 he married Mrs. Mattie Henderson, daughter of Dr. V. B. Woolfolk, and then were born R. A. Moore, of Clamie, Texas; D. V. Moore, of Iowa Falls, Iowa; and Mrs. Dr. J. T. Rogers, of Savannah, Georgia. In his early life, he joined the M. E. Church, South, and served as steward, trustee and Sunday School Superintendent. He was a member of the Masonic order and was buried by that order. In 1910 he came to Texas, after seventy years of residence in Carroll County, Tennessee, and spent the remainder of his life in Grand Prairie, his seven children having preceded him to this State. His life's work seems to have culminated in the successful lives of his children, all of whom have achieved success in business and moral characters. Stephen H. Moore has for many years been professor in Southwestern Baptist University, and though elected to this post of honor while he was a young man, he at once proved himself worthy by a continued and increasing popularity. Miss Annie Moore is teacher in the normal school at Denton, Texas, and is highly esteemed for her work's sake. In her devotion to her parents she gives an instance of filial devotion rarely equaled in human life. Her life and means are made tributary to the happiness of her parents. No labor or sacrifice seems too great, but in all of it, she seems to derive the greatest and sweetest pleasure of her life. The devotion between her and her parents is indeed beautiful, and the charm of her lovely character is truly inspiring. Brother Moore's death came after about forty-eight hours of intense suffering, but his life throws a far-reaching searchlight that locates him beyond the shadow of sufferings and shadows of death. His life was devoted to its duties and obligations, and he met them as only a conscientious Christian can do. To the Church, he was faithful in all its relations and was active in its support and co-operation. He was kind and gentle in his associations, firm and unflinching in his duties, patient and submissive in his service to God. He and his wife were devoted to each other, each seeming to live for the happiness of the other. He was among the very best men I have ever known, and in all the embellishing qualities of life he was conspicuous. The high esteem in which he was held by his neighbors was evinced by the continued solicitude manifest during his illness, and the evident sorrow after his death. Prof. Stephen Moore, with his brother, Robert Moore, accompanied the remains to the old home in Carroll County, Tennessee, where, in the presence of a great crowd of sorrowing friends he was laid to rest with the beautiful and impressive ceremonies of Masonic Ritual. His excellent wife falls into the hands of loving children who will give her every aid and comfort possible, but her heart is torn and bleeding. She evidently leans on the arm of God, and draws comfort from a rich religious experience. She has reasons to expect a reunion of family associations in the "sweet by-and-by," and hear from the lips of the risen Savior, "Thou hast been faithful over a few things, I will make thee ruler of many things." The profuse and elegant floral offerings indicated the estimation of this good man's character, and was an eloquent tribute to the memory of a great man. He has left to his wife and children a legacy of more worth than a large estate, more enduring than brass or marble, more precious than gold and silver—a name untarnished, a character above reproach, a life purified and ennobled by divine grace. I. W. CLARK.

JACKSON.—Benjamin Walter Jackson, son of Fred S. and Margaret Sue Jackson, was born in Fayetteville, Tennessee, September 19, 1835, and died in Dallas, Texas, April 13, 1914. In boyhood he spent much time with his grandmother in Virginia. As soon as he was ready for college his father sent him to the Southern University where he graduated with the A. B. degree when he was twenty years old. Two men exercised great influence in the development of his character—Doctor Garland, Chancellor of the University, and Doctor Rivers, a great preacher and author of a work on moral philosophy. While Mr. Jackson was in the University and associated with these and other good men, he was converted and joined the M. E. Church, South. In 1856 his father moved to Texas and settled on a plantation a few miles north of Tennessee Colony, in Anderson County, but a short time after he moved to Palestine. When J. W. was twenty-two he was married (on his birthday) to Miss Ellen L. Douglas, and soon afterward he came with his beautiful bride to Texas and settled on a plantation near his father's country home. He went there until after the war. He enlisted in the Confederate Army in the winter of 1862 and went with Randall's Cavalry Regiment to Arkansas. The conditions demanded that the men remain at home to count the rations and raise supplies for the soldiers and care for their families, so he was sent back to look after those matters, which he was eminently capable of doing, and did well. Not long after the close of the war his wife passed away, leaving him the care of three children—Walter B., now of Mexico; J. D., now of Corsicana, and Margaret Antoinette, who married and after a brief life in her home died leaving one daughter, Miss Ellen Moseley. On July 6, 1868, Brother Jackson was married to Miss Lillian F. Robinson, of Chappell Hill, Washington County, Texas. She survives him with her five children—Mary Jackson Folk, of Chicago; Ceila Jackson Sadler, of Corsicana; Nellie Jackson Parker, of Dallas; Henry E. Jackson, of San Angelo, Texas, and Dr. Rice Jackson of Dallas. Soon after the Civil War, Brother Jackson moved to Springdale county, site of Limestone County, Texas, and began business anew. The advent of the H. & T. C. railroad caused the removal of the courthouse to Groesbeck. He then moved to Mexico, put up the first home there and for a long time lived there, doing a successful business. Later, during a period of financial pressure, he associated his son, J. D., with him in the business and their astuteness and energy brought them safely through the panic into a period of prosperity which continued with them until he retired from business. About ten years ago he moved to Dallas, purchased a home on Swiss Avenue and Washington Streets and from thence he passed to his reward. After his retirement, his son, J. D., continued to manage the business along with his own. In this he was so successful and systematic that when the family met a tragic day at Brother Jackson's death, the handsome estate was apportioned according to the will in fifteen minutes' time, and all were satisfied. Brother Jackson was a man of fixed principles in religion, morals and business. From those principles he was never known to depart. He was aggressive without recklessness, prudent without sordidness, diligent without worry. His business never controlled him—on the other hand he managed his business. He provided well for his family. He gave his children the best education that the time allowed, the best home that he could provide. He was deeply religious. No preacher was allowed to leave his home without prayer. He believed his Bible and believed in his Church worshipping regularly at her altars. The present generation at Grace Church, Dallas, will always remember him struggling in his feebleness to get to the church and to receive the communion. His noble wife and children are all loyal members of the Methodist Church, and support its institutions. He gave to Southwestern and to Southern Methodist University. For fifty years he was a steward and attended a meeting of the board and did his work faithfully. He worshipped God, obeyed the Gospel and has received his welcome home. His influence will abide when his strong personality is forgotten. After four years of affliction he died suddenly and unexpectedly of paralysis, was ready. HORACE BISHOP.

MATHEWS.—On December 1, 1913, death entered the home of Mrs. India Mathews and laid his icy hand upon her youngest child and only daughter, Hattie. She joined the Methodist Church when very young and lived a consistent Christian life until her death. As long as she was able, her greatest pleasure lay in attending Church and Sunday School. Miss Hattie was kind-hearted and was one who never spoke harshly of any one else. She was thoughtful and considerate of others, especially of her mother. Her own pleasure was the last thing thought of. She was well thought of by every one and she is lovingly remembered by many friends and relatives. The funeral was conducted by her pastor, Bro. George Waverly Davis in her home. Her remains were then carried to the Queen City Cemetery and laid beside those of her father, W. F. Mathews. Many friends and relatives sent beautiful floral offerings, which completely covered the casket. She leaves a mother and three brothers, Harry, Thurman and Frankie, all residents of Texarkana, Texas. For several years Miss Hattie and her mother had lived alone. No one can imagine the loneliness and heartaches of the bereaved mother now, but she has comforted faith in the All-Wise Father and can feel blessed in the knowledge that her daughter has gone on to await her coming. She also has the sympathy of her many friends, in her sorrow. As an emblem of the pure spirit of Miss Hattie, who is in heaven, and the hope of those she has left behind, "May roses bloom around her tomb gently wave and sweetly bloom." BY A FRIEND.

NEWSOM.—Nathaniel Lee Newsom was born in Bedford County, Virginia, June 15, 1861. At the time of death, May 23, 1914, was nearly 53 years of age. He was married to Miss Lela Gray, January 24, 1894, and is survived by his wife and four children. He was converted early in life and united with the Methodist Church and within its communion was a faithful servant all the remainder of his life. He had been for many years a painstaking official of the Church, at his death being chairman of the Board of Stewards and chairman of the Building Committee of the present church building in Munday. He was faithful to every trust that the Church committed to his hands. He was unassuming and did not seek places of honor, but when they were placed upon him, he accepted them as a sacred responsibility. He was a man of commanding influence in every department of his useful life and how we miss him since he is no longer with us. His earthly life was his home and there he consecrated his life to the service of those whom he loved best. Bro. Newsom was a well-rounded man, not a genius in any particular, but what was far better, absolutely reliable from every standpoint. He could be a wise adviser, in trouble a sympathetic friend, in the battles of life a courageous warrior and in death a triumphant victor. He loved the Methodist Church and her doctrines and no pastor had a more faithful friend than Lee Newsom. His sunny optimism was infectious and no one could be in his presence without being brought under the sway of his wholesome influence.

SWERINGEN.—Death entered the home of Ellis L. Swearingen while at work and in excellent health and claimed as his own Ellis, the son of Willis and Sarah Swearingen. He was born in Greenup County, Kentucky, February 20, 1861, and was raised by his parents at Fort Worth, Texas, when but a child, and remained there until God called him April 8, 1914, just one year to almost the hour the dear Lord called father to his reward. Ellis was truly a good Christian gentleman; he was always ready to do a kind act or deed, he was so devoted to his dear mother and many were the remarks from his friends as they stood around his casket of his pure clean life. He was married to Miss Etna Swearingen about 26 years ago. Five children survive—Bro. Brother Hall, of Polytechnic, attended the funeral to a large company of friends and mourning relatives. We laid his body to rest in Greenwood Cemetery under a home made casket at the resurrection morn. But we do thank God there will be no more goodbyes in heaven. His sister, FRONA DUNN, Mother, May 29, 1914.

COLENTON.—Brother William Counts was born in Yalobusha County, Mississippi, December 11, 1836, and departed this life May 2, 1914. He was converted in Ellis County, Texas, at Fortston, August, 1873. He was married to Mrs. Sookie Davis. To this union were born three sons and one daughter and one grand child and the girl died. His first child died and he married the second time Miss Ophelia Lowery. To this union were born one boy and one girl. Brother Counts was a good Christian man, loved God and his Church, gave of his means to her support. He was a steward and was always at quarterly Conference. He was a Confederate soldier. He loved his home, was a good husband, good father. Everybody said he was a good man, he held his membership at Avalon on the Brazos River. We can say of him that he had fought a good fight, kept his faith in God. To his wife and children: Weep not, for our loss is his gain. We laid him to rest in the Bethany Cemetery in the midst of a large crowd of his friends to await the resurrection day. In the absence of Brother Seay, the pastor, I held the service. J. L. GREENHAW.

We were so ill-prepared for his going. Only a brief illness and then his release. His funeral was the most largely attended of any within the history of the writer. The casket and church were banked with the most beautiful floral offerings that loving hands could procure and as the Sabbath sun was setting, May 24, 1914, we laid his body to rest. His going has left a vacant place in his home and how we miss him from his accustomed place in the church. Our eyes grow dim and a sob comes from our heart as we realize we shall not see him again. But in that glorious day of the Lord's coming again we shall see and know him in the land beyond the sky. Kind father, loving husband, faithful friend, we with tear-dimmed eyes bid you adieu for a season, but we will greet you in triumph and by and bye. May peace be to his dust and everlasting joy to his redeemed spirit. W. C. CHILDRESS.

IVY.—Mary Frances Stuart was born in Perry County, Alabama, January 13, 1843. She was married November 15, 1866, to Hinton C. Ivy, who survives her. Eleven children were born to them, eight of whom are living and gathered around her bed during her last illness. She died quietly April 17, 1914, trusting God without faltering. Brother and Sister Ivy came to Texas in 1873 and have lived at Blooming Grove for thirty years. Sister Ivy was converted during the war and has been a member of the Church about fifty years. During all those years she was a consistent Christian, obedient to God and loved his Church. She never doubted her conversion in the least. She and Brother Ivy always went to Church and they never thought of leaving their children at home, but brought them up to love God and to love his Church. Their home was always open to the preachers and it was a home their pastors enjoyed visiting. For several years they have lived next door to the parsonage and they have been a blessing to the preachers and their families. Her life has blessed the Church about fifty years. Her memory will be an inspiration to all who knew her to trust God and to surrender their lives to Christ who will bring them to the Father. Her pastor, G. H. BRYAN.

AGEE.—Mrs. Fannie Agee, the wife of Joseph Agee, of Dallas, was called into the other world at 11 o'clock Sunday evening, May 24, 1914. Mrs. Agee was an unusual character as was indicated, first, in her pronounced spirituality. Not only did she have unusual spiritual insight, but she also constantly manifested an appreciation of the spiritual that dominated her whole life. She was the embodiment of that scriptural characteristic of the perfect woman—"in her tongue was the law of kindness." Gossip had no place in her conversation and an unkind word was hardly known to fall from her lips. Unselfishness was one of her conspicuous graces. To comfort, to bless, to serve others was as natural as breathing to her. How readily and gladly she went into the home of poverty and want and gave her time and her strength for their relief. Her sympathy, her wealth of affection, were poured out to make her husband and her two boys happy and to fill her home with an atmosphere of Christian hopefulness and love. She was a member of the First Methodist Church and was actively identified with all of its working organizations. As a Sunday School teacher she exerted a telling influence in the lives of the young women of her class and in the Epworth League she was an inspiration to both the young men and young women of the Church. G. M. GIBSON.

AUTREY.—Frank Autrey was born July 2, 1885; died May 30, 1914. His mother died when he was a child. He was married to Miss Ada Stovall in 1904. Three children were born, two died, one living. He leaves a wife and baby, and many relatives and friends to mourn his death. He was converted eight years ago and joined the Methodist Church. He has lived a devoted, consecrated Christian life, such as reading his Bible, holding family prayer, attending Sunday School and Church services, etc. He has been sick since January; suffered intensely from hunger and thirst, yet borne it all without a murmur. Always praying God's will be done. He talked of religion and God's love, but he had no fear for death. He had made preparations to live, therefore, he was ready to die. His voice was gone but the day before he died he hummed, "Jesus, Lover of My Soul," and "Oh, How I Love Jesus." He requested that we sing at his funeral, "Death Is Only a Dream." He is gone now, but we know where to find him. C. E. CARMACK, Pastor.

MACEY.—Frances Cornelia Mackey (nee Packer) was born September 20, 1846, in Panola County, Mississippi. Sister Mackey was converted in 1861 and united with the M. E. Church, South, and was a member of it until her death, which occurred April 30, 1914. Sister Mackey had been a widow for more than forty years. She was the mother of two children, both survive—Walter Mackey and Mrs. Beulah Brady, of Denison, Texas. They were both with her during her last illness. In 1888 Sister Mackey moved from Mississippi with her two children to Texas and settled first in Milan County. In 1904 she moved to Denison, Texas, and lived there until her death with her son. Sister Mackey led an exemplary Christian life and her godly character was deeply impressed on her children and neighbors. I was acquainted with her during the last three years of her life and found her strong in the faith of her Lord. Her last illness extended over a period of four months and through it all she bore her sufferings with Christian resignation. I was with her just a few hours before she died and she whispered into my ear: "The Lord is supporting me." And so he was and so he always does. She has gone to the house of many mansions where we may meet her "in the sweet by-and-by." Funeral services were conducted by the writer at the home of her son. She died the death of the righteous, her end was peace. E. A. MANESS.

GOODMAN.—Mrs. J. R. Goodman (nee Anderson) was born in Helena, Arkansas, April 26, 1854, and departed this life at her home in W. Colorado, Texas, May 21, 1914. She was converted and joined the M. E. Church, South, about thirty years ago. On November 2, 1874, she was married to John R. Goodman. To this union were born six children, five of whom have preceded her to the better world. Sister Goodman died very suddenly, but she was ready to go when the summons came. She was an active worker in the Church, ever seeking to do her Master's will. Her life was dedicated to eternal truth, and I had the privilege of seeing her in the presence of her dear Lord. A true wife, a loving mother and an earnest, devout Christian. She lived by faith in the Son of God, and so great was her faith that it attracted the attention of even the unbelievers. She always loved her pastor, and I feel that I have lost a very close friend. She is gone, but the influence of her life abides with us. Her remains were laid to rest in the cemetery at Amarillo, the services being conducted by Rev. W. P. Edwards, her former pastor. Her going makes us sad, but we weep not as those who have no hope, and we expect to meet her

W. C. CHILDRESS.

G. M. GIBSON.

C. E. CARMACK, Pastor.

E. A. MANESS.

J. L. GREENHAW.

Sister: Read My Free Offer!



I am a woman. I know a woman's trials. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address: MRS. E. M. SUMMERS, - - - - - Box 187 SOUTH BEND, IND.

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Southern Methodist University

SOUTHERN METHODIST UNIVERSITY AND ITS NEW RESPONSIBILITY.

Presentation of the case in last week's Advocate by Dr. Rankin is a magnificent expression of the sentiment of the recent General Conference in reference to S. M. U.

Without dissent the great authorities have designated Southern Methodist University as the natural headquarters of our Church for the Trans-Mississippi Empire, and the responsibility of the action of the General Conference has well been stated by Dr. Rankin, rests not upon the administration of the University, but upon every individual who holds himself a loyal, faithful member of the Methodist Church, without exception and without excuse for refusal. This action of the great Conference has given the Methodist Church more prestige and publicity than any step taken for generations, and the secular world is critically watching our activities, noting every evidence of success and will be sure to note any inertness or disaffection. Methodism was on trial when the General Board offered Southern Methodist University \$200,000; it is even more on trial now that it is offered pre-eminence among the evangelical forces west of the Mississippi.

The former challenge was accepted and proved one of the greatest blessings of the century; loyalty, co-operation and faithful service must now win both a greater victory and blessing.

The officials of Southern Methodist University are undaunted by the immensity of this larger undertaking. They are ready for the "forward march" of Methodism, and though not unmindful of the past are all the more anxious for the completest success of the future.

The Church demands an institution equal to the best as headquarters for all that real education means, and is calling for a Department of Theology and Religious Education to equip the men who can and will lead as ministers and laymen in those doctrines and policies for which our Methodist stands. An institution absolutely owned and controlled by our Church, and producing such results as will compel the respect and support of every class of society—a character builder for all the people and by all the people.

ADVANTAGES OF LOCATION.

Dallas has been selected by the Government as the location for one of the twelve Federal Reserve Banks of the Nation, and their reason for so doing, constitutes largely many of the reasons why Southern Methodist University, at Dallas, Texas, is strategically located. Every reason for the location of the bank at this place is likewise a reason for locating the University here. It is certainly beyond any doubt that such an institution should exist in such a territory, and inasmuch as there is not a University other than State institutions in such territory, the strength of Dr. Buttrick's statement is all the more apparent.

The territory allotted the Regional Bank at Dallas, is practically the territory of the three States now supporting Southern Methodist University, with the addition of Louisiana, and over half of Arkansas.

This section has white population 22 per cent greater than Mississippi, Alabama, Georgia, Florida and South Carolina combined. The Government report of 1910 shows its wealth to be 37 per cent greater than the combined wealth of these five old developed States.

This territory produces 41 per cent of the annual cotton crop of the United States.

This territory contains 10 per cent of the population of the United States.

The population increased 39 per cent during the years 1900 and 1910.

The production of farm crops increased 88.9 per cent in the same period.

The number of banks increased 454 per cent from 1910 to 1914, and the capital and surplus of the banks increased in the same period 510 per cent.

While only 18.6 per cent of the arable land is under cultivation, yet it now produces 13.9 per cent of the entire production of the entire United States.

The production of the territory is increasing annually at a rate of \$88,900,000.00.

Within one hundred miles of Dallas, are 1,486,041 people, which is 25,000 more than are within one hundred miles of Kansas City.

Within 200 miles of Dallas, live three and one-half million people, or 47.4 per cent of the population of the entire district.

Dallas is a great transportation center for nine trunk line railroads, and five interurbans already in operation.

Inside a circle, of which Dallas is the center and the radius, one hundred miles, is 29.5 per cent of the assessed valuation of the State; 33.1 per cent of the population of the State, besides that vast section of Oklahoma included in such circle.

49.1 per cent of the cotton acreage of the South is within twelve hours' ride of the City of Dallas. Dallas therefore, is the largest cotton market in the United States.

Dallas has increased in population during the years 1900 to 1910, 116 per cent. It now has a population of 131,278 souls.

Dallas is headquarters for Church work as conspicuously as for commerce. The Methodists undoubtedly have made it a center of activity, placing there their Publishing House, locating there also the Texas Christian Advocate and having maintained there for twelve years a Medical and Pharmaceutical college, and the Women's Mission Board having built the Virginia Johnson Home for girls; the city contains 14 pastoral charges, having a membership of 7,521.

THE MAGNIFICENT CAMPUS OF THE UNIVERSITY IS SEVERAL TIMES LARGER THAN ANY OTHER IN THE SOUTHWEST.

The site of the main building is at exactly the same altitude as top of the 14-story office buildings in the city, 4.5 miles distant. The Campus is beautifully wooded, of splendid soil, within 1,500 feet of the junction of the H. & T. C. and Katy Railroads, in walking distance of the Sherman-Denison Interurban Railway; the right-of-way of the Greenville Interurban extends immediately alongside of the Campus; and the location reached by two splendid pikes which will ultimately be included in the magnificent system of boulevards now in construction by the City of Dallas. There will be at least two electric lines, thus giving abundance of first-class transportation, not only from the city, but from all the densely populated section of Texas, to the very door of the University.

FOUR THINGS—THESE FOUR AND NO MORE.

First. Not Dead.—The General Conference has come and gone, and I am not dead, thank the Lord. I was just out of the sick bed at conference at Nacogdoches, and did not loom up with my usual Fitzsimmons proportions, and some of the brethren said, "Poor fellow, he will be dead before the General Conference meets." Well, I am not. Amen and amen. Moral: Don't make the suit till you measure the man.

Second. Not Sleeping.—No not sleeping. That is, not too much. I sleep during sleeping hours pretty well, but am awake, wide-awake, in work hours. Since conference I have sent out not less than 400 letters regarding my work, beside two open letters through the secular press of the district. Beginning with March 1, I began the publication of a four-column, four-page paper under the name of The Tyler District Reporter, and it comes out once a month. It goes to our stewards, Sunday School superintendents, preachers and many others. It takes work, but is doing good, and this presiding elder has gained under the strain at least eight ounces in weight since conference.

Third. Not Standing Still.—On the other hand, we are making progress. Our pastors' conference was worth while. We set the tune high, and we are singing it, too, if now and then we do make a noise like some solos we have heard. The revival spirit begins to show itself, and already we have had several hundred conversions and additions to the Church. Our finances have improved quite a bit. Seventeen out of twenty-one charges have increased the assessments for the support of the ministry till the aggregate increase for pastors and the presiding elder goes to \$3000, and we are not done yet, and will not be till we get the other three to move up.

Fourth. Not Frightened.—No we are serving notice on Messrs. Lewis and Radford that we will not let up on our war on the saloon even if like George Washington's soldiers we have to go barefooted, and eat parched corn, but we have no fear of that. The farmers of Texas have already elected to stand by the preachers and the South rather than Lewis and Radford, and the saloon. If to join hands with the men of Texas who say the saloon must go, if to join our prayers with the thousands of suffering women and children who the saloon is robbing of bread and peace at home is politics, then the preachers are in politics, and will stay while blackberries grow in summer and acorns ripen and sweeten in fall and winter. "On with the battle!"

J. T. SMITH.

Tyler, Texas.

THE INFLUENCE OF LITERATURE

We are living in an age, when not only is thorough preparation at a premium, but absolutely indispensable. Ignorance to any great degree is inexcusable and will of itself eliminate the guilty one from the pest of society. There are various things that are the cause of present-day conditions; one of the most important is literature. Someone has said that to show him what a person reads and he would tell what kind of a man the person was. I think we can safely classify literature in two classes, viz: evil and good. Evil literature will so influence for evil those that partake, that it devolves on parents,

preachers and teachers to take time to know just what children read. The ordinary secular papers are not elevating or very instructive. The market is flooded with trashy books that can only produce trashy minds. I am but a young preacher (just last year finished my course of study in the conference), but I am very often confronted with the question, what kind of literature must I select for my good, and my people's good.

I believe if we, as preachers, are at a loss just what to select in literature that the people whom we serve, and in general, are at a greater loss than we. Preachers and teachers can by agitation and education mold the mind of the public for evil or good. The Church papers of our various Churches are giving the reading public the best and the results are seen in the Laymen's Missionary Movement, large amounts given for missions and more zeal with knowledge, among the membership.

The Christian Advocate and the Texas Christian Advocate are indispensable to all thinking South Methodists, yet we have but a small percentage of the membership reading these papers. I think our members might, with profit, read some of our books of the course of study and I trust the General Conference will raise the standard of our course of study and eliminate some of the books now in use. I studied with profit every book of our course with both these to be read and studied with some few exceptions, viz: In the first-year course I did not get much from Martin's Ecclesiastical Architecture; in the second-year course I wondered why we did not have a book from some Methodist author to take the place of the "Training of the Twelve" by Bruce, and in the third-year course I trust Sheldon's System of Christian Doctrine will be eliminated or at least revised. I took my examination of the second and third-year courses at Georgetown at the Summer School of Theology, and this book created a good deal of discussion in class. On page 572 he says, (referring to Romans, fifth chapter), "The race was not condemned in Adam," the (Federal head), but Tillett, in "Personal Salvation," page 54 and 80, says to the contrary. On page 574 Sheldon says, "On purely rational grounds something can be said in favor of the annihilation of the incorrigibly wicked." He leaves the impression that it would not be rational for us to believe otherwise. Matt. 25:46 very clearly teaches to the contrary, the admission of the annihilation of the wicked as taught in the Bible will compel us to admit the same of the righteous, for the word in the Greek is (aiolios) with reference to wicked and also righteous and is defined eternal, everlasting.

In using the words incorrigibly wicked, does he wish to imply that there are some of the wicked that will amend and repent after death?

Good literature will leave a good influence on those that read same. I trust the General Conference will make it obligatory and enforce same—the reading of the books of our conference course prescribed as "to be read." I find some do not even buy them so do not read them. I am writing my heart-felt opinion on this matter.

L. A. ALKIRE, P. C.
Midfield, Texas.

When God allows affliction to overtake his child it is to reveal to the man himself his need of more grace or to reveal to others what grace has already done.

SUNSET-CENTRAL LINES OFFER PRIZES TO FARMERS.

The Southern Pacific Sunset-Central, always a strong factor in the development of the territory along its several lines in Texas and Louisiana, has created a decidedly novel innovation in its relations with the farmers generally in the territory traversed by its several divisions.

As a stimulus to a higher and more productive method as applied to the cultivation of cotton and corn, the lines in question, through its Industrial Department, will offer a series of prizes to the farmers making the best records in cultivation and production of the two staples and also to the boy or girl making the best record in the same crop under the rules of the cotton and corn clubs.

The prizes will be offered as follows:

"For the best general field of corn of not less than ten acres, making the greatest production and showing the best system of cul-

tivation, one thoroughbred short-horn sire.

"For the second best field, under the same conditions, one thoroughbred mature Duroc-Jersey boar.

"For the best general field of cotton of not less than ten acres, showing the best production and best method of cultivation, one thoroughbred Jersey, Guernsey or Holstein sire.

"For the second best general field of cotton under the same condition, one thoroughbred mature Berkshire boar.

"For the boy or girl making the best corn production under the Boys' and Girls' Corn and Cotton Club rules, a thoroughbred Jersey heifer not more than two years old.

"For the boy or girl making the best production of cotton under the same rules, one Jersey heifer not more than two years old."

It is proposed that the farmers and others desiring to compete for these prizes shall make application to the farm supervisors representing jointly the County and Federal Department of Agriculture in each county. Proper blanks will be placed in the hands of

those demonstrators, and it is intended that the entire contest shall be under the direction of Prof. W. F. Proctor, State Agent of the Federal Department of Agriculture for the State of Texas, and Prof. Mason Snowden, State Agent of the Department for the State of Louisiana, and it is the intention that the awarding of the prizes shall be under the supervision of these gentlemen or their direct representatives.

"Of course the contest will be limited to farmers and others living along the lines of or within the territory tributary to the Sunset-Central lines in the two States."

If you live where nothing but terrible afflictions will open your eyes they will be sure to come.

You can not sweep the room with a candle, you need a broom to make the light effective; and thus the Word of God that shows you the need in your soul must be pierced out by your sensible activity.