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"Wives, Submit Yourselves To Your Husbands"

THE epistles of Paul cover all questions of duty, whether they be personal, domestic, or social. In them we learn exactly how we are to adjust ourselves to whatever relationship we assume toward others. The quotation at the head of this editorial has reference to the wife's duty to her husband. When she bows at the marriage altar she takes upon herself a vow to be faithful to her husband in all things.

She is not to become his servant and have her will come into servile subordination to his, to be used and controlled by him just as a master uses and controls his slave. There is a sense in which she is his equal and as such she is entitled to his love, his support, his sympathy and protection. He is not her master to lord his authority over her without, in the least, consulting her will and pleasure. Some husbands take this view of their rights and proceed accordingly. This is wrong and has no sort of basis in the Word of God.

However, the wife owes a certain sort of obedience to her husband. It is an obedience founded on love. She is to recognize his headship and seek to live in harmony with his will concerning the affairs of their domestic life. The Scriptures recognize in him the head of the family and no wife can afford to supersede him in his position as the head and protector of his household. She must consult him and work in co-operation with his plans for the home and for its government. In fact they must come just as nearly as possible to the understanding that they are one in mind and heart and work; and there must be no cross purposes between them. The wife must be so wise and so artful that under no circumstances must she appear to rule over him or to assert authority that rightfully belongs to him.

She must strive in every way to so order her home affairs as to make it the most attractive place on earth to her husband, and her disposition must be so reasonable and righteous that he will have no cause for finding fault with her deportment toward him. If he does not, in all things, demean himself toward her as she thinks he ought to, she must make her life so sweet and loving that he will be bound

to see the error of his way and come to the right sort of terms with her. She must never undertake to drive him to terms. She can win by persuasion, by gentleness, by patience, by sweetness of conduct; but no woman ever won the esteem and love of her husband by trying to force him into her way of thinking and doing.

The wife ought not to nag and fret her husband with the petty annoyances of the household. She must have something pleasant to talk to him about; or she must talk to him pleasantly even about unpleasant things. A nagging wife is an unmitigated curse to the home and she can come just as nearly driving her husband mad by that course as it is possible to conceive of. She ought not to fall into the habit of whining and fault-finding every time her husband comes into her presence. Her face ought to be wreathed in smiles rather than be clouded with frowns when he is around. A fault-finding and nagging wife will sooner or later find herself without her husband's love or respect.

The wife ought not to be unreasonable in her demands in money matters. Extravagance is one of the domestic sins of this age. Any good husband wants to furnish his wife with every comfort possible and with luxuries if he is able; but when he reaches his limit, his wife ought to call a halt. Her wants and her needs ought to circumscribe themselves to his ability. She ought not to press him beyond the point to where he will have to strain his credit to gratify her demands. A practical and an economical wife is the husband's best helper. She knows how to make a little go a long way and she does her best to help him make and save his means to the best advantage.

In these and in all other ways she submits herself to her husband and becomes a helpmeet to him indeed and in truth. She loves him and is willing to sacrifice for him in order to help him promote the interests of their home. In this way she grows into his confidence and love and it is his pleasure to do his utmost to make his home one of happiness and plenty. If all wives and husbands would blend into each other's lives in this way, the divorce courts would go out of business and domestic strife and discord would be unknown.

Systematic Training In Church Life And Work

IN our issue of April 2 is a remarkable communication from Dr. John A. Rice, of First Church, Fort Worth. It is on "The Junior Church and Else." Did you read it? If not turn to the files of the Advocate and look on the fourth page, and give to it a close perusal. It will pay you, particularly, if you have a numerous membership, made

up of mothers, fathers and young people. To work his plan in our rural charges, or even in some of our small stations, may not be practicable; but in the large towns and in the great centers the plan is workable and if made successful will solve some of the gravest problems now confronting the work of the Church.

This is an age of specialists. No one man can now generalize his work. He is

forced, in the very nature of things, to devote his time, his energy and his talent to some one vocation. And he needs to prepare himself specially for the duties of that vocation. The time has gone by when a man can plunge in and succeed on a large and permanent scale by main strength and awkwardness. He must have intelligence, he must know how to husband his resources, and must know how to direct his energies. Then his success comes as the result of cause and effect. There will be nothing haphazard about it. It will be as sure as the seasons.

Church work is no exception to the rule. Above all places we need intelligent training for the work of the Church. And this training ought to take in all departments of the life of the Church—the home, the social circle and the entire sphere of sane Christian energy and active service. One reason why men and women are running off after social and ethical organizations is found in the fact that the Church is not supplying their needs. Hence, the world is trying to do it for them. We need not stand off and scold them. It will do no good. We must give them something better. Their desire for pleasure and for some sort of activity must be directed into right channels. This is the opportunity of the Church to get hold of the life of the community and put upon it the stamp of Christian training and lay it under contribution to the best and noblest ends of life.

This is exactly what the plan of Dr. Rice contemplates. Is it too cumbersome for practical use? Is it visionary? Is it an effort to semi-secularize the energy and the life of the Church people in order to try to hold them more firmly to the Church? The result of the effort at First Church, Fort Worth, is the answer to these

When the other man gets mad and goes off at a tangent, then is the best time and that is the best occasion in the world for you to possess your soul in patience and exercise perfect self-control. Such a course will make the other man ashamed of himself and you will keep your self-respect and religion in perfect equipoise.

It is one of the best of habits to make it a rule to read a few pages or chapters daily in some good book. Better this than to squander your spare time in smoking a pipe or talking idle gossip. If the habit is followed punctually, then in the course of a few years your mind will be stored with useful knowledge and you will not shrink up and rust out with the dry rot.

The Bible contains the finest Anglo-Saxon words to be found within the lids of any printed book. In reading the Bible you not only absorb its ethical and religious truths, along with its history and poetry, but you supply yourself with the purest and most expressive vocabulary

questions. There they have a mother's organization in which the duties of the home are taught and the best methods for rearing children both as to their health and their morals. Mothers are taught to be intelligent mothers as well as moral and religious mothers. Graded instruction for children graded expressional activities among boys and girls, training leaders for different spheres of active service; and out of it all that Church has more than three hundred people systematically studying the Bible, to say nothing of the graded reading course in religious literature, in poetry, in manual development and in all useful lines of mental and physical and moral expansion. And out of it all there have come to that congregation a larger church attendance, a larger Sunday School growth, and a broader view of Church duty.

In order to carry on this multiform system of work, Dr. Rice has associated with him a junior pastor in the person of Rev. E. R. Stanford, a man trained for this sort of work, and under his wise head and hand all these organized forces are being directed. If we mistake not, there is in this the germ of a larger life in the Church of Christ. It will change our average city and large town charges from listless and indifferent men and women and idle and uninterested children and young people, into veritable beehives of mental, moral and religious industry. Suppose you try it, if not on a large scale, then on a small scale and the result will surprise you. Your congregation will wake up from its lethargy and move out into real Church activity. They will grow into larger enterprises, into a far-reaching vision and into a broader and more consecrated liberality. And their spiritual life will be deepened and brought into an abundant fruitfulness.

within your reach. Writers and speakers with the purest type of diction, are students of the Bible.

The man who seeks wealth for the sake of wealth is engaged in a very sorry vocation; but he who seeks it rightfully for the good he may do with it is engaged in a great work. He is one of God's evangelists.

One of New York's wealthiest men died the other day. During his life he was hardly able to estimate his riches. But today about six feet of earth by four in a cemetery on Staten Island is all the earthly possession of which he can boast. We hope that in the other world his estate is in better shape.

The preacher who devotes his ministry to instructing his people to the neglect of saving the souls of the lost makes as great a mistake as the man who only seeks to save them and then leaves them in dense ignorance of the teachings of God's word and the duties they owe to themselves and others.

What the General Conference Should Do

CONSTRUCTIVE LEGISLATION NEEDED.

The General Conference has had enough advice already, yet we had as well improve the month remaining. So here is what I think it ought to do:

1. Provide for the religious education of the young people as contained in my previous articles.
2. Remove the time limit.
3. Give full privileges of membership to the women.
4. Elect some missionary Bishops.
5. Pass a law prohibiting secret Cabinet work.
6. Appointments should be made for two years instead of one.

Briefly stated, the reasons for the above legislation are as follows:

Education, rightly understood, is an all-inclusive term. It covers the entire life of the individual. Whatever are the native powers of the individual they should be developed. The mind and soul should be drawn out to its best and highest expression. If the Church tries at all to do this work it should try to do it in the light of all that is best in material and method. Much progress has been made in these things since our Church projected the plans now in operation. We ought to move on with the great educational forces.

Our present system of frequent changes in the personnel of the pastor grew up under frontier conditions. Our civilization has almost completely changed within the last fifty years. It is now more complex. It requires longer to get hold of the forces of a community. The four year time limit is arbitrary. It was removed about eighteen years ago by the Northern Methodist Church, and they tell me they would not think of going back to it.

The women are doing the greater part of the local work in the Churches, and there is no justice in prohibiting them from taking a part in the conferences above the Church Conference. They are more intelligent as a rule than the men, and take more time to do Church work. There is not one good reason why they should not be given the privileges of full membership.

The universal testimony of our missionaries has been for years that our present method of attempting to supervise the various missions is a failure. The test of every up-to-date institution is its efficiency. We ought to elect one missionary Bishop for the East, and he should be elected from the force now on the field. A new man would not be efficient as a Bishop for years. The men on the field would be efficient at once, having been already well versed in the language and customs of the people, and they know the problems to be solved. There ought to be one Bishop elected for Mexico and Cuba, and one for South America.

There is a custom of holding secret sessions of the Cabinet which has grown up through a long number of years. Although it has no existence in law, it has so firmly fixed itself as a custom that it amounts to law. By this practice neither the preacher nor the Churches, the parties most vitally concerned in the appointments, know anything about what the forces are which are at work to check them around. Besides this, it furnishes a secret place where all kinds of unworthy work and combinations can be effected, and there is no way of getting at it. After the appointments have been read, any discerning member can see evidences of such work, but there is no way of preventing the results. The presiding elders are men just like other men. They not only make many mistakes of judgment, but at times there are combinations among them which are unworthy the work they have in hand. If this secret Cabinet work was eliminated, the opportunity for such things would be largely taken away. Then again, the day of doing things in secret is over. The very fact that it must be kept secret shows that the work being done is afraid to have the light turned on it. This secret work is not a vital part of our machinery, and ought to be eliminated.

The remedy: Let the General Conference pass a law prohibiting the withholding of information from members of the conference and the Churches interested; let there be two readings of the appointments, one two days before the adjournment, and the final reading at the close of the conference, as at present. This works well in the Wesleyan Conference, and it would do more to bring satisfaction than anything we could do. The result would be that in three years there would not be half the amount of moving as at present. More light would

come, which would help in making a better distribution of the preachers.

The appointments should be made for two years. Some months ago Dr. G. C. Rankin made this suggestion in an editorial in the Texas Christian Advocate. It is one of the best suggestions that has been made. One year is entirely too short in which to accomplish anything. If a pastor cannot remain as long as two years in one place and do effective work, he should not be in the pastorate at all. This would allow each alternate session of the conference free to give itself to the general interests, for hearing the Connectional officers, and for preaching and worship. The Annual Conference session, as it is now conducted, is all too crowded to do anything well. If in the meantime any changes absolutely needed to be made these could be effected by the presiding elder as at present without upsetting all the pastors and Churches.

NATHAN POWELL,

5832 Blackstone Ave., Chicago, Ill.

THE VANDERBILT DECISION.

C. E. Evans, President Southwest Texas State Normal School, San Marcos, Texas.

Under the heading, "The Vanderbilt Victory," the Independent of April 6 refers to the alleged liberation of Vanderbilt University from the "trammels of the Methodist Church, South," states that the "General Conference is utterly, totally and finally defeated, and many in the Church and even some of the Bishops are glad of it," and asserts that "to tie a college to a creed is like tethering a horse to a post in a pasture."

The editor of the Independent has gone as far astray in his understanding of the educational principles underlying the maintenance of Church schools as in knowledge of the attitude of the Church and its officials in this particular case. It is as far from sound educational administration to say that Church control necessarily shackles the opportunity and legitimate function of a college or university as is the surprising statement that "even some of the Bishops are glad" Vanderbilt University is lost to the control of the Methodist Church. It is a matter of sincere regret that a great magazine, posing as a non-partisan reporter and interpreter of current events, sees fit to take a personal and partisan view of a vital educational question.

I have never been identified either as a student, teacher or director with a school under the direct control of a Church. On the other hand, I have been engaged in public school and State school work for more than twenty years. It cannot, therefore, be charged that my point of view is to be attributed to positions held or schools attended. The Church school is necessary from a State as well as a Church standpoint; in fact the establishment and maintenance of schools in which religious education is emphasized and fostered is vital to the welfare of all citizens, whether Church members or non-Church members. "To tie a college" to agriculture, industrial arts, law, medicine, dentistry and pharmacy, and train farmers, carpenters, home-makers, lawyers, physicians, dentists and pharmacists is no longer a questionable policy among educational thinkers; and no one seriously contends that it thereby "limits freedom of thought," or fetters professors in "their studies and their teachings." Where is the danger in tying a college to the teachings of the Man of Galilee, to whom we are indebted for so much in our boasted civilization? The Christian college has a broad field in the training of laymen as well as ministers. It must train students to appreciate and apply the religious principles involved in the life of the family, community and Nation. "Is not the life more than meat and the body than raiment?" The Christian college is needed to teach and represent Christian ideals in education.

The Church must never consider the abandonment of the field of higher education; rather, it should organize and concentrate its energies so that intelligence and effectiveness may direct to the accomplishment of the best results. Instead of multiplying secondary schools and junior colleges upon the suggestion of towns offering bonuses, the Church should formulate a definite plan and determine a system of higher education. If Vanderbilt University is not to be a Methodist University, let the General Conference designate some school as the university for Southern Methodism and let our people unite in giving it moral and financial support worthy of a great Church.

AM I RIGHT OR WRONG?

While many wise and doubtless unwise suggestions have been made through the Advocate what the next General Conference ought to do, I will venture one which I think is right to the point. Pass a law, when the Official Board in any charge informs the pastor, presiding elder or the Bishop that they demand a change in pastors, while at the same time there is a shortage in the pastor's salary, that no favorable action will be taken nor their wishes heeded until every honest dollar due the pastor is paid.

It is a painful fact that some of our faithful pastors are not only humiliated by being told that they are no longer wanted but at the same time refused what the Church honestly promised to pay. We preachers are being held to a very strict account concerning financial obligations; for one I am glad of it. No man ought to be allowed to preach in our Church who willfully repudiates an honest debt. At the same time every official member as well as every other man in the Church ought to feel as morally bound to pay to the pastor his every honest dollar as they feel and insist their pastor shall do.

I don't know what kind of a face any set of men can put on when they approach the presiding elder or write to the Bishop and demand a change when that charge has from one hundred to two hundred dollars of the preacher's money stuck down in its pocket. I know that conditions are involved in this question, but somehow they always militate against the preacher. Let's have the law if you want a new preacher, pay up or shut up, and this isn't all. I know preacher's children who have been mortified and their zeal for trying to do a little good absolutely crushed by some of these conditions. While others become thoroughly disgusted and lose all interest in the Church. Am I right or am I wrong? Do I see the doughnut or do I see the hole? May God bless the preacher's children and keep them steady in the faith of God when these trials come to their fathers and mothers. During these six years of evangelistic work I have entered into the sufferings of many of these faithful men of God. I heard their earnest prayers. I have seen the tears flow. I have almost heard the heart throbs as they were passing through these trying experiences. What I have to say in this little squib does not hurt the real faithful loyal members in our Church; they are with and for every pastor sent them. If they are dissatisfied you never hear it. What I want in a nutshell is for old Brother Sorehead and old Brother Grouch and old Sister Fussy to dig down and foot the shortage on the preacher's salary when they are the chief instigators in his move. Amen and amen and a little more.

R. J. TOOLEY.

FROM OKLAHOMA.

I am a subscriber to your paper. I have read it off and on for years. I am a native Texan. I have been a Methodist layman for about forty-five years; but what I want to say is this: That I heartily endorse what Brother Garrison, of Abilene, said last week about giving us a hymnal with music and words together. It is enough to make a fellow cross-eyed to try to see one at the top and the other at the bottom, and I would suggest a little plainer type. I also want to say amen to the many suggestions to a change of our name to Methodist Church. I long to see these changes, as I believe this would result in much good to our Christ and to our Church especially.

GEO. T. PRIM.

Wynnewood, Okla.

FOR THE LOCAL BOARD.

As the Discipline is very meager in its statements in regard to the duties and powers of the Boards of Trustees and stewards in the performing of their functions in the Church we are hereby asking for a General Conference ruling in the matter, asking the Conference to set forth in detail all things pertaining to the two boards.

W. H. ALLEN,

Secretary Board of Trustees Missouri Avenue M. E. Church, South, Fort Worth, Texas.

SOME CHANGES NEEDED.

Good people who are wise are ever on the lookout for any and all new methods whereby they may better their conditions. They may already have good working plans, but if better ones can be found, they will gladly welcome them. They are not content with the good, but they seek the best.

No people should more readily grasp every opportunity of improving their work by adopting new plans and methods than Southern Methodists. That our present system has worked

well no one can deny, but that it would move better by making some changes, many of us believe. We give below a change which we believe would be far better for our work than our present plan. We believe: (1) That it would strengthen the working plan of the Church; (2) that it would be a saving of men; (3) that it would save money which could be directed in a way to bring a greater return to the Church.

Change office of presiding elder.

We don't think it best to do away with the presiding elder altogether, but make a vital and radical change in the plan. We suggest an idea as to the plan which we believe the godly judgment of the General Conference can work out. Make each town which is strong enough to support a good station the center of a small district, which shall consist of the town and one or more circuits adjacent to the town, grouped together. Of course in most instances two or more circuits and missions would be grouped with the town. Then make the station preacher presiding elder also of the little district, to serve without extra pay. The station pays him a good support and he wouldn't need any financial remuneration for the service he rendered outside of the town. This a good man would willingly and gladly do. It often happens that the good station preacher goes out and helps his neighbor pastor on the circuit in his revival meetings and other work and makes no charges for it. And often when people make a freewill offering to him for his service in the meeting he turns it back into the hands of the circuit pastor, who is getting so much smaller living than himself. Who can say that is not the Christian thing to do? Now, we believe some wholesome results would follow this plan. We believe this good, well-equipped station pastor and superintendent (for we like that word better than presiding elder) would organize the whole of his small district into a solidarity which would work well, both for the town and the country. We believe it would bring the station preacher and circuit preacher into closer relation to each other and they would become better co-workers and truer yoke-fellows. We believe also that it would result in bringing about a better fellowship between the members of the town Church and the members of the country Church—a thing which is greatly needed.

If this plan should be adopted and the small district organized somewhat after the plan of the City Church Extension Board, the strong would be made to help the weak and weak places would be strengthened and many waste places developed. The station preacher would not then feel

the delicacy in going out into the country round about and looking after its needs, for he would be the "Senior" preacher and he would have an official relation to it. This, we believe, would cause the station preacher to become more evangelistic and he would really enjoy religion better. This plan would give the hundreds of good and capable men who are now officially presiding elders to pastoral charges where they are sorely needed and would help to solve the vexing problem of a supply of capable men for all the pastoral charges. We all know that the demand is much greater than the supply. The financial economy of this plan would be the saving of a vast amount of money now spent for the expenses and support of the official elder, which could be given to strengthen and develop work in many needy places. It is a mistake to suppose that the pastor's salary is easier collected because the presiding elder's salary is connected with it. With many people it is not so easily collected. Owing to expense incurred by presiding elders in riding on the trains, going to and from his quarterly meetings, the District Stewards assess his salary at about three times as much as the average pastor's. This, many of the people think, is out of proportion and unfair. The plan we suggest would do away with this complaint. Some may think this plan not feasible, and contend that the station pastor would not have time to do this bit of extra work. But our reply is that there would not be many quarterly meetings to hold in so small a district, and besides time could be economized by holding, at least occasionally, the Quarterly Conferences of two or more charges jointly. In the absence of the presiding elders of a certain district, two adjacent pastoral charges last year met together and held a Quarterly Conference for both charges. The pastors arranged the plan for holding it, and the people pronounced it one of the best Quarterly Conference occasions they had ever attended. Such occasions might serve to get up a healthy rivalry between pastoral charges and "provoke each other to good works." In conclusion, we will say that both the laws of economy and utility demand some sort of change in this part of our Church machinery. Many laymen are speaking out and saying a change should be made. We wish some of the brethren would write quickly before the General Conference meets and tell us what they think about this plan or some kindred one. We have used the plural pronoun in this article because two of us are responsible for it.

M. I. BROWN,
L. B. SAXON.

Man--What Is He?

By REV. W. H. HUGHES.

In answering this question I do not propose to belittle or minimize man's importance in the scale of being by discussing the Darwinian, or so-called scientific theory, that man sprang from a tadpole or monkey, or some other inferior being which, by accident or some other cause, lost its tail and evolved into a man. We leave those who believe they came into being through this ignoble channel to exploit their own theory and defend their own humiliating pedigree. The Bible theory, as given by Moses, presents Adam, our father, as the "Son of the living God," thereby placing man in the highest family relation, and heir of all things. Hence Paul says, "All things are yours, ye are Christ's and Christ is God's;" and again, "We are the offspring of God." This view of man's origin and relationship presents man to the intelligent mind with almost unlimited importance and endowment, which inspires him with the highest aspirations and brightest hope.

No question ever propounded to the human mind is capable of such vast variety of truthful answers as the above, and yet, to the thoughtless, many of these answers, while true, seem to contradict others. Man, in his nature, is a many-sided, compound being, and, in very many respects, unlike any other of God's creatures. He is a trichotomy, having a soul, body and mind, or spirit, matter and intellect. This compound nature made it possible for him to associate himself with God and angels, or with lower animals and devils. He is under law and yet perfectly free. He is both mortal and immortal. He is physically alive but dead in trespasses and sin. He is capable of eternal happiness and everlasting misery. He is a mere worm, and yet of such vast importance that the great God visits him, and takes cognizance of him. He is the contention of two worlds. Devils seek his ruin, while heaven stoops to save him. In this fearful

conflict there are three eternal voices constantly talking to him; his own conscience, the Holy Spirit, a portion of which is given to every man to profit withal, and the devil who "goeth about as a roaring lion, seeking whom he may devour." With reverence we might venture to say man is the last and final manifestation of God's creative power. Therefore Saint Paul says, "Man is fearfully and wonderfully made." His condition is not only wonderful in its stupendous possibilities, but fearful in the fact that he is on probation, and is free to "work out his own destiny with the possibility, if he does well, to be eternally happy, or, if he does evil, of being eternally miserable."

Physically, man is but dust which must return to the earth as it was. As a spirit he must live forever. In his flesh he is aligned with the worm of the lowest order of life. In his intellect, he is akin to God and angels. He is at once the weakest and mightiest of all earthly creatures. As an animal, he is born into the world with less instincts for his own protection of all others, and yet he develops into the monarch of all. He conquers and subdues. He is above all animals and only a little lower than the angels. He was originally created in the image and likeness of our Father, God, but unfortunately by sin lost that likeness. But, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have eternal life."

Thus, while the fallen angels were passed by and not redeemed, our Father has given man a second opportunity to secure eternal life. Thus, while God, in the exercise of his supreme power, could have forced him to heaven, determined to leave him free to his own choice, and, in the gift of his only begotten Son manifested his love toward him so clearly that gratitude leads man to love, and love is the end of the law for righteous-

Just One Thing After Another

By Gulliver

ness. Thus man's free agency is consulted, and if man ever gets to heaven it will be by choice and not by force, or by eternal decree from all eternity. There will be no conscripts in heaven but all will be there as brave volunteers.

When man was created he alone had the honor of being pronounced by his Creator not only good, but "very good."

But, alas, man by sin has created, in his own breast, a nest of vipers which hiss, bite and poison the whole course of his being, until the "carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

Man is at once capable of becoming an angel or, like Judas, a devil. All in all, man is the most many-sided being in the universe, capable of rising higher or sinking lower than all others. Hence the importance attached to him by our Heavenly Father as shown in the gift of his only begotten Son to die to save him. There is no viewpoint from which we contemplate man in which he is not the most interesting study. Take him physically, he has no equal on earth; spiritually, he is second only to the angels. As to duration, God has made him equal to himself. He exists forever. There was a time when man did not exist but he will never cease to exist. Yet of all living earthly creatures he alone knows in advance he must die, and he is told by his Creator how to get ready for that dread hour. Therefore, taking man as he was when he came from the hand of his Creator, pure and holy, and what he has made himself by sin and transgression, and what he may become by accepting or rejecting the plan of salvation, the old adage is true: "The greatest study of mankind is man." "Know thyself," is a wise injunction.

With these facts before us and a thousand others fully as important which might be mentioned, the greatest wonder of all is that man alone is indifferent to his own eternal interest.

There are two important facts stated in Holy Writ with regard to the high place man occupies in the scale of being, which exalts him above all else, and infinitely above the contemptible evolutionary theory. The first is that God our Father created man alone in his own likeness and image, and pronounced him very good. Thus in the beginning man, among all creatures, alone had the power of being like his Father, God.

The second fact is, the only visible manifestation of God was in human form. He took not the nature of angels, but the seed of Abraham. He assumed human form and became a man. Like a tornado has torn the vine from the mighty tree which held it aloft, and now it is prone on the ground with no power to rise. But the strong oak bends itself to the ground and mingles its branches amid the foliage of the vines which entwine themselves with them again and then the tree by its own strength rises and lifts the fallen vine to its original glory. So Christ laid aside the glory he had with the Father and became flesh and dwelt among us, he united the human and the divine and said, "And I, if I be lifted up, will draw all men unto me," and with his resurrection from the dead destroyed the power of death and ascended to the Father, and now, by his Spirit, draws all men unto him.

But David, when he meditated upon man's capabilities and wonderful possibilities, could find nothing short of the universe by which he could measure man's value. Hence he exclaimed with joy: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the son of man then thou visitest him. Yea, thou hast made him a little lower than the angels and hast crowned him with glory and honor. Thou hast made him to have dominion over the work of thy hands. Thou hast put all things under his feet, all sheep and oxen, yea, and the beasts of the field, the fowls of the air and the fish of the sea and whatsoever passes through the paths of the seas." Psalm 8.

Therefore we conclude this investigation just where we began—leaving Darwin and his kinsfolk who claim that they evolved from the beast to themselves. Man is the son of the King of kings, and is already "crowned with glory and honor, and given dominion over the works of his Father's hands," on earth, and if faithful will after a while be made kings and presented to God in that house not made with hands, and while he is now a little lower than the angels, Christ tells us he will be good to the angels and crowned with eternal life, and reign with the Father and the Son world without end. So man is an heir to a kingdom and the fightous one awaits the crowning day, when God shall give a crown of eternal life.

The location of one of the twelve regional reserve banks at Dallas, strengthens the conviction of a great many people that that city is now, and will continue to be, the distributing and commercial center of the great Southwest. It is difficult to think of this without at the same time considering the wisdom and foresight of those who were the prime movers in the establishment of the Southern Methodist University in the suburbs of that city. And the commercial territory controlled by the Dallas regional bank corresponds, in my judgment, to the logical area contributive to our great central school. This would have been true, even if the Vanderbilt had been secured to the Church.

Some good brethren, both by word and letter, have indicated to me their apprehension concerning the fate of Southwestern University in view of present conditions. I see no reason at all to entertain the least particle of fear for that splendid institution at Georgetown. It has been established too long and has rooted itself too deeply in the minds and hearts of Western, and especially Southwestern, Methodists, to be in any danger of losing its exalted position as a first-class college. Its location is most fortunate. It occupies a place on the border line south and west, of which the country is rapidly filling up with foreign immigration, as well as new-comers from every point of the compass on this continent, and it is the only first-class school that now holds or ever will hold that strategic and important position. It has in the past, and it will continue to have, in increasing numbers, students from among the Germans, Swedes, Norwegians, Mexicans and Bohemians; and its ability to capture and equip them has already been proved. In the opportunity for this work it stands and must ever stand without a rival. It is a well-known fact that those people from Northern Europe—especially the Germans and Swedes—are the very best class of immigrants who come to our shores, and if the Southwestern University is properly endowed (and it will be), and its claims are wisely represented to these people, its influence and power for good will be increasingly tremendous as time goes on.

A university has been defined as a collection of colleges. Strictly speaking, it is a correlation of special schools. This is what our Southern Methodist University must be. In other words, its specialty is specialties. It must and will include schools of law, theology, medicine, dentistry, civil engineering and all the rest. These things will all come about in time. But Southwestern University, because of its location in proximity to more than 500,000 foreigners, besides its magnificent clientele among our own people, occupies a unique and peculiar position, and one from which no conceivable set of circumstances can possibly dislodge it.

It follows, therefore, from these premises, that neither of these schools is or can ever be in the others way. They are mutually helpful and complementary. The students who graduate at Georgetown in Art, Science and the Humanities can transfer to Dallas for special and professional equipment; and, on the other hand, such professional graduate can and will be an ardent supporter of the school whose teaching made possible pre-eminence in professional life. Ergo, let's all pull together for both these schools—yea, for all our schools; for higher education under religious auspices not only accelerates the coming of the Kingdom of our Lord, but gives our people the best possible opportunity, in hastening that consummation, to magnify as a virile and important factor the "Gospel according to Methodism."

It is said that "an Irishman never opens his mouth but he puts his foot into it." My own experience certainly confirms that proposition; and I have been very careful of late to so weigh and consider what I said—especially what I wrote—that no one could take offense. But it seems that I am doomed to disappointment in this regard. In my last article to the Advocate, which I had my stenographer to read over carefully so that I might catch and eliminate any letter, word or sentence which might offend the most fastidious—in that same article there lurked elements of dire combustion, and which precipitated a ruction, the noise of which sounded out from Tennessee, and came thundering about my ears. I am sure my gentle reader will be as much astonished as I was when I explain that the sentence in the said article which stirred the waters was the reference to the "average teacher-preacher as a

dry old quid." Even this was put into the mouth of the "objector," it will be remembered. But no matter; it did the work; and a good brother "beyond the river" wrote me such a scathing epistle as I have seldom if ever yet received. He informed me, moreover, that a certain Church paper had also gone after me with a long arm. I have not seen the paper; but the way he reports the "recast" sounds scary. I am sorry now that I ever wrote that sentence. I might have written that "the average Rev. Professor was articulate thunder and logic on fire." O yes, I could have written it that way; but what about my reputation for truth and veracity? A man must keep an eye on these things.

Dirt is a great thing. The very bread we eat comes out of the dirt. Yea, our bodies themselves are "of the dust of the ground." We cannot get on without dirt. But I never could understand what a man—especially a preacher man—wanted with dirt on his collar and under his finger nails! Dirt situated thus, or anywhere about the person, will discount any man alive. I care not how learned he may be, or how apparently pious. Fact is, I can see no agreement between dirt and duty, and there is no necessary connection between rags and righteousness. That "cleanliness is next to godliness" I most steadfastly believe. Another thing: Why does any man—especially a preacher—"hack the king's English," saying: "I have said," or "John and Jim has" done so and so, when even though he had never studied grammar a day in his life, the very books he reads, all of which are written in correct language, ought to teach him by absorption, so to say, to speak and write correctly? These things are mysteries to me. And they discount any man—these blunders in grammar. A man may really know a thousand times more than the average boy who hears him preach; and yet, if that boy is able to criticize his grammar, he sets the preacher down as an all round ignoramus! Brethren, these things are so. And I am not fighting a man of straw, either. Once more: Simplicity and naturalness. These are two of the strongest points in a preacher's delivery. Don't pose. Don't attitude. Don't try to be dramatic and sensational. Look into the eyes of your hearers. Get in right good earnest, and most of these objectionable features will be eliminated from your delivery. A boy with a thorn in his foot, as with tears, he tries to show his mother where the trouble is, that boy is an orator. He goes right to the mark and puts fire into his discourse. Earnestness is better than genius. It is more impressive; and to be impressive—that is what every speaker aims at.

A LETTER FROM BROTHER CALLAWAY.

It has been a long time since we sent a report to the Advocate. I was returned to Tahoka for another year. I went to conference with a desire to move, on account of the water disagreeing with my wife. I did want to transfer to the Central Texas Conference, on account of our children all being in that country, and that we are getting old and would soon like to be near them. Well, it did not take the progressive, young-blooded, young man-loving presiding elders of that conference long to inform the Bishop that I was not wanted. I then went to my own conference, the Northwest Texas, and expressed my willingness to take pot luck with the brethren as I had always done. I wanted to move for the good reason given. It did not take me long to find out that I was not much more in demand in my own conference than I had been in the Central. At the same time I found that I could not get work that anybody else wanted or would hardly have.

When the appointments were read I found myself at Tahoka for the second year. As a faithful itinerant I came home and took up my work and began to push the battle. In many ways the people have shown us their appreciation of the work done and of our return. Our congregations have increased very greatly at Slaton, and the Sunday School has more than doubled since this time last year. At Tahoka the attendance on Church services is good and the interest in the Sunday School is increasing. God has been with us in the preaching of the Word and many are the persons who have told us that they have been helped in their spiritual lives by our ministry. This being the chief end of our ministry we are encouraged to press on and do our best for the cause

of our Lord. On the first day of May I will begin my forty-second year in the Methodist ministry. I have always gone to the work that has been assigned to me with a cheerful heart and a willing mind. I have always had the love and respect and confidence of the people that I have served. I have never been the specially favored of any presiding elder or Bishop, but have always been treated with a degree of consideration by my superiors.

On March 17 I will be sixty years old and on that day I would like to get a nice encouraging letter from each of my brethren who can conveniently write me. I would be real glad to serve the Church a few years if in the judgment of my brethren I am worthy and capable of doing so.

I do not want to be a gumlog in the Cabinet, or in any way to be in the way of any of the young brethren. It looks like superannuation is looking me squarely in the face; not on account of being broken down, not on account of inefficiency. No, I am in splendid health—never better; not that I am inefficient, for I get along with the people as well as the average and always did. Then where is the trouble with myself and all men in the conference who are getting a little what the young call old? One thing, many of us are not college bred, and we are of the old style stock of Methodists, and the young-blooded presiding elder is ashamed of us and more afraid that we cannot intelligently represent modern Methodism. One presiding elder said to me (not my present one), if you move you will have to run the risk of pleasing the people, as if we all had not the same risk, as if risk it be. I have had ten year's opposition, in a way, because I was old. This is the hypocritical plea promoted and urged by the young-blooded, youth-loving presiding eldership. Why do I say that it is a hypocritical plea? For the reason that if the aged one is a presiding elder or a Bishop, fifty is not old and even sixty or seventy is not too old for good service.

I am well aware of the fact that some men get old sooner than others. I am also acquainted with the fact that as some men begin to grow old they become crusty and complaining. Then again some men don't continue to study and thus begin to run in a groove and the people get tired of them. So far as I am concerned I do not see why we may not use our ministers to as great an age as do other Churches and in our conferences as long as they are used in the conferences in the older States.

I am of the opinion that the Church is at this time in great need of the good and godly influence of the aged ministry, and that every step taken to in any way depress, oppress or lay on the shelf any worthy Methodist preacher who is able to do efficient work is to do that which is to ultimately operate against the efficiency of our beloved Methodism. I do not write thus because I am at an age that I am not wanted, but because the custom of putting men on the superannuated lists soon militates against the real and best interest of the Church in many ways. That I have not time or space to note.

My present work is prospering and my present presiding elder is all that I could ask him to be. I am yours in the loving bonds of the ministry.

JAS. A. CALLAWAY.
Tahoka, Texas.

THE CONCLUSIONS MAY BE TRUE —THE PREMISES MAY BE FALSE.

Conclusions must be in keeping with the premises, but cold logic cares naught whether the premises be true or false. We do not always know what we do know. It is not a certainty—a strategic certainty—that we are right when we are right. Knowledge in the abstract, based upon false premises, may reach right conclusions, but by the law of reflex action the anti-climax will be reached, the sublime will descend to the ridiculous, much confusion and misdirection may follow, much hurt may be done to a good cause, the whole question in controversy may be subverted and go out at last at the little end of the horn. Sometimes we think that men in authority are not qualified to fill the positions they hold, and that could be true, but it will often follow that what we really see in them is but the reflection of ourselves thrown back upon the canvas of our own self-esteem and our own imaginary qualifications.

Some great cause presents itself to our minds, in which the people are interested, and we hear a voice—perhaps many voices—and we decide forthwith that the people are calling us into the arena of conflict and of service to champion and defend the good cause and take care of the people's interests, when really we have

heard but the sound or explosion of the sparks from the anvil or our own overheated desires for self-aggrandizement and preferment above our fellows.

Our minds have been refreshed in the last few weeks of some such principles of logic, and the psychology of weak human nature. There has been considerable oratorical blunderbuss with fess and feathers galore, partisan stunts pulled off, the venting of garnered spleens with much apparent desire for publicity, notoriety, championship and political preferment—yea, a veritable tempest in a teapot, crocodile effusions, the blowing of tin horns and the flashing of tinsel swords—taking the ill-fate of one Mexican, Clemente Vergara, as the occasion. A straw man was set up and then cut down in the name of the gods with great ceremony. Selah!

Just a few days ago I had a conversation with a lady here whose home is on the bounds of the Rio Grande, and she and her husband have lived there for the past fourteen years, and they are well known by the old settlers on the border and are held in high esteem by their acquaintances. They knew Vergara well, she said, and had known him for the past ten years. She said her husband had no confidence in him and had but little dealings with him on that account. She mentioned other Americans who live on the river, and they regarded him, she said, as a Mexican with a bad character. The Mexicans, many of them, who knew him, had no use for him, and that he was under indictment about one year ago for the theft of cattle.

Later I met the husband of the lady referred to and had a talk with him. He said the Mexican would have been alive today if he had been attending to his own business. He "speculated" too much, said he, across the Rio Grande, and brought back with him too much "stuff," for which his own countrymen got no returns. He gave me to understand what he meant by the word "speculated," and remarked that the Mexicans were just paying off an old score with him. When you run these border troubles down and find them in their last analysis you will discover that much of it is simply an effort to pay off old scores. The Mexicans, many of them, are not very trustworthy, but there are other people also of other nationalities that are no more trustworthy than the Mexicans. They have sinned grievously, no doubt, but they have been sinned against also. God will certainly keep the record straight.

Whatever any man soweth in Texas or in Mexico that shall he also reap.

The Mexican war problem, so far as it is related to the American people, is to be solved by the powers that be at Washington. And when the history of our country shall have been rewritten, the name of Woodrow Wilson will stand at the top with other American statesmen, even among the great statesmen of the world. The honorable statesman-like manner in which the President has faithfully endeavored to solve a difficult problem and handle a delicate situation has raised the American people in the esteem of the whole civilized world. Not lust for power nor love for the spectacular, but to put into practice the great cardinal principles of good government righteously administered for the benefit and uplift of mankind. The Democracy of Texas, of South Texas—even of border Texas—is with the President in his Mexican policy. J. L. HOLLERS.

THE HOME IN THE VALE.

I am thinking today of the time long ago, Of the days that passed like a dream, When each morning's gray light, To my soul brought delight, Refreshing my life like a stream.

And listening I hear from the deep wooded hills, A refrain of nature divine, As it floats on the breeze, Through the foliaged trees, In volume and beauty sublime.

In my vision I see the old home in the vale, Where a mother voice called to me, As the notes of a dove, Full of pathos and love, Like music from over the sea.

In the twilight's soft glow at that home in the vale, The joy of my heart was complete, With the dear ones of home, Ere I left them to roam, No more 'neath the roof-tree to meet.

From the city beyond, 'mid the hills of the Lord, A call comes to you and to me, Through a dear mother's prayer, That we meet her up there, And so with her ever to be.

Dallas, Texas.

PERRY A. SIDELL.

Perfect bliss is found but in a dream. He who does nothing soon becomes nothing and the most tiresome business in the world is excessive resting.

Some Churches are like a spoiled woman—you'll have a row if you tell them anything but what they like to hear.

All punishment that is not self-inflicted is but persecution misnamed.

Notes From the Field

Forest Avenue, Dallas.

We closed our revival at Forest Avenue last Sunday night. Had a fine time. About forty professions and thirty-five accessions. We began at Cole Avenue last night with a good interest. Hope to have a great time there. The Lord be praised for his goodness.—W. H. Brown.

Palmer.

We seldom ask for space in the Advocate; but with your permission we will tell about the meeting that closed last night. There were about twenty professions, fifteen additions to our Church and more to follow. Of the fifteen that joined ten were mothers or fathers. In fact, most of those that professed were grown people. The Church, of course, was very much encouraged and revived. Our Sunday School is almost on a "boom." The enrollment has about doubled in the last two months. We feel very much encouraged. We met a very warm reception when we moved here in November last. And the temperature continues to rise. We are now making our slate for the summer meetings, and the people seem to be anxious for the time to come when we shall enter upon that work. To God be all the glory!—M. M. Morris.

Boulevard, Fort Worth.

The Boulevard Church is located on one of the prettiest streets of Fort Worth. A splendid brick church on the corner and by its side a well-arranged nine-room parsonage, furnished and fitted with all modern conveniences. The four and a half months since conference have been pleasant for the preacher and his family, and we believe profitable for the Church. The Senior League has continued to do a splendid work. The children have organized into an enthusiastic Junior Missionary Society. The Wednesday evening services have had an average attendance of fifty-one since the first of the year (by count.) The Sunday School has had an increase of 100 per cent in attendance. Eighty-five per cent of our conference collections have been secured in cash and good subscriptions. Our Board of Stewards collect monthly and the pastor and the presiding elder are paid in full to date. We have a fine Board of Stewards with Brother L. B. Rogan, chairman. We have received ninety-two members into the Church since conference. Each preaching service finds our auditorium well filled with sympathetic, earnest worshippers and frequently our Sunday School rooms must be used for our regular services. Scarcely a Sunday passes without additions to the Church. We are happy in His service, and the Lord is greatly blessing our labors.—Thos. S. Barcus, Pastor.

Alvarado.

We closed Sunday night, April 5, a gracious revival in Alvarado. Rev. M. J. Thompson, of Stephenville, did the preaching. Rev. Woodie W. Smith, of Fort Worth, led the singing the first week, but had to leave on account of sickness, and Rev. A. C. Fisher, of Fort Worth, led the music the second week. All these gifted and godly men greatly endeared themselves to us by their Christ-like spirit and earnest labors. Some sixty odd persons professed conversion and gave their names for membership in the various Churches, but I am persuaded that a still greater work was done within the Church and among the Christian people. A great work of grace was certainly done in many hearts, and we confidently expect to see the fruitage in more consecrated life and service for the present and future. Our work has been steadily advancing since conference, and with the great forward and upward impulse of this revival we are expecting greater and better things to come. Brother Thompson's work and preaching gave the highest satisfaction to the Church and the entire community. His sermons were simple, but strong and scriptural; his methods were sane, practical and free from sensationalism. I regard him as one of the safest men and one of the strongest preachers in the evangelistic field—a real evangelist. Our aim is to push forward all the work of the Church and to make this a great year for Alvarado. Pray for us.—John G. Pollard, P. C.

Joshua.

On the fourth Sunday in February we began a meeting at Joshua and closed out on the fourth Sunday night in March with fifty conversions, twenty reclamations and the entire town lifted to a higher plane in the Christian experience. Old citizens tell us that it was the best revival that Joshua has had in twenty years. After the first week we were able to have four prayer meetings in the town every evening before the service at the church. On the second Saturday evening ten young ladies, with Brother Owens and myself, visited every place of business in the town, sang a song, had a word of prayer, and invited all to attend Church. I never saw a more faithful band of workers than we had during the meeting, and the Lord gave an abundant harvest. We were not able to organize a young men's prayer meeting until the third week, for we only had one young man who claimed to be a Christian, but on the last night of the meeting the young men reported twenty-two present and twenty of them Christians. They have organized a young

men's prayer meeting, which meets every Tuesday night, and is doing fine work. One young man was reclaimed at their first service and others asked an interest in their prayers. When the meeting began there was one prayer meeting in the town, and it took all of us to keep it alive; but since the meeting there are six prayer meetings weekly, and all very well attended. "So the meeting still goes on." On last Sunday we organized a Senior League with thirty-five on the roll. The Junior League was reorganized and starts off well with a mid-week prayer meeting by the boys. Sister Minafee came up from Cleburne and organized our good women with sixteen enrolled to date and others to follow. Our Quarterly Conference will be held at Joshua on the 25th of April, and we expect to make a good report on all lines. Brother Dozier, of Burleson, was with us the second week of the meeting and gave us some good preaching. Brother John Owens was with him and did good, substantial work on his line. We have received thirty-two into the Church from the meeting and others to follow. Several joined the other Churches of the town. We have just completed a nice tabernacle at Bethany Church, near Alvarado, and expect to have a great revival there in the near future. "The Lord hath done great things for us, whereof we are glad."—L. A. Reavis.

Decatur.

Sunday was a great day with the Methodists of Decatur. It was the first service in the new \$30,000 brick church. The congregation was large, and the sermon by the pastor, Rev. A. R. Nash, who has led in this enterprise was extra good. The night service was in the hands of the laymen, led by Prof. Galaway, and talks were made by Emery Goss, the young Sunday School Superintendent, who is introducing the latest methods; Outler Goss, who always says something worth while, and Arthur Hoyl, who always grips you from the first to the last. He compared the past with the present and forcibly impressed the greater responsibility.—G. F. Boyd.

St. Jo.

The great co-operative meeting closed here this morning, April 9, about one o'clock. Forty-six people gave themselves to Christ in the last service, making the total 308 during the whole campaign. This great campaign was led by Lockett Adair and it was the greatest meeting by far that he has held in Montague County since last September with over a thousand conversions in the county. Lockett Adair is a great evangelist. He knows how to bring the gospel home to the hearts of men with effectiveness. He is a keen student of human nature and he is also a student of books. He reads the best books and carries them with him. One thing that makes Lockett Adair's work count for so much is his persistence. He never lets up. He puts every ounce of energy he has into his work and he will not leave a meeting where large numbers are being converted, just because he has a date somewhere else. He has a fine corps of workers with him. Rev. F. R. Stover and wife, both of them accomplished concertists, had charge of the music here. Mr. Stover is a great director and he gets the enthusiastic support of his choir. Mrs. Stover's solos and her work among women and girls are great factors in the success of the meeting. A large number have already joined the Churches and more to come next Sunday.—E. V. Cole, P. C.

Somerville.

Methodism is moving forward in Somerville. Seventeen additions since conference. Sunday School has grown from about 140 to more than 200. The entire Church is at work as it has not been before in several years. Conference collections all provided for and being paid. Several new subscriptions to the Advocate. We are now planning for a revival beginning the fourth Sunday in May. Brethren, pray for us.—C. M. Myers.

Ozona.

We are still of the opinion that this is the best charge of its size in Southern Methodism. If there be those who desire to argue the case, we will be ready with the figures. If one says that the figures don't count, then we will submit to measurements in terms that cannot be written down in statistical tables. Our people are possessed of the spirit that makes a preacher feel and know their worth is up to a good standard. These open-hearted Westerners are all that the language indicates. The week following Easter Sunday the pastor will be in a meeting with Rev. Fisher Simpson, at Metzton. Pray that God may bring out of that meeting honor and glory to his great name.—Wallace M. Crutchfield.

Nolanville.

Since conference last November we have been real busy, back at Nolanville. We have had some very serious obstacles to confront, in the way of measles, mumps and wife has been sick for some time. Our forces have been somewhat demoralized, yet we have done some right good work. Our auxiliary has done some excellent work this year, and the Epworth League in the early part of the year before the measles and mumps broke out among our people did good work. Our second Quarterly Conference has just passed and we were able to make the best report

that has ever been made by Nolanville charge the second quarter. We certainly are thankful to God and our good people for making these things possible. When we came on Nolanville charge eighteen months ago we only found one Sunday School, but last summer we organized a Sunday School at one of the other points and they now have about sixty-five members on their roll and are doing fine work. They have a convert of last summer's revival for a superintendent and an excellent man and a capable leader he is. We are looking for great things this year, and we do not believe we will be disappointed for our Lord has never failed us, when we trusted him aright.—L. E. Hill, P. C.

Clifton.

On Sunday night, April 5, we closed a meeting of great power and influence here, with Rev. E. N. Parrish, evangelist, of Cleburne, Texas. He is one of the best in the State. Parrish is fearless in his denunciation of the evils of the day; at the same time his main purpose is to lead men and women to Christ the Savior. He works at his job from the time he hits the town until he goes out. God honors his ministry in saving souls. Our people listened, prayed and worked and the power of the Highest came down. This, all things considered, was the greatest meetings ever held in Clifton. Those who know of the real conditions here will understand. About 65 reclamations and conversions was only a portion of the visible results. God was glorified and our town and community helped. Methodism in Clifton is in fine shape. New life in every department of Church life. Thirty-five additions since the Annual Conference. Raised for all purposes this year about \$1300. We think this a remarkable showing. We expect to have clean sheets at our next conference. God is with us. Love to all the brethren.—J. H. Brasswell, April 13.

THE CAMPBELLITE-METHODIST DEBATE.

On April 28, 1914, at nine o'clock in the morning, a joint debate between the Campbellite Church and the Methodist Church will begin at Thornton, Texas, and run for six days and nights, two sessions of four days each. The Campbellites are to be represented by Joseph S. Warlick, of Dallas, Texas, and Tom J. Beckham, of Gainesville, Texas will represent the Methodist. Every Methodist in reach of Thornton is invited to be present. Entertainment free. The following are the subjects and terms of the debate:

1. The kingdom or Church of Christ was set up or established in Jerusalem on the First Passover after Jesus rose from the dead. (Campbellites affirm and Methodists deny.)
 2. A sinner is justified from past sins by faith only. (Methodists affirm and Campbellites deny.)
 3. Baptism is for in order to, the remission of all past sins. (Campbellites affirm and Methodists deny.)
 4. In conversion and regeneration, the Spirit of God acts directly on the soul of the sinner. (Methodists affirm and Campbellites deny.)
 5. Immersion in water of a proper subject, is the only mode of water baptism taught in the Bible. (Campbellites affirm and Methodists deny.)
 6. Infant baptism is authorized by the Bible and the history of Christendom. (Methodists affirm and Campbellites deny.)
- Terms of the debate:
1. The debate shall be held in Thornton, Texas, beginning April 28, 1914, at 9 a. m., and last six days, two sessions of four hours each day.
 2. Each Church shall choose a moderator and the two thus chosen shall select the third, whose business shall be to control the debate.
 3. The debate shall be governed by Hedges Rules of Logic.
- H. B. LANDRUM.

FROM THE PICKET LINE.

Easter Sunday was a gracious season with us. At Dimple the house was literally packed and the people heard the Word gladly. After organizing a Church of fourteen members, the sacrament of the Lord's Supper was administered with great profit to the faithful. At 3 p. m. five miles away I preached at Negley. The Presbyterians have recently built a nice church there, and every seat was taken. A year ago the field was white for us; not so now. Our brethren were wise in putting the Methodists in the lead while building the church—now they have the field. At our District Conference something was said about the unoccupied territory in these parts and it is to be hoped that something will be done about it. To leave the ninety and nine and go for the lost sheep is certainly Christlike, and it will give us something to shout over both in time and eternity.

W. W. GRAHAM.

Clarksville, Texas.

IN SOUTH TEXAS AGAIN.

This time in Atascosa County. It is due south from San Antonio, and contains 1358 square miles. In 1910 the population was 10,000. No telling what it is today. From fifty to sixty per cent of the population is Mexican. The other day a San Antonio man bought 10,000 acres in this county at twenty-five dollars an acre. The county-seat is Jourdanton, a progressive town of perhaps nearly 1000 people. It is on the Artesian Belt, and the San Antonio, Uvalde and Gulf Railroads. Five years ago there was no town at all there. Here is a fine new school building, and the courthouse, just completed and costing \$65,000, is one of the most handsome I have ever seen.

Anybody who thinks that the presiding eldership is necessarily a fifth wheel ought to see what S. H. C. Burgin has accomplished on

the San Antonio District in less than four years. His record is a remarkable one. He told our folks at Jourdanton that they could support a pastor. They did not believe it, but he made them try it, showing them how to go about it. The cultured pastor is S. W. Kemmerer. You will hear from him later.

District Conference was held at Pleasanton, where S. C. Dunn is the heroic, untiring pastor. This town is fifty years old, but is still unincorporated. It has had a railroad for a year. There are about 1500 people rather widely scattered. Indeed, the town covers quite a large space. I visited the school. This is the first term in the beautiful new building, which cost \$16,000. It is already too small and another should be erected at once. I found the Mexican children in the classes with the others, with no friction, but if there were adequate facilities the Mexican school-going population could be easily increased.

Of the District Conference itself, of "Live-Wire" Phillips and his Mexican work in San Antonio, and of other things, I will not write, except to say that in Pleasanton, at my own District Conference in Hutto, and everywhere in Texas, I find a refreshing optimism and aggressive spirit, which promise much for the future.

JOHN C. GRANBERY.

Georgetown, Texas.

DECATUR DISTRICT CONFERENCE.

The seventh session of the Decatur District Conference was held at Justin, Texas, beginning Thursday, March 26, and closing the following Sunday evening.

It was a most delightful occasion, with all the pastors of the district and many of the good laymen in attendance.

Rev. S. C. Riddle, our beloved presiding elder, was present and presided throughout the sessions of the entire conference. This is the third year he has served in that capacity and he has the situation well in hand, and is loved by pastors and people.

Brother C. N. Smith, the conference host, and his good people entertained the members of the conference with open-hearted hospitality, making our stay in their midst so happy as to be long remembered.

Justin is a thriving little town in the black land section of Denton County, in that famous wheat belt and on the proposed route of the Fort Worth-Denton Interurban. It is a desirable place to live.

The work of the different charges in the district is progressing as was shown by the reports of the pastors. A few revivals had been held, resulting in a number of conversions and additions to the Church. Some collections for the benevolences had been taken, and the work of the Sunday Schools and Leagues was reported as making advancement. Rev. A. R. Nash stated their beautiful new church is now ready for worship.

One of the most important things done by the conference was to make provision for four Sunday School Institutes within the district. For this purpose it grouped the charges as follows:

- No. 1—Includes Krum and Slidell, Justin and Ponder, Roanoke, and Argyle Circuit.
 - No. 2—Includes Decatur Station, Decatur Circuit, Alvord, Greenwood Circuit and Rhome Circuit, meeting at Decatur.
 - No. 3—Includes Chico Circuit, Bridgeport Station, Bridgeport Mission, Paradise Circuit, Mexican Mission, and Boyd Circuit, meeting at Bridgeport.
 - No. 4—Includes Jacksboro Station, Jacksboro Mission, Bryson and Jermyn, and Willow Point Circuit, meeting at Jacksboro.
- Programs for these institutes will be sent out in a few days.
- Delegates to the Annual Conference:
- H. D. ROBINSON.
WALTER ISBELL.
SANTIAGO GOMEZ.
W. A. ARMSTRONG.

One young man, Leonard Stovall, was granted license to preach and Santiago Gomez, pastor of our Mexican Mission at Bridgeport was recommended to the Annual Conference for admission on trial.

The preaching of the conference was splendid, W. J. Wilson, Dr. G. C. Rankin, L. D. Shawver, W. A. Thomas G. Carter, L. P. Smith and T. M. Kirk occupying the pulpit. Chico was chosen for the next place of meeting.

E. L. SILLIMAN, Sec.

SAN ANTONIO DISTRICT CONFERENCE.

The San Antonio District Conference met in Pleasanton, April 2-5, 1914. Pleasanton is one of the old towns of Southwest Texas and is now growing very rapidly. Since the railroad was built to the town about two years ago the population has increased from 700 to 2000. The town shows every indication of thrift. Fifteen years ago the saloons were voted out by a very small majority, and the county has been dry ever since. February 7, 1914, the anti brought on an election, but under the leadership of Rev. S. C. Dunn the pros won by 312 votes.

Methodism was established in Pleasanton about forty years ago. Among the pastors of our Church here in an early day were T. G. Woods and H. G. Horton who are still living. The present pastor, Rev. S. C. Dunn, is in his second year. During his pastorate the membership has doubled, and the Sunday School enrollment has increased fifty per cent. Since Annual Conference a new Church and parsonage have been built at a total cost of \$8000.

The opening sermon of the conference was preached Wednesday evening at 7:30 o'clock by Rev. J. T. Redmon. The conference was organized Thursday morning with the presiding elder, Dr. S. H. C. Burgin, in the chair. The calling of the roll revealed a larger attendance than at any previous session of the conference. The reports of the preachers were taken up and they all had encouraging reports and gave them with an optimistic ring. The

laymen present took considerable interest in the proceedings of the conference and demonstrated the need of their presence and opinions. J. W. Woodson, superintendent of the Travis Park Sunday School, delivered a strong address on "The Supreme Purpose of the Sunday School." Judge J. O. Terrell, a leading member of the Laurel Heights Church, spoke on "The Place of Laymen in the Church." His message was an inspiring one. Rev. A. E. Rector discussed "The Standard Sunday School." Rev. J. D. Scott spoke at length touching the "White Slave Traffic" and his work as Commissioner of the San Antonio Rescue Home. The conference endorsed his effort to place the Rescue Home upon a more permanent basis of operation and the preachers accorded him a place in their pulpits. There were round table discussions on such important subjects as "Prayer Meeting," "Church Conference," "Bad Boy Problem," "Empty Pew," and "Revival." Dr. J. C. Granbery, professor of Sociology in Southwestern University, was present and delivered several fine addresses, which were enjoyed by the brethren.

The San Antonio District has made great gains within the past three and a half years. When Bishop Atkins took Dr. Burgin from the pastorate at Travis Park, our great downtown Church, and placed him on the San Antonio District, the new presiding elder found himself in a difficult field, a field which abounded in opportunities to be grasped. Under his leadership Methodism has been established at every strategic point in the district. The San Antonio District is going forward rapidly. Social and civic righteousness is growing and the presiding elder and preachers are bending their energies to make this a great year. The San Antonio District is a great district with a great record doing a great work, with a great future, under a great leader.

Delegates to the Annual Conference were elected as follows:

V. M. WEST,
H. C. GEDDIE,
J. W. WOODSON,
J. W. HUNT.

The following resolution was unanimously adopted:

Whereas, Dr. S. H. C. Burgin is serving his fourth year as presiding elder of the San Antonio District:

Whereas, Under his statesmanlike leadership Methodism has made marvelous growth and is now entrenched at every strategic point in the city of San Antonio and throughout the district:

Whereas, Since his appointment as presiding elder, there have been thirteen churches built, among which is the Laurel Heights church, valued at \$100,000, besides six or seven splendid parsonages:

Whereas, The sum of \$375,000 has been raised for all purposes and the Church membership increased about twenty-five per cent in three and a half years; therefore, be it

Resolved, That we, the members of this District Conference, express our appreciation of his work as presiding elder of the district.

GASTON HARTSFIELD.

April 6, 1914.

BOWIE DISTRICT CONFERENCE.

The thirty-third annual session of the Bowie District Conference convened at Megargel, Texas, Wednesday evening at 8 o'clock, March 25, 1914, with Presiding Elder T. H. Morris in the chair. The opening sermon of the conference was preached by Rev. R. N. Huckaby, of Electra Station, after which the address of welcome was delivered by Dr. H. D. Vaughters on behalf of the citizens of Megargel. The address was of a high order—setting forth just what the conference might expect of the town, and just what the town might expect in return. Brother Wall and his good people extended such a welcome as to make every one feel at home from the very start. If there was a question in the mind of any one as to Megargel being able to care for the conference, that question was soon answered to the satisfaction of all. Dr. J. W. Hill, of Wichita Falls, responded in behalf of the conference, to the address of welcome. Those who know Gulliver know that the response was fitting and well received.

Immediately after the response Brother Morris took the chair and the organization was perfected. F. A. Crutchfield was elected secretary. Rev. Arthur Wall, Rev. R. L. Peterson and J. M. Hayter were chosen as the Committee on Public Worship.

The preaching and devotional services were spiritual and helpful to a marked degree. Sermons were delivered by Brothers R. N. Huckaby, J. L. Sullivan, P. S. Warren, J. W. Hill, S. M. Ownby, N. R. Stone, T. H. Morris, J. W. Beck and J. R. Wages.

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The love feast on Sunday morning was a delight to all.

Rev. J. A. Crutchfield, of the Northwest Texas Conference, Rev. Ed Thorpe, of the same conference and Rev. J. H. Overstreet were present as visitors. Brother Overstreet addressed the conference Thursday evening in the interest of the superannuate home work. He is meeting with success in this work. Bowie District has always looked well to the interest of the superannates. The business of the conference was transacted by committees in an efficient and orderly manner. The pastors followed the order as set forth in the Discipline in making their reports. These reports were very encouraging indeed. The progress of the district in the face of the crop and weather conditions of the last few years has been little short of miraculous. Since 1907 there has been an increase in the salary of the presiding elder of about nine hundred dollars and a corresponding increase in pastor's salaries. There has been advancement all along the line. Electra, Bellevue and Burk Burnett have been made stations and new works have been formed around these points, viz.: Burk Burnett Mission and Vashti Circuit; Wichita Falls, Iowa Park, Nocona, Petrolia, Post Oak, Megargel and Ringgold have new parsonages, and several charges have new parsonages, viz.: Byers, Iowa Park, Wichita Falls and Vashti. Mission territory has been occupied, and as the years roll by the people are becoming more spiritual, as shown by the attendance upon the prayer meeting and preaching services, the organization of Junior and Senior Leagues, Woman's Mission Societies, organized classes in the Sunday Schools, and gracious revivals all over the district. Since 1908 there have been 2736 additions on profession of faith alone.

As to the work this year, Wichita Falls has raised \$10,000 on their church debt, is supporting a missionary in the foreign field, has a Woman's Mission Society of a hundred members and the charge is in better condition than ever before; the budget system is used successfully and social functions of the Church are accomplishing much good; Wichita Falls Mission has just recently been reorganized and the outlook is encouraging. Brother McDonald is doing a heroic work in that difficult field, the membership numbers forty-four, two Sunday Schools and two church buildings. Burk Burnett Station has an excellent Sunday School, Junior League, Senior League, has recently had a good revival with eleven conversions and eight additions to the Church on profession of faith. Brother I. N. Crutchfield did the preaching. Nocona has a splendid Sunday School, an average attendance of about fifty-five at prayer meetings, all departments well organized and is enjoying the best success in her history; has 325 members. The Adair revival was a great blessing to our Church there. Megargel is a new town, but our people already have a Church there and are looking toward a parsonage at an early date. Brother Wall is the right man for that new field. Congregations are growing, full Sunday Schools at three places, splendid prayer meetings, preaching to eight of the fifteen schoolhouses in the territory adjoining Megargel. Iowa Park has provided for her church debt of six thousand dollars, has a Junior League of fifty members, fine congregations and quite a number of Advocates are taken. Byers has 300 in Sunday School, missionary offerings increasing, W. M. S. doing splendid work, have reduced the parsonage debt by half, have a splendid Senior League and have recently put in a \$300 piano. Bowie is soon to have a new church, congregations increasing, young people well organized and questions of vital interest are debated in the League. Fifteen thousand dollars raised toward the new church. Electra has had a good revival since conference, congregations growing, people are becoming awakened and the outlook is very encouraging. There have been seventy-three additions and twenty conversions. Woman's Mission Society has grown from nineteen to fifty members since conference. Henrietta has a fine prayer meeting. Sunday School growing, congregations large, planning for a great revival, several Advocates taken and planning for a new Church in the not far distant future. Dundee is one of the reorganized charges of the district and Brother Slagle is doing a great work in that large and difficult field. A detailed report was not obtained, as the pastor was absent. Crafton Circuit is moving up along all lines this year; good Sunday School and two fine prayer meetings. Pastor's salary has been raised, parsonage repaired and the Conference Claims are being well looked after. Brother Ownby has made one hundred and thirty-six pastoral visits "already yet." Burk Burnett Mission is another of the reorganized charges, services well attended, one new church at County Line and the work of organization is being carried on by Brother Vail in a most creditable manner. Blue Grove charge has a mission study class, all the Sunday Schools organized into missionary schools and much pastoral work being done, tracts are distributed and the Advocate interests duly looked after. Bellevue has all departments of the Church well organized, every officer a subscriber to the Advocate, a most excellent Senior and Junior League and a Sunday School second to none in the district. Ringgold has three growing Sunday Schools, spent \$350 on repairing church at Stoneburg and the Sunday School has doubled in membership, also has three prayer meetings on the charge. Archer City raised the pastor's salary to \$1000, the Sunday School, prayer meeting and W. M. S. are doing well. New lights have been provided for the church and an individual communion set has been purchased. Petrolia Circuit has one splendid W. M. S., one graded Sunday School, uses

envelope system for finances, fine Junior League with thirty-five members, twenty-nine Advocates taken. Post Oak Circuit has had one gracious revival—at Antelope—twenty-six conversions and sixteen additions, services well attended and adjoining mission territory being occupied as much as possible. Sunset Circuit is moving up along all lines, planning for revivals, organized Sunday School at Fruitland lately, services well attended and people growing in grace. Vashti is another of those works which mark the progress of old Bowie District. The Sunday Schools are well organized and services helpful and well attended. The parsonage debt has been greatly reduced and the charge is moving along nicely.

Bellevue was chosen, unanimously, as the seat of the next conference. Delegates to the Annual Conference were elected as follows:

- J. M. HAYTER,
- C. RALSTON,
- W. S. HARTMAN,
- M. A. BOARD.

Alternates:

- Rev. Arthur Wall,
- G. H. Hodges.

License to preach was granted to Brothers Jesse Dalton, F. C. Green and A. H. Henderson. W. H. Vail was recommended to the Annual Conference for admission on trial.

J. C. Ralston, of Iowa Park, was elected District Lay Leader.

Sunday was a great day in Megargel. Brother Morris preached at the Methodist Church at the 11 o'clock hour, while Brother J. W. Beck preached at the Baptist Church. In the afternoon Brother J. D. Thomas led the young people in a most delightful service. At the evening hour Brother J. R. Wages preached the closing sermon of the conference.

Brother Morris presided over the conference in a most capable and efficient manner. He has the love and co-operation of his preachers, possesses rare executive ability and is a preacher of great power.

The presence of Brothers J. A. Kerr, I. N. Crutchfield and J. A. Crutchfield, superannuates, proved a blessing to the conference.

Brother Wall and the people of Megargel, and Prof. Stegall, deserve unstinted praise for the numerous acts of kindness and the royal manner in which the conference was entertained. The spiritual tide reached a high mark, men felt that it was good to be there and we have gone home—pastor and laymen—to render the best service possible in every way, desiring, at all times, the leadership of the Holy Spirit.

F. A. CRUTCHFIELD,
Secretary.

ORPHANAGE FIELD DAY.

The campaign for the enlargement of the Texas Methodist Orphanage is meeting with popular favor. The fact that over fifty orphan children have been unable to find a place in our Orphanage within the past few months is arousing Texas Methodists to great enthusiasm for enlarging the Home.

The added improvements planned will nearly or quite double the present capacity of the Orphanage and that at the small cost of \$15,000 to \$17,000.

After counseling with the managers and many pastors and presiding elders, I am sending out this suggestion to all the Churches and Sunday Schools in the State of Texas:

Field Day.

Saturday, September 26, will be observed as "Orphanage Field Day." On this day every Methodist in Texas will be requested to set aside an amount equal to their net income on that day. If he be a physician or an attorney, he will be requested to contribute his fees for that day. If he be a merchant, he will be asked to contribute his net profits; if a laborer, his day's wages, etc.

Will pastors and Sunday School superintendents kindly make this announcement in all our congregations and Sunday Schools and make frequent public mention of the Orphanage Field Day. And let the entire membership of our great Church in Texas keep the observance of this day in mind. Surely it is not too much to ask any Methodist to consecrate one day's income to a cause lying so near all our hearts. I will greatly appreciate a line from any pastor or Sunday School superintendent in Texas with your suggestions as to the most effective methods to be applied in this campaign so as to get a universal observance of the day. My address for the present is Box 274, Claude, Texas.

Yours for a greater Methodist Orphanage,
C. A. CLARK,
State Field Secretary.

REV. L. S. BARTON—THE GENERAL CONFERENCE.

When S. M. U. loaned us Rev. L. S. Barton for a few days in our A. C. I. special campaign they did us a real service, and when he came to Tyler for a day in that work I side-tracked everything, even my Edom and Chandler quarterly meeting by sending Brother Luker to hold it, and I froze to Barton. Let me say if he is as good all round as he is at getting school money, and preaching, then he is worth his weight in watch springs. His sermon to the Marvin Church prayer-meeting on Wednesday evening in matter, tone and spirit, was up to anything I have heard from any man in many, many long days. He did us some fine work, for which I send out a cart load of thanks and kisses (no body's business who the kisses are from). Barton is twice as big a man as some of us thought him to be, and we thought him big to begin with.

The time of the General Conference draws nigh, and the delegates are receiving much advice just at this time, so I thought it well to offer a few wise suggestions. First. As to

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

How Easy It Is To GIVE To Southwestern University

\$ — Southwestern University No. _____
GEORGETOWN, TEXAS

In consideration of my interest in Christian Education and my love for Southwestern University, and for other valuable considerations, I promise to pay to the order of SOUTHWESTERN UNIVERSITY, at its office in Georgetown, Texas,

INSTALLMENTS		
DUE	NO	AMOUNT
191	1	
191	2	
191	3	
191	4	
191	5	

_____ DOLLARS

for additional buildings and Endowment, payable in installments as indicated in the margin hereof, with interest at the rate of six per cent per annum from the maturity of each installment.

Address: _____

Date: _____

Above we present the EASY PAYMENT PLAN by which subscriptions are being made to Southwestern University in the present campaign for \$300,000 to be used in the erection of new buildings and increasing the endowment of the school that for forty years has stood on the border of the great Southwest, watching carefully over the religious education of Texas boys and girls. The school that for forty years has stood guard in this most Southern station of our defense against Catholicism on the South and materialism on the West. This is the form which was used in the great Williamson County campaign in which in thirty days over \$50,000 was raised to build a Science Building at Southwestern University.

These funds will be secured from every citizen of this great State who is interested in better training of the youth of our land, in a school where more than 10,000 Texas youths have been prepared for right living and where the best educational advantages are offered under the very best moral and spiritual conditions.

\$1000 is easy to give when it is remembered that this amount is divided into five installments of \$200 each, the first payment may be made any time this fall when the great harvests of corn and cotton have been gathered. To the man who has a monthly income from his labor the investment of \$1000 in the factory that year after year turns out well-trained, moral young men and young women, means that he can save \$16.67 each month and he will be able to meet his payments promptly and his investment of \$1000 will bring him the largest dividends of any money he has at work for him. Dividends on the investment? Yes, every year; as a company of earnest young men and young women go forth with training in intellect and character for the service of life. A great many of these could never have had this training without the gifts to Southwestern University which make it possible. The consciousness of having helped in the big business of educating some of the leaders and standard-bearers in our Church for the years to come; of having helped a Christian College to be stronger and more efficient for its mission of sending forth its students with the Christian ideals of life is a never-failing dividend.

We buy our homes, our farms, our bank stock, in fact, almost all of our investments are made by partial payments. Why not make the investment in the well-trained minds of Christian boys and girls in such way that it will be easy to give a great deal more than if every dollar had to be paid in cash.

"YOU WILL SAVE FOR ALL TIME ONLY THAT MONEY WHICH YOU LEND FOR GOD'S WORK. SET ASIDE SOMETHING FOR CHRISTIAN EDUCATION 'BEFORE THE NIGHT COMETH.'"

what should be done, and to begin, will say by all means grant the prayer of our good women. Give them all the rights of the laity except that of being licensed to preach. Many States of the Union have invested them with all political rights, and it seems pretty sure that the others will do it, and since they are in the majority in the Church, and are foremost in every good word and work, I see no just reason why their prayer should not be granted. Remove the time limit. It has served its day, and it is safe to assume that our Bishops will be better able to handle some situations that arise without than with the time limit. Change the law regulating the Conference Board of Missions, so that the conference will have the same control over its acts that it has over other boards. Substitute the words, "Church of God," in the Apostles' Creed for the words, "Holy Catholic Church." I know that "Holy Catholic Church" means the universal Church in the dictionary, but we have in this country "The Catholic Benevolent Union," but it belongs to the Roman Catholics, and the "Catholic Knights of America," but it is an organization of the Roman Catholic Church. So also the Catholic University of America, and it belongs to the Roman Catholic Church; and some how when I hear "Catholic Church" as it now stands in the Creed it sounds like an avowal of special faith in the Roman Catholic Church.

Second. As to what should not be done. Make no new Bishops. We are making this great office too common, and by so doing making our Bishops special, instead of General Superintendents. Do not change our name. It is apparent that in a few years there will come in some form union of the two Episcopal bodies of Methodists in this country. Till then let our name stand as it is.

Leave the office of presiding elder just as it is. For the good of Methodism, for the glory of God, leave it just as it is. Many changes have been suggested, but evidently in most cases by men who do not know the real value of the office. In some cases there is evidence of prejudice. Take some of the things said by some who clamor for change. One is, that inefficient men, men who have failed at other things are put into the office, because nothing else can be done with them. That is an unjust charge. As a rule it is not true. Now and then an inefficient man may

be found in the office. But we find some inefficient station preachers, and some on circuits, but as a rule the presiding elders are selected from among the best preachers and most effective ones of the Church. One of the changes asked for that seems to have more advocates than any of the others is, make it a four-year office that is, make the law so that no man can be reappointed to the office after a four-year term till he has served four years in some other class of work. That is not the result of deliberate and careful thought. I am sure from careful observation that the majority of the mistakes made in administration, and in the Bishops' Cabinet are by the young, or new members. It takes mature experience to make a sane and safe presiding elder, and more than most men can get in one, or even four years. Then, again, every preacher should, as far as possible, be appointed to the work he can render the best service in, and some men have peculiar gifts for the work of the presiding eldership that doubles their value to the Church. Another thing, such a law as asked for in this case would be class legislation. If we legislate so as to make the term of the presiding eldership no more than four consecutive years, then to be consistent, we must go on and say that no man shall be editor of a Church paper, or publishing agent, or missionary secretary, or any other sort of secretary more than four consecutive years. Then we must go on and put the kabosh on station preachers, and say no man shall be a station preacher more than four consecutive years, nor circuit rider be allowed to do circuit work more than four years in succession. Then we must push on into our mission fields, and say there is entirely too much honor and distinction in being a missionary to allow any man in that work more than four consecutive years.

Others say the office needs doctoring because the presiding elder's salary is so much greater than the average salary of the pastor. It is true that the salary of the presiding elder is quite larger than the average salary paid to pastor; so also is the demand on his time, energy and strength and money. The average circuit rider preaches eight times a month, the presiding elder (in the Texas Conference) from sixteen to twenty. The average circuit rider travels from 500 to 1000 miles a year, the presiding elder 4000 to 6000. But why not just be fair about this matter

of averages, and say, let the presiding elders' salary average with the salaries of the best stations? In the Texas Conference we have ten presiding elder's districts and we have ten stations who pay a salary above the average paid to the presiding elders. These men are the equals of our best station preachers, and were taken from our best stations when made presiding elders, and when they return to the pastorate, most, if not all, of them will go to our best stations. I have been a member of the Texas Conference going now into my 39th year. In this time I have served from our very poorest circuits, up through our best stations and districts, and am now starting my 18th year as presiding elder and in all these 38 years my salary has averaged \$1200 a year. The average salary paid the pastors, including missionary money, last year in this conference was \$932, and that counts in the boy preacher just beginning and the local preacher supply. Let any preacher, brethren, who may be disposed to complain at the elder's salary not forget that in most cases where theirs have been increased it has been at the earnest solicitation of the presiding elder. Hundreds of our good pastors know this fact, and appreciate it.

The above has not been written because of selfish interest, it is highly probable that I am serving my last district, so that no charge that might be made could effect me in any way. Whether what I have said has been said in the best way is doubtful but I have said it with the best possible motive, and in the best possible spirit.

J. T. SMITH,
Tyler, Texas, April 12, 1914.

DOCTRINAL INSTITUTE AT CORRIGAN.

Our doctrinal institute was held at Camden, Texas, beginning on the night of the 27th of March, and closing on the night of the 30th. I wish to say just here that to say that it was a success in every way the story would not half be told. It was indeed a great occasion for Methodism in these parts. It was largely attended and greatly enjoyed by all. I wish to thank God for the privilege of attending this institute myself. It was a great help to me. And I feel, brethren, that I am a better man by having attended this institute, and a stronger Methodist, than ever before, though I have been a Methodist all

GREENVILLE DISTRICT CONFERENCE.

The twenty-third annual session of the Greenville District Conference closed a very successful session at Celeste Sunday night. The attendance, both of preachers and laymen, was large. All the pastors of the district and many local preachers were present.

Dr. C. M. Harless presided and Rev. C. L. Bounds was elected secretary with Rev. T. N. Weeks assistant.

The usual committees were appointed and got right down to work, and the business of the conference moved along with a rush. There was not a dull minute from the time the conference was called to order at 2 p. m. Friday to the close at 11 o'clock Sunday night.

One of the interesting and helpful features of the occasion was the reading by Dr. Harless at the opening of each session of a section from the Sermon on the Mount, with the practical and stirring comments on the same. In connection with these readings, he conducted a prayer meeting, emphasizing the importance of prayer, and during the entire conference prominence was given to the spiritual side of Church work and at the same time the material interest of the Church in the district was carefully considered.

The reports from the several churches showed a healthy growth along all lines of Church activity. Something near 400 have been received into the Church since the Annual Conference, and some Leagues and Sunday Schools have been organized, with others were reported as taking on new life.

Several visitors and Connectional men were present, as follows: R. B. Moreland, of Key Memorial, Sherman; Rev. E. A. Maness, of Trinity, Denison; Rev. C. A. Clark, Texas Methodist Orphanage at Waco; Rev. W. B. Wilson, with the Southern Methodist University; Rev. John E. Roach, Commissioner Southwestern University at Georgetown; Rev. W. W. Watts, presiding elder Bonham District; Rev. M. C. Dobbs, pastor at Trenton; R. Gibbs Moss, presiding elder, Sherman District; Rev. F. O. Miller, of McKinney.

Four young men were licensed to preach: J. E. Wade, J. H. Johnson, R. J. LaPrade and W. R. Tipton. Henry B. Chancellor was recommended for Deacons' Orders, and also recommended to the Annual Conference for admission on trial.

The following were elected delegates to the Annual Conference:

- REV. J. A. THOMAS,
R. C. DIAL,
R. M. LEWIS,
H. E. HOLLOWAY.

Alternates:
T. C. Foster,
A. P. Green.

The love feast Sunday morning was indeed a feast of good things to the large number present. It was after the order of the early days of the Methodist Church and the spiritual tide was high and the interest never abated until the hour for preaching had arrived, at which time Rev. John E. Roach preached a most helpful sermon on prayer.

R. C. Dial was elected district lay leader, several places were nominated for the next session of the District Conference and among them Wesley College, which was selected. This is an indication of the interest of the people over the district in this new enterprise of the Church and a large delegation is expected and the management of the college will make ample preparations for all who will attend. With the assistance of the Greenville Churches it is expected to make the next the greatest District Conference in the history of the Greenville District.

The report of Wesley College given by Dr. D. H. Aston was encouraging and very interesting and the announcement by Rev. C. L. Bounds that Greenville had raised her part of the \$100,000 for buildings and endowment, was received with joy by the members of the conference. It is expected that the administration building will be ready for dedication by the time the next District Conference meets.

The climax of this session of conference was the discussion of the report on the spiritual state of the Church. Many took part in this earnest and spiritual discussion, both preachers and laymen, showing keen interest in this report and stressing a reconsecration of both preachers and laymen, finally culminating in a call by the presiding elder to the altar for a prayer of consecration.

Suitable resolutions were adopted thanking the people of Celeste for the splendid entertainment given the delegates and preachers as well as all visitors. Too much can not be said about the hospitality of the people of Celeste and pastor, Rev. L. E. Conkin. Aside from the sad intelligence of the critical illness and death of a son of Mrs. L. E. Conkin there was not a thing to mar the pleasure of the occasion and all who attended will hail the day when they can be entertained in Celeste homes.

C. L. BOUNDS, Sec.

CLEBURNE DISTRICT CONFERENCE.

The sixth session of the Cleburne District Conference convened at Cresson, March 31, 1914. The almost torrential downpour of rain prevented a large number of delegates from attending the conference. A few of the preachers were also absent. But we had a fine District Conference. Religion and business were prominent all the way through it. Brother Moss makes a fine presiding elder, and he knows how to manage his preachers when he gets them together. There was nothing stale and nothing dull. All the business was transacted in fine style.

There was the note of victory in the reports of the preachers. Some of them have already had fine meetings, and nearly all of them have made marked advancement. I think I have never seen a more contented and hard working set of pastors in my life. Verily we are looking forward to seasons of refreshing and to a great ingathering of souls.

Four young men were granted license to preach. They were: Aubrey Chester Haynes, son of Judge Haynes, of Cleburne; William Washington Riley, from the Lillian charge; William Calvin Davis, from the Granbury Mission, and John F. Owen, from Joshua. There were no candidates for admission on trial. Some, I think, will come before the committee later in the year. William N. Byrd was recommended to the Annual Conference for local deacon's orders.

Dr. H. A. Boaz and Rev. G. F. Winfield were present to represent their respective schools, at Polytechnic and Meridian. Rev. D. L. Collier, Agent for Superannuate Homes, gave a glowing and encouraging account of his work. Brother Collier is doing things in this field. Dr. R. C. Armstrong, Secretary of the Sunday League of America, spoke on Sabbath Observance. His address was forceful and inspiring. Rev. E. Hightower, in a stirring and helpful address, represented the Sunday School Board.

The following were elected delegates to the Annual Conference:

- J. R. ROSEMOND,
J. B. WILSON,
E. A. RICE,
J. M. EDMONSON.

Alternates:
R. N. Edleman,
D. Jones.

C. C. Lewis was elected District Lay Leader.

Aside from the orderly manner in which the business was transacted, this was a religious District Conference. The preaching was all splendidly done, except the service—it was held by the writer. E. F. Hudgens, J. W. W. Shuler and W. H. Matthews all preached magnificent sermons.

The people of Cresson are an appreciative people. They entertained us royally and they attended the conference splendidly, considering the mud. Brother Watford, the pastor, is well in his third year, and is in fine favor with his people. All in all we had a fine time. The Lord was with us in great power. I am sure we are all in better trim for work. My own Father's love constrain us more and more to lives of devotion and consecration. May the old time revival fire break out in our own hearts and spread from heart to heart and home to home until old Texas will be ablaze with Methodist enthusiasm and religion. So mote it be. T. E. BOWMAN, Secretary.

CORSICANA DISTRICT CONFERENCE.

The place of holding the conference was changed to Blooming Grove and held its session April 7, 8, in the beautiful new church, erected by that noble band last year. The conference was scheduled to last three days, but since preachers in Texas are so much the old-time ranch cattle and will stampede, the business was crowded into two days and finished.

The preaching was good and it warmed our hearts to new duties of the old problems. Brothers F. B. Hawk and J. W. Fast, and Judge W. E. Williams, of Fort Worth being the speakers.

The reports of the preachers and laymen, for all reported, were very favorable to a great year's work. From First Church, Corsicana, with its new life and activity, to the smallest place came words of victory and visions of larger things. A brand new circuit, with the youngest man in the district, gave a splendid report and a proof positive that what we need in the country as well as in the town and city is just a man. This is the Emmett Circuit and W. E. Hawkins, Jr., is the "boy preacher," as they call him.

The laymen's part in the conference was very inspiring, and in this place the answer is also "just a man." Prof. I. E. Blair is a leader among us that we feel proud of. He works at his job the whole year and then when he comes to a specific task he wins. The larger part of Wednesday afternoon was given over to the laymen's work and Prof. Blair had charge. Vital questions were asked and discussed and great light given both as to the work as well as the spirit in which laymen should work. Judge Williams added greatly to the occasion by his mastery of the subject and his careful leadership in the same. And the District Conference promised its support to the district lay leader as he cooperates with the local lay leaders in the raising of the Junaluska subscription made by Judge Williams last summer. The subscription was made to build a church in Szechow, China, at a cost of \$10,000. This amount to be raised by the laymen of the Central Texas Conference, each district taking its regular share left Corsicana District to raise \$900, of which First Church, Corsicana promised \$500 and the other to be raised outside of First Church.

The following delegates were elected to the Annual Conference:
C. A. STONE,
J. E. BLAIR,
M. F. WEST,
S. W. SOUTH.
Alternates:
Sam McCord,
Doc Boyett.

The Sunday School Scholarships given by Southwestern University were awarded to George Poole, of Frost, and Miss Ollie McAfee, of Emmett.

Although the elements were against us, the people were royal in their entertainment and old-time hospitality. Our presiding elder is a safe leader and is loved as few men are in that position. His preaching is thoroughly enjoyed by all and we are glad he is ours. The Corsicana District continues to lead in all good things. HENRY STANFORD, Secretary.

A DISTRICT CONFERENCE ADDRESS OF WELCOME.

John T. Land, Secretary of the Victoria Chamber of Commerce, was introduced by Rev. J. M. Alexander and extended a cordial welcome to the conference in behalf of the business men of Victoria. Mr. Land said: Brother Presiding Elder, Ladies and Gentlemen:

When the beloved pastor of this Church invited me to extend to you in behalf of the business men of Victoria a welcome to the city I accepted with very great pleasure.

Though never before have I had the honor of welcoming ministers of the Gospel, in this capacity, it is nevertheless not a new thing for me to do. Some of the first and fondest recollections of my childhood were the joining a Christian father and a Christian mother in bidding welcome to a Christian home the ministers of the Gospel. I recall with delight the visits of those men of God to a home that was always a home to them, and against which not one ever shook off the dust of the city against it, and there were more than a seventy that were furnished shelter, eat and drink beneath its protecting roof.

Perhaps I am expected to regale you with the thousands of delights afforded the visitor to our beautiful, prosperous and hospitable city. Or, possibly you anticipate an elaborate, if not exaggerated, description of our rich and almost limitless natural resources; a story of the unbounded opportunities here offered the man with capital, energy, industry and business acumen; or, an illuminating picture of our transportation, marketing, educational, social, religious and other advantages, both present and prospective. This story the commercial secretary, always optimistic, delights to tell and I am no exception.

But, my friends, I bring to you another message, not one that I think you would prefer to hear, or would probably be more pleasing to your ears, but one that I trust may be of encouragement to you in your labors in the Master's vineyard.

I bring to you a message from the business world—a message proclaiming over and over again every day, and each passing hour, with greater emphasis, from every housetop—yea, from the tall towers of commerce, of agriculture, of industries, of railway and steamship lines, of governments, and of every avenue of human endeavor.

My message is this: The business world says to you that that one greatest of all desires of your hearts, that prayer which you have uttered oftener, "Thy Kingdom come on earth as in heaven," is today meeting with an unmistakable answer—an answer that is thunderous in its response, amazing, bewildering and astounding in its forcefulness.

I would have you pause for a moment and quietly survey the field in which you toil. Look into yonder business house, note the rules governing the operations of that banking institution, that shop, that factory, the department store, the mammoth office building, the public forum, the place of collation and dissemination of information. You will observe that there has recently come a general re-adjustment of conditions that they may harmonize with righteousness and the precepts of the lowly Nazarene. Business methods have been revolutionized throughout the world—and that, too, in a large measure within the memory of the youngest man in this audience—revolutionized in conformity with the eleventh commandment, and in accordance with the standards and ideals set up by Him while on earth.

Justice of man to man, doing to his neighbor as he would have his neighbor do unto him, the loving of his neighbor as himself (I use the term neighbor in the scriptural sense) is today the rule rather than the exception, as of yore.

No classic writer ever penned words with such burning power, no theologian ever depicted so eloquently the efficacy of Christianity, and no prophet ever foretold so convincingly the second coming of the Christ, and the final consummation of the cause of his Kingdom, comparable to that mute testimony which the business world holds up before your gaze. The day is rapidly passing when man may exploit his neighbor wrongfully and with profit to himself, and the time is swiftly vanishing when men may be tempted so to do. No longer do men grow rich over night by a dishonest transaction and escape a just retribution. With exceedingly rare exceptions men of the business world do not now accumulate wealth by fraudulent failures, incendiary fires or other dark and devious ways of robbing their neighbors, as many were wont to do in years gone by. Oh, our laws protect society against such deeds, some one says. Yes, but who inspired those laws? Business regulations require them, you answer. True, but I say to you that the Adamic nature of man is no better, no worse, but just the same today that it was centuries before the Mosaic laws were promulgated, and centuries later when those laws were supplemented and strengthened by the Son of God. The moment that a man defrauds his creditors or cheats his neighbor in any manner, legally or otherwise, the fact is heralded throughout the business world through the medium of the commercial agencies. Men who would live in affluence and power at the expense of their less fortunate brothers, and would swindle and oppress their neighbors, regardless of whether they occupy high places in society, are at the head of an ice or other trust, or leaders of a dynamiting gang, see the penitentiary staring them in the face. Certainly the law punishes the wicked and protects the weak, but why the law?

Because there is a divine law implanted in the hearts of men, the law of the Holy Spirit—the unseen but compelling force of the Kingdom come that inspires the beneficent civil law. Because his Santanic Majesty's throne is tottering, growing weaker day by day, and in its stead we see rapidly approaching the Kingdom of Christ with its mighty hosts sweeping the universe preparatory to its complete enthronement.

The pulpit and the press are clamoring for clean lives in men. The business world is demanding and compelling clean lives in men. The preacher and the newspaper may agitate, but when the business man says to the libertine and the poor, bleary-eyed drunkard that there is no place in his establishment for him, then we see both the single moral standard and sobriety prevailing.

Now, do not misunderstand me to discount or in the least discredit your efforts in the direction of moral reform; far from it, for I know that you are commissioned to condemn sin in whatever form and wherever found. I recall at this moment the terrible cost to some of your predecessors for obedience along this line, one of whom, the forerunner of Jesus Christ, who was beheaded for discharging the duty of condemning immorality.

The point I wish to make is this: You men of God, commissioned as were the seventy to go into all the world and preach the gospel, have great cause for congratulation and consolation in that you are not met by such overwhelming odds of opposition in your labors as were your predecessors of 1900 years ago. At the same time, I would have you look around you and note the auxiliary agencies operating in support of your efforts for the furtherance of the Kingdom of God, not the least of which is to be found in the commercial and industrial world in the qualities exacted of men in their business dealings with each other. I would have you go with me into the largest mercantile establishments of the country and take a census of the people who occupy positions of trust. You will find with few exceptions that the men to whom immense sums are entrusted are consecrated Christians, even though but little may be known of them by the public. You will find that the confidential clerks to the captains of finance and industry are almost invariably Christian men whose lives measure as near as is possible up to the ideals as taught and exemplified by the Savior while on earth. You will find that as a rule the man possessing the greatest executive ability, the best organizer and most successful manager of men in commercial and industrial institutions, is the humble follower of Jesus Christ. You will find that without regard to race, creed, belief or unbelief of the owners or controlling factors of the great business institutions that they seek out clean, practical, faithful Christian men for their positions of trust. And in numerous instances you find the men who possess the greatest wealth—men whom the world is pleased to designate kings in their lines of business, themselves meekly and humbly worshipping at the foot of the cross—for example, John D. Rockefeller and the late J. Pierpont Morgan. You will find that while the business man, in testing the qualifications of an applicant for employment, may not inquire concerning the applicant's Church or Sunday School affiliations, he does interrogate him sufficiently to determine the status of his private life, and the applicant whose private character is above reproach and comes nearest fulfilling the requirements of a consistent Christian is almost invariably successful over his non-Christian rival of equal ability. I state this as a fact of common observation in the business world, and would not for anything have it taken as an incentive for men to embrace Christianity for mercenary reasons.

Thus do we behold the Kingdom of Christ triumphantly invading the business world, and ultimately will we see the Kingdom ruling and guiding the destinies of every business enterprise in every country on the face of the globe. We note a growing tendency among business men, some unconsciously, perhaps, to require of employees, from office boy to the responsible head of departments, lives that conform to the rules prescribed by Jesus of Nazareth.

Vices we still have with us—we have them in Victoria, just as you have them in the towns from which you come, and I am not here to apologize for ours. I dare say, however, that we have no more than are to be found in any other city of like size and like conditions. We also have unbelievers, just as you have in your home cities. These things, I am frank to say, will be eradicated only when the Kingdom of Christ is established in the hearts of all men.

But, my friends, I would have you remember when you go out to conquer sin, following in the footsteps of your Lord and Master, that Jesus' way was that of entreaty when he encountered men given to the ordinary vices. He was a loving, persuasive call to them to come and receive that precious rest that the laboring and heavily laden in sin so sadly need. The harshest words and acts of the Savior were directed at professing believers, strict observers of the Church rites and regular attendants upon divine services—men who occupied high places or front pews in the synagogues, and denounced by him as hypocrites.

I would have you feel kindly towards the business man, even though cold and indifferent as he may sometimes appear concerning the advancement of the Kingdom, for I know that the rapid approach of the Kingdom on earth is shedding its leaves and unseen power most perceptibly in the realms of commerce. When you are discouraged in your efforts and your consuming desire to accomplish Christianity's ends, and when you encounter those seemingly insurmountable obstacles that at some time or other confront ever seeker after the salvation of souls, remember there are no crowned heads for you to dread, no more do you fear persecution;

there are no Jezebels to seek your lives; it does not become necessary for ravens to supply you with food, or for the coming of an angel from on high to assure you in an hour of despair that there still remains seven thousand of the faithful. View from the mountain of hope the busy business world, the political firmament, the wicked cities, the hills and plains of idolatrous and heathen lands, and behold the march of the conquering army of Christianity, now in brilliant array, in full view, pressing forward, upward and onward, and with each step, practically unimpeded, placing in position the capstones of that great superstructure of the Kingdom of God, which was established and whose firm foundations were laid by him who died on the cross that a lost world might be saved.

In the name of the business community of Victoria and her citizenship I bid you welcome. I trust that your visit will be pleasant and profitable, and that it will be our pleasure and privilege to have you with us many times again.

Resolved, 1. That this resolution express as best as feeble words can the gratitude of our hearts for the privilege of serving under the leadership of this servant of God.
2. That we pledge him our heartiest cooperation for the remainder of the conference year to the end that it may be the most profitable portion of the whole quadrennium.
3. We regret very much that the law of the Church shall disturb the very pleasant existing relation by the removal of Brother Alexander from the district.
4. That we commend him to all as a man worthy of any great enterprise that may be entrusted to his care, and most earnestly hope that his new field of labor given at the coming session of conference may be one of opportunities, and that strength may be given that his future years shall prove the flower of his ministry.
5. That the mantle he has worn during the quadrennium may fall upon his worthy successor in such manner that the best results may be obtained from the seed sown and the hard work done by him in the formative period of this great district.
Respectfully submitted,

AN APPRECIATION.

To the Members of the Cuero District Conference in Session at Victoria, Texas, April 3, 1914:

We have noted with pleasure the growth and development of the Church in the Cuero District as manifested in increased spirituality and membership, larger salaries, greater percentage of benevolent assessments secured, better organization and more systematic and efficient business control, and we feel that a considerable portion of these good things have been made possible by the untiring zeal, broad vision, rich experience, deep insight into human character, sane counsel, punctuality, positive preaching, brotherly interest and diligent inquiry into details of work, of and by our beloved Presiding Elder, Rev. J. M. Alexander; therefore be it

- Resolved, 1. That this resolution express as best as feeble words can the gratitude of our hearts for the privilege of serving under the leadership of this servant of God.
2. That we pledge him our heartiest cooperation for the remainder of the conference year to the end that it may be the most profitable portion of the whole quadrennium.
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5. That the mantle he has worn during the quadrennium may fall upon his worthy successor in such manner that the best results may be obtained from the seed sown and the hard work done by him in the formative period of this great district.
Respectfully submitted,

- JAS. F. PENNYBACKER,
I. W. ROWLAND,
I. M. LYNN,
I. E. BUCK,
JOE F. WEBB.

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Facts On The Shady Side

W. W. PINSON

There is no dark side to missions. There is a bright side and a shady side. There are some facts on both sides. Those on the shady side can be relieved. They will be when we get a square look at them, never if we hide them in the glamor of the more alluring facts. There are three classes of people looking at the facts.

One class looks at the encouraging facts and act as if there were no others. They are visionaries. Another class look at the forbidding facts and act as if there were no others. They are pessimists. Another class face all the facts without blinking and still hope and strive. They are optimists.

It is only a little more wholesome to forever sing with the lark, "All's well with the world," than to mope with the owl in "The City Dreadful Night." People with warm blood and healthy brawn should face the steepest of grim reality without flinching.

Here are facts to face and remedy:

1. Lack of Unification.

There is a lack of unification and co-ordination on the fields. The different lines of work, the various institutions, the missionaries and stations are too independent of each other. There is serious lack of any unified and continuous policy. A great Church ought to be able to co-ordinate all its agencies on a given field as to make them count for the largest contribution to its one aim. This we are not doing, and the result is lost motion and reduction of the net result.

The remedy is a continuous, resident superintendence. It cannot be remedied by the missionaries. The means is not at their disposal. When they have tried it has been to meet with difficulty and discouragement. Hence they plead almost with one voice for a resident superintendence. The General Conference will have to face this, the most important question, affecting our missionary interests. Important as it is to give and spend missionary money it is far more important to so administer what we do raise and spend as to make it count for the largest and best results.

An annual visit of a few weeks, without previous knowledge or experience in the work of a given field, then the attempt to decide questions and determine methods and policies at a distance of thousands of miles is not satisfactory and cannot be made so. Why should we continue it longer?

2. The Assessment.

We are not paying now for both Foreign and Home Missions as much per capita on the assessment as we were twenty-four years ago. In 1890 we reported an average of twenty-four cents a member on the whole assessment for this Board. Ten years later it had dropped to an average of sixteen cents per member. We never got back to twenty-four cents again until 1908, and during six of those eight years we only paid an average of sixteen cents a member. Last year we only paid on the assessment for both Home and Foreign Missions twenty-two and a half cents per member.

True we have a large income from specials and but for this source of relief we could not carry on our work. But it should be remembered these do not always answer existing needs but often create new ones. To illustrate, between 1890 and 1901 two new missions were opened and yet during those same years the annual income from assessment fell off more than \$50,000 and in 1899 the total income from all sources including specials was about the same as that from the assessment alone in 1890. The increasing income from specials had not more than made up for the loss on assessment, and yet we were carrying one new mission and projecting another.

START AN ANTI-CIGARETTE LEAGUE.

On Emmet Circuit the use of the deadly cigarette was popular among the boys and men. But at a Wednesday night prayer meeting the evils were pointed out, anti-cigarette pledge cards and pins were on hand, and a special campaign was started for members of what is called "The A. C. L." In order to become a member the boy or man had to sign the pledge card, which bound him never to use the cigarette and to do all in his power to end the habit among others. The one who presented the new signer with the card had to see him place the signed card in his pocket and take his name to be recorded in what is called "The A. C. L. Book."

At the end of two weeks in prayer meeting, December 17, 1913, there were reported fifty signed members.

other. The result was inevitable indebtedness.

In the second place the income in assessment represents the missionary liberality of nine-tenths of our people. A recent investigation showed less than 700 specials listed for last year. This is about one to every ten charges, and yet many charges carry more than one special. Two years ago when the assessment for Foreign Missions was reduced \$65,000 by its transfer to the assessment for Home Missions the income from that source instantly fell off \$41,000, showing that a vast majority measure their giving by the assessment. The income from assessment goes down when the amount assessed stands still, owing to the multiplication and increase of other assessments. Is it not a sad fact to discover that nine-tenths of our people are not giving as much to Foreign Missions in this time of prosperity and missionary enlightenment as their fathers gave more than two decades ago? This should give us pause, and we should find a remedy. The base line of our missionary support must be strengthened.

3. The Income from Sunday Schools.

There is no more encouraging fact than the growth of Missions in the Sunday Schools. During this quadrennium the amount reported in minutes of Annual Conferences from that source has gone from \$125,000 to \$200,000. Yet the sad fact stares us in the face that this has not materially added to the income of the Board. It has gone into the assessment, without even increasing that—indeed it decreases—and into other things after it has been raised for missions. Last year the total reported in conference minutes was \$200,000. The total coming as a separate amount to the Board of Missions, was \$21,000—one-tenth of the whole amount. The fine and effective work which has been done by our Educational Department in the past eight years counts for almost nothing in income to the Board. Many pastors and superintendents are seeking to remedy this. It ought to be remedied.

4. Lack of Method.

We are Methodists. Are we? For six or seven years we have been urging, pleading and working for a method that would reach the rank and file. In common with every Church in America we have urged the Every Member Canvass as the latest, best and most effective method. We have set it forth not for missions only but with the co-operation and backing of all our Connectional Boards. Yet not one in ten of our congregations, perhaps not one in twenty, has even seriously attempted it, and so far as the facts indicate no adequate substitute has been found. True it is beginning to find favor. There are indications of a great increase in the number of Churches using it this year. Yet many will not. How are we to account for this? Why are we so slow to adopt a method that has abundantly proven its effectiveness and which other people are using with such splendid results?

5. The Needs Unprovided.

The most painful fact of all is the inability of the Board to meet even tolerably the needs at home and abroad. We are now in the midst of the annual agony of trying to make one dollar do the work of two. The heartbreaking cry of missionaries for help and equipment must go unheeded. The growing work and glowing opportunities must be denied. The clamor and sore straits of the missions on the one hand and the meager income and threat of deficit on the other—the pity of it! How long shall it continue so? When will our great Church awake to a sense of its power and its obligation!

One young boy led the workers by securing thirty-six of the fifty signers, and was declared president. A vice-president has been appointed at each of the other three points of the circuit, and the growing membership now numbers one hundred and ten. At every other Wednesday night prayer meeting the president reads a short report and some one reads a brief clipping on the cigarette. Thus an anti sentiment is being worked up. Some of the young men have broken their pledges, but the older men are seeing the evils of the cigarette more clearly and numbers of the smaller boys, because of the work of the A. C. L., will never start the habit. If the reader would like to give any suggestions or would like to ask any questions, address the president, Edmond McAfee, Route 1, Frost, Texas.

W. E. HAWKINS, JR.

THE \$100,000 CAMPAIGN FOR WESLEY COLLEGE

We are happy to announce that the campaign to raise \$50,000 in Greenville for the administration building for Wesley College has been successfully closed. This campaign, with a few interruptions, extended through several months. Success was due largely to the valuable service rendered by Rev. J. T. McClure, Commissioner of Southern Methodist University, who was loaned to us by the Executive Committee for the month of November, 1913. We were beset with so many difficulties that few really expected the \$50,000 goal to be reached. In the first place, the two splendid brick dormitories, a twenty-six acre campus, and other real estate, amounting in all to \$100,000, was donated by the citizens of Greenville only two years ago. Some are still paying on this original bonus. Furthermore, within the past eighteen months Greenville has had eight other campaigns, two simultaneously with ours, which resulted in the raising of \$185,000 for various enterprises. But the persistency of a few and the loyalty of our big-hearted laymen and good women enabled us to win.

The largest individual gift was \$2,500. One gave \$1,500. Nine gave \$1,000 each, and twelve gave \$500 each. The Kavanaugh Missionary Society gave \$2500 and the Wesley Society \$1500. Surely Greenville has demonstrated her loyalty to Wesley College. The wisdom of the North Texas Conference in locating its only Junior College at this place has been fully vindicated.

When the Board of Trustees inaugurated this campaign, it was estimated that \$100,000 would be necessary to complete the equipment of Wesley College, and that when Greenville had pledged half of that amount, an additional amount should be raised outside of Greenville throughout the North Texas Conference. At its last session at Clarksville, the conference gave its unqualified endorsement to this plan, and said: "We urge that the way may be open throughout the conference for the forces to complete the \$100,000." The commissioner is in the field, the work has begun, and over \$2000 has been subscribed on the second \$50,000.

C. L. BOUNDS, Commissioner.

FAMINE CONDITIONS IN JAPAN.

Our Board of Missions has just received from Rev. S. H. Wainwright, Chairman of the Publicity Committee of the Conference of Federated Missions in Japan, a statement with regard to a distressing famine now prevailing in the Northern Districts of Japan and the request that information as to these conditions be given to the Churches of the United States in order that all who desire to help in this crisis may have an opportunity to do so. The statement is signed by ten other members of the committee which represents thirty or more boards at work in Japan.

Owing to unnecessary weather which resulted in the almost complete failure of the rice crop, and to an unusually small catch of fish on which a large part of the people depend for their living, it is stated that nine million people are in need of food. The extent of the distress is very great. Many of these people are extremely poor to begin with and wholly unable to tide over a time of unusual scarcity. Business is paralyzed in large degree and in certain localities the population is menaced with the spread of epidemic diseases. Reports are quoted from the missionaries in a number of Provinces as to the extent of the need. Rev. W. T. Johnson says: "Men are subsisting on straw, the bark of trees, unmaturing daikon, beans powdered and made into gruel, buckwheat chaff powder and made into gruel by pouring hot water. Mothers living on such food have been unable to feed their babies and have made a milk substitute for the babe out of the hulls of rice which they beat into a powder and mix with boiling water. The young men have left home in search of work, while the aged and the children are left behind to freeze and starve, unless outside relief is brought to them. The committee that went from Sapporo to examine the conditions in three of the worst villages found one woman out of fifteen who was able to nurse her infant."

The Japanese Christians are contributing generously, but their numbers are limited, and their resources scant. The Government has appropriated three million dollars, which, however, will be used not for direct relief, but in supplying funds for the maintenance of the relief works and

capital with which to prepare for future farm work.

"It is safe to say," says the report, "that the funds contributed will fall short of the amount needed. For this reason it has been deemed necessary to appeal to the Churches abroad for help. A famine relief committee has been appointed by the Conference of Federated Missions, an organization comprising some thirty or more missions working in Japan. All funds entrusted to this committee will be used, in co-operation with others engaged in the same good work, in bringing aid to the famine sufferers."

Doctor Wainwright, one of our Southern Missionaries, who sends the appeal for the committee, states, "We believe that a kindly ministry at this time on the part of the American people will do much to soften the ill-feeling in Japan. The main thing, however, is the relief of the famine sufferers."

The Board of Missions will be glad to receive and transmit without expense all contributions that our people desire to make to this cause. Remittances should be made to J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tenn.

REMINISCENTIAL.

Writings of old occurrences are frequently read with interest, especially by the old. Such of us who have passed their three score and ten live largely in the past. Anyhow, we love to talk and read of past occurrences. The days of "Auld Lang Syne" are lived over again with an ordinary pleasure. A sermon of half a century ago and more has just been read. It was by the Rev. Dr. L. D. Huston of the Kentucky Conference, written and delivered perhaps when he was editor of the Lady's Companion, a monthly periodical published by our Publishing House in Nashville prior to the War, which probably like many other enterprises, perished by the existence of that unfortunate strife between the North and the South.

When I was but twenty-three and Dr. Huston probably my senior by twenty, my first wife was taking the monthly above mentioned. It was a good journal, well edited, and like the sermon mentioned, it was the product of a literary pious mind. Dr. Huston knew how to handle the subject of faith, and Abraham's life was his foundation. But by the passing of the years of the 50's and 60's of the past century, I lost sight of him until the War was over. Our preachers then, as now, were subject to transfer from one conference to another.

Dr. Huston, in 1866, was in Baltimore in charge of Central Church. I happened to be there on business, which was important to me, I needed the advice of an educated man and one who could take in the circumstances then existing. I went to the office of the Baltimore Advocate. The editor was not in. I called a second time with the same result. I said to the clerk, Where can I find a Methodist preacher well up in literary information? He replied, Go to Dr. Huston, and gave me his address. I went and found him the very man I wanted. He was so kind, so fraternal, so fatherly, I was captivated with him. On rising to leave, another official Confederate coming in, we were all three on our feet. But where, said Dr. Huston, will you worship tomorrow? I went to go to Trinity was the reply, as one of our "star" preachers was to preach there. The other Confederate interposed with, Why don't you go to hear Dr. Huston? I was puzzled, but Dr. Huston came to my aid as quick as thought and said, Go and hear Holland, and I did so, but I was not as well paid for my choice as I expected, and have ever from '66 to the present time regretted that I did not go to hear Dr. Huston.

Well, sadness soon came over my vision and my admiration for Dr. Huston was sorely perplexed. Charges of immorality were alleged against him by the conference and he was silenced and expelled. Sometimes a good man's own peers turn against him wrongfully, and he is doomed. Whatever became of him I do not know, but he may have been a thousand times less guilty than David and I still hold him in high estimation.

In my long acquaintance with Methodist ministers I remember one other of no less gifts. He, too, probably, met a similar fate. He was one of the finest preachers I ever heard. Apparently a real godly man. But he finally triumphed and was restored to his high calling. But, O how severely some good men, and women, too, are tempted and tried and roughly used in this world! Why is it that God's people so often have to pass through "dark and thorny deserts"? It may be that finally they, after having been tried "as by fire" shall come forth as burnished gold. W. J. WILSON, San Saba, Texas.

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SOME THINGS THAT ARE.

By J. O. Gore.

Sincerity can stand a taunt.
The best men are courageous men.
The meanest men are the greatest cowards.
Designing purposes are weak spines.
Great thinking magnifies God.
Little thinking enhances self-conceit.
Great men seldom think of themselves.
Little men live within their own dimensions.
The less a fool is qualified for a thing the more he believes himself God's special providence to accomplish it.
The Church that thinks its life alone the only institution of God is the least qualified to accomplish his purposes.
Self-pity destroys ambition.
The spring of self-confidence gives buoyancy to life.
Great men are usually recognized before they die.
"Opportunity waits for no man," but there are always enough on hand to go round.
God's providences are to the prepared; be ready for his call.
It's not the intake, but the output, that makes your life valuable.
God takes care of those who obey his law.

Falsehood is never used but truth would be better.
The most crying need of the day is moral reformation.

Many blubber blowers are mistaken for preachers.
Perspiration is not inspiration, though the average thinker believes it so.

UPWARD START

After Changing From Coffee to Postum.

Many a talented person is kept back because of the interference of coffee with the nourishment of the body.
This is especially so with those whose nerves are very sensitive, as it is often the case with talented persons. There is a simple, easy way to get rid of coffee troubles and a Tennessee lady's experience along these lines is worth considering. She says:
"Almost from the beginning of the use of coffee it hurt my stomach. By the time I was fifteen I was almost a nervous wreck, nerves all unstrung, no strength to endure the most trivial thing, either work or fun.
"There was scarcely anything I could eat that would agree with me. The little I did eat seemed to give me more trouble than it was worth. I was literally starving; was so weak I could not sit up long at a time.
"It was then a friend brought me a hot cup of Postum. I drank part of it and after an hour I felt as though I had had something to eat—felt strengthened. That was about five years ago, and after continuing Postum in place of coffee and gradually getting stronger, today I can eat and digest anything I want, walk as much as I want. My nerves are steady.
"I believe the first thing that did me any good and gave me an upward start, was Postum, and I use it altogether now instead of coffee."
Name given by the Postum Co., Battle Creek, Mich.
Postum now comes in two forms: **Regular Postum**—must be well boiled, 15c and 25c packages.
Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly**. 30c and 50c tins.
The cost per cup of both kinds is about the same.
"There's a Reason" for Postum.
(Adv.) —sold by Grocers.



G. C. RANKIN, D.D. Editor

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Our District Conferences

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

Austin, at University Church, Austin	April 14
McKinney, at Allen	April 14
Waco, at Riesel	April 14
Beeville, at Bishop	April 15
El Paso, at Alpine	April 16
Pecos Valley, at Hagerman	April 16
Uvalde, at Cotulla	April 16
Gainesville, at Era	April 21
Bonham, at Ladonia	April 21
Clarendon, at McLean	April 21
Amarillo, at Higgins	April 22
Sherman, Trinity Church, Denison	April 22
Brenham, at Wharton	April 28
Brownwood, at Brownwood	April 28
Vernon, at Quanah	April 28
Waxahachie, at Maysfield	April 29
Lampasas, at Mullin	April 30
Stamford, at Seymour	May 1
Flintview, at Hale Center	May 2
Dublin, at Gustine	May 28
Cisco, at Ranger	May 28
Sweetwater, at Snyder	May 29
Albuquerque, at Carrizozo	June 4
Weatherford, at Graford	June 2
San Angelo, at Cristoval	June 4
Pittsburg, at Winfield	June 9
Marlin, at Normangee	June 30
Jacksonville, at Malakoff	July 1
Navasota, at Huntsville	July 2-5
atesville, at Killen	Aug. 28

PALMORE TRAVELS.

It is a well known fact that Dr. W. B. Palmore of the St. Louis Christian Advocate, has had the largest experience as a traveler in the entire Methodist Church. He has been all over the habitable world time and again and has brilliantly written his sights and scenes on land and sea. These writings have appeared from time to time in the religious press, particularly in the St. Louis Christian Advocate. Now we notice from this paper that these writings are being compiled by Dr. Palmore to be put into book form, or rather into more than one volume and submitted to the public. We have read many of the contributions that will form parts of these volumes and it is useless to say that they are of the most interesting and entertaining character, and Dr. Palmore will do the Church and the general public a real service in putting his observations and experiences as a traveler into this permanent form. We hope to become possessed of the work as soon as issued and then we will speak further of it as a printed volume or volumes.

Rev. J. David Crockett was recently given a birthday party by his daughter, Mrs. Robert Kinard, of Stamford, and it was a most enjoyable occasion. There were some thirty of his brethren and friends present to take part in the delightful affair. The Stamford Leader gave quite an extended notice of the event. Brother Crockett has passed his sixty-first milestone and he is good for many years to come. He is now pastor at Roby.

Just a Few Things Here and There

Our old and true friend, Col. F. Roche, of Georgetown, and editor for many years of the Williamson County Sun, has been appointed postmaster of that town by President Wilson. By all the tokens of worthiness, this is a good appointment. Col. Roche is one of the best types of the old Texas character. He is true to his convictions and his convictions are usually right. He has a level head on his old shoulders and a good heart in his generous bosom. He has clear views of right and does not hesitate to express them and stand by them. For years he has been a bulwark of strength in his section of Williamson County and the people who know him best trust him most. We extend to the people of Georgetown our congratulation on his appointment to that office.

The Evening Journal is a new publication gotten out in Dallas by the Bels Company, and we have its first few issues before us. It is supported by money and by capable men and it proposes to do for evening journalism all that the Daily News is doing for morning journalism. It is an up-to-date paper on all parts of the ground, filled with fresh news and sparkling with editorial expression. Messrs. Finty and Doran, in charge of the editorial department of the Journal, are veteran newspaper men, trained by long years experience in the service of the Daily News, and their beginning in this enterprise is a guarantee of assured success. They know what it takes to make a first-class newspaper and they are setting themselves to the task of producing that sort of result.

The Grace Street people raised the remainder of their church debt last Sunday morning and Rev. J. L. Morris, the pastor, and his band are happy. For several years this debt has hung round the neck of all their contemplated enterprises and they determined to put their shoulders to the load and bear it over the hill, and they succeeded admirably. Now the road is open before them and they propose to go forward. And Oak Cliff is beginning to do things at Oak Cliff Church. They are taking down the veneered brick walls of the old structure, preparatory to moving the building on an adjoining lot, to make room for the new edifice to be erected. In the meantime they will worship in the old building while they are pressing the new one to a finish. Rev. Ed Barcus and his people have made up their minds to do something and they are hard at it. One of these days not a great way off they will have one of the leading church buildings in the city, and its location will give it a conspicuous place in our Dallas family of Church homes.

We spent last Sunday morning at Grand Prairie with Rev. D. B. Doak and his good people. They have a membership of more than three hundred, a live Sunday School and a working Epworth League. They have a good edifice, comfortable and well furnished, and a handsome cottage parsonage. We enjoyed the hospitality of that generous home after the morning service. The people gave earnest attention to the preached Word and the service was edifying. We have many copies of the Advocate over there and it was like tabernacling among friends. Brother Doak is on his first year in that charge and in the conference, but he has gotten a strong hold on these people and they are following his leadership harmoniously and

MISSIONARY WOMEN IN COUNCIL

The annual meeting of the Woman's Council of the Church took place last week in Fort Worth and continued in session for one week. It was largely attended by the missionary workers from all over the Connection. With the contribution to it from Texas, there must have been one thousand or

more of them at their session. Miss Belle Bennett was in charge of the proceedings as President, and right did she steer the business of the gathering. She is a parliamentarian and a very gracious presiding officer. She had with her a body of as fine co-workers as you could find in any

We spent a day at Polytechnic College last week with the meeting of the Board of Trustees. Dr. Boaz is busy transforming the college from a co-educational to a school exclusively for girls. He proposes to open it as such next fall. To this end he is constituting his faculty and getting out his catalogue. The present term is closing out successfully. The attendance is large and the quality of it fine. He is planning to be able to meet the financial obligations of the institution, and to put it on a businesslike basis. He has additional improvements on hand so as to make a great school for girls.

Some time ago three people were killed in an auto accident at 1:30 in the morning and two others were injured. What were they doing out that time of night any way? Were they the right sort of people? We make no answer. What was their condition? It is said that they were under the influence of strong drink. Usually liquor or beer is at the bottom of most of the troubles that overtake men and women. "Be sure your sin will find you out," is a statement of Sacred Writ and it rarely ever fails. Its realization is something awful, but effect always follows cause.

Last week in this city a man who had spent a part of his time in selling liquor, filled himself up on the stuff, went to the barroom where he usually consorted and asked for a few dollars left with one of the bartenders; and the bartender, seeing that he was drinking, declined to let him have the money and this enraged him. He rushed behind the bar, grabbed up a pistol and emptied two chambers of it into the man's body and he was dead quicker than it takes to write it. He then turned on the other one and severely, if not fatally, wounded him. He is now in jail awaiting the action of the court. Yet saloons and liquor are good things to have in a community! Better break up these murder dens and get rid of them. On with the battle!

Last week was a hard week on saloons. In Illinois the pros knocked out twenty-two counties and reinstated them as dry counties, giving the death sentence to more than one thousand saloons in one day. This is the first time that the enfranchised women got to vote and they did their work most effectively and artistically. On the 21st of this month they will take a whack at a few more wet counties and the result can easily be foreshadowed. In Oregon, Virginia, Washington and California there will be State-wide elections next fall on the prohibition issue, and it is confidently predicted that the saloons will go in those States. The saloon business is an outlaw and has long since forfeited its right to live in a Christian civilization. It is a doomed institution. On with the battle!

assembly of women anywhere in the country.

They had many active missionaries present from the different foreign fields, some of them to take part in the proceedings and others present to rest a season after years of hard work in those distant lands. Among them is Miss Loeble Rankin, the oldest in point of service of any of our women workers in those distant fields. She was warmly received and one of the most attractive women in the great assembly. She is rather a delicate looking little woman, but wiry and strong both in heart and mind. She has given her life to the work in China. It was a pleasure for this writer to take her by the hand and look into her spiritual face.

According to the reports submitted for the year 1913, these good women throughout the Church raised almost \$1,000,000 for the various departments of the missionary work. During the quadrennium now closing they have raised \$3,526,442.62. All this has gone into their work to save and lift up the benighted world. They have in the foreign field 124 missionaries and 312 native helpers and Bible women. They have in their organization, counting their membership in women, young people and children, 125,328. They have 6,027 auxiliary societies, 1000 more than last year. These figures only indicate the means and the forces at work through the agency of the organization of the good women.

All the sessions were marked by deeply religious exercises, with lectures and addresses of a high order. Sunday was a great day with them. First Church was crowded and Bishop Mouzon preached a deeply religious sermon on the subject of prayer, and it was heard with inspiration and profit by the throng. A number of the other Churches were addressed by the women and the whole day was one of triumph. Monday was an interesting day. Nine young women were applicants for appointments in the foreign field. They had already been passed upon and accepted by the council; and at night they were consecrated to this work. Bishop Mouzon took part in the consecration services and delivered a most appropriate address.

Among the actions taken by the council was a strong resolution asking the approaching General Conference to give to the women of the Church laity rights. This same proposition came up at the last General Conference and after a lively discussion it was rejected. So the General Conference will have the fight repeated at an early day. These good women are very much in earnest and defeat now and then does not discourage them. But the council meeting was most harmonious throughout and its proceedings a credit to the Church to which these women belong. Fort Worth and the country round about will not soon forget the deep impression it made upon the sentiment of the Church.

OKLAHOMA WESLEYAN COLLEGE

In our write up of our school interests in Oklahoma City, last week, we inadvertently included the Wesleyan Oklahoma College with our views of the Epworth University, and without intending it, did an injustice to the former institution. That school was projected by the Oklahoma Conference as a Conference School. Its foundation was laid and plans adopted to collect money for its completion. But the dry weather came on in three years in succession and put a quietus on all enterprises, educational and otherwise. So that all work for the time being had to suspend, until good seasons again bless that State. They have some \$20,000 in subscriptions, but they are handicapped by the stagnation in business above referred to; but just as soon as good times revive, it is the purpose of those connected with the institution to again take hold of its fortunes and do their best to complete it and save it to the Church in Oklahoma. If these conditions develop and the hopes of the people are realized, then

this school is to become a factor in the work of the Church in the State. Rev. W. A. Shelton has the institution in charge and hopes to work out its problems in the near future. At present he is the pastor of St. John's Church in the city and doing a good work in that connection. In the meantime, however, Wesleyan College is in the waiting period of its development, but will move forward just as soon as business revives. When we penned our views of the school situation up there, we had for the most part the Epworth University in mind. We saw it standing there on an extensive plot of ground unoccupied and its existence tied up in litigation. The M. E. Church has surrendered all interest in it, so we heard; but our people are striving to save what they have invested in it.

PERSONALS

Rev. L. A. Webb was a brotherly visitor to this office last week. His work is prospering at Hubbard City.

Rev. J. G. Miller, of the Stamford District, is very much encouraged with the prospect for a good year over that way. He has preached at the opening of two new church buildings and there are others in conditional shape.

Rev. W. D. Bradfield and his people are busy pushing the fund for their new church enterprise at Tenth Street, Austin. The subscriptions now reach \$50,000 and still growing. They contemplate great things in that devoted charge.

Rev. C. B. Golson of Wylie was to see us this week. He has been suffering for a few days with an abscess on his left cheek and had to have it lanced and otherwise treated, but he is now up and almost himself again.

The faculty and students of San Antonio Female College have kindly sent us a beautifully gotten up invitation to their annual commencement exercises to take place the 21th to May the third. The institution is closing out a year of fine work.

Dr. G. M. Gibson, pastor of First Methodist Church, this city, tells us that he is to have Brown and Curry, the noted evangelists, with him on the 26th of this month and that they will engage in a series of meetings in this city that will accomplish much good.

Professor John H. Reedy, formerly a member of the Southwestern faculty and an honor graduate of that institution, has won the Loomis fellowship at Yale University, carrying with it \$500 in cash and tuition one year in that school. He will be one of the faculty of Southern Methodist University when its first term opens.

Rev. W. B. Wilson, who has charge of the McKenzie Fund for the Southern Methodist University, is now working Clarksville and vicinity, and he is getting results. Quite a large number have subscribed up that way, and among them John T. McKenzie, son of Dr. McKenzie, gives \$5000. Brother Wilson is a most resourceful worker and knows how to bring things to pass.

Rev. Hugh Jamieson, of New Orleans, in charge of the Mary Werlein Mission and also assistant pastor of First Church in that city, was a pleasant visitor to the Advocate office this week. Brother Jamieson, who is visiting relatives in Dallas for a few days, preached at Ervay Street Church Sunday night and his sermon was much enjoyed by that congregation. Brother Jamieson has been attending the Woman's Missionary Council in Fort Worth.

The Holy Catholic Church

By REV. J. A. CRATES, Carrollton, Kentucky.

Objections to the above term as used in the Apostle's Creed have been set forth and numerous phrases have been suggested as substitutions, such as "Christ's Holy Church," "Holy Church of God," "Holy Church of Christ," "Church of Christ," "The Church of God." For the last, scriptural phraseology is pleaded, yet as far as I have been able to discover, in not a single instance is it used in the universal sense as expressive of the body of Christ, inclusive of the dead in Christ and those who live in him (and those who may yet throughout future time be born again), or, as the Apostle expresses it in Ephesians 3:15, "The whole family in heaven and earth." This plea for exact scriptural verbiage smacks of the "Church of the Disciples" folly whose members have made the ridiculous claim to have no creed but the Bible and have overworked in the past. "If any man speak, let him speak as the oracles of God." A doctor, an excellent man, a member in my first charge, related having heard an elder named Moore on the above text, and without reciting all the narration of sermon, and so on, told me that he met the preacher as he came out of the pulpit, and said, "How do you do, Brother Ishmael." "What do you mean?" said the minister. The doctor replied, "I am only putting your sermon into practice, 'If any man speak, let him speak as the oracles of God,' and I don't find Moore in the Bible." Some of the greatest theological keywords are not in the New Testament—for example, Trinity, Divinity, Atonement, but they express doctrines which are there, and it has been found convenient to use them rather than others. Are we to use no word or phrase that is not in the Bible? Then the General Conference would have a long and Herculean task to perform, and Campbellite criticism would seem to have some basis of authority. I forbear citation of abundant phraseology unscriptural, in Methodism our name itself, if verbatim expression is essential. Can the term "Holy Catholic Church" be surpassed and at the same time retain its spiritual and comprehensive content? I think not. Nothing could take its place unless it be "The Holy Universal Church." But why substitute one for another? A specious objection to the present terminology is that children do not understand it. It may be added, neither do many adults. Neither would they understand any substituted phrase. To understand any substitution used in the same place, and in the same sense would make the meaning of Holy Catholic Church as clear as a sunbeam.

All objection to the phrase centers in the assertion that "it is confusing" or "ambiguous"—confounding or confusing it with the Church of Rome. A great distinction and difference obtains. One has affirmed the impossibility of pulpit or pew using it and at the same time being "absolutely oblivious to the Roman incense that burns on the heart's altar." A strange statement, by the way, including all of us who use "Holy Catholic Church" as burning incense to Rome, but aside from that, what a minimizing of intellectual and spiritual concentration is asserted. I should feel sorry for myself were I to so think.

Can we any more use the term Christian without thinking of the "Church of the Disciples" and its membership? And Christian or the word Science without thinking of the "Church of Christ Scientist" or so-called "Christian Science"? Baptist, without thinking of the "Baptist Church" and Baptists? Baptism, without thinking of certain notions of baptism? The contention of immersionists is that baptism means immersion and that immersion only is baptism, and the idea sticks like glue in the minds of multitudes of common people. If any Methodist minister lives who has not had to correct false notions at this point, he does not live in Kentucky.

Church is a term used to express many ideas, and therefore very confusing.

I do not deny that through the ignorance and folly of Protestants, Catholic Church has been erroneously applied to the Church of Rome or Romish Church, and that many have confounded the two. We may not hope to avoid confusion. Jesus was misunderstood. Instances: Nicodemus, John 3:1-13; the Jews, John 6, especially verse 52. See his prayer, Luke 23:34. He, his Messiahship and his kingdom were misunderstood—Peter, "through ignorance," Acts 3:17; Paul, I Corinthians 2 (especially verses 7, 8), I Timothy 3:16—"great is the mystery of godliness." Upon the rationalistic basis, man would tear away the fundamentals of our holy religion, including the birth and deity of Christ, because we don't understand them.

The monumental ecclesiastical blun-

der of the centuries is seen in the futile attempts to force an identity or correspondence between the Church visible and the Church invisible. It has been done over and over again, and will continue in thought and fact, as an error, of misguided minds. "By the way, I have no thought of dispelling the error to any considerable extent by reason of its sophistry and subtlety. It is manifest in the presumption of denominational exclusiveness and inclusiveness which obtains in denominational names and doctrines. Hence we have transubstantiation, baptismal regeneration, close communion, the so-called Roman, and the Greek Catholic Church, Christian Church, The Church of God, and many other terms appropriated by ecclesiastical bodies.

The blunder referred to above is responsible for misinterpretations of Matt. 16:18. God enlightens those who will. See John 7:17, I Cor. 2:10, etc. To those spiritually enlightened, "Holy Catholic Church" presents a beautiful truth and blessed fact. To the unenlightened, darkness will ever continue.

What are the facts in regard to the Church of Rome? The largest leniency in accord with the semblance of correctness will not justify more than the use of the term "Roman Catholic Church." Well-informed writers do no more. The word Roman is essential as a designating term. To verify, consult authoritative lists of statistics of Churches, or write any Bishop of the Roman Church. For instance in answer to a communication, I received the following:

"I am directed by the Rt. Rev. Bishop to send you his official legal title as follows: 'Rt. Rev. Camillus P. Maes, Roman Catholic Church of the Diocese of Covington, Kentucky.' Very truly yours, Jas. L. Gorey, Sec."

In this title all diocesan property is held.

Roman is the distinguishing and differentiating term between that and other bodies, e. g. Greek Catholic. The priest in my town, in answer to my question, used the same terminology. Between Roman Catholic and Holy Catholic there is the widest difference. McClintock and Strong says, "The word Roman should always be prefixed to 'Catholic' if the latter term be used as part of the title of the Church of Rome." Note the "if."

Roman Catholic Church is the most liberal phraseology allowable. To speak of the Roman Church as the Catholic Church is grossly erroneous.

The following is from the "Catholic Encyclopedia," which is recent and written from the Roman viewpoint, and to sustain Romish contentions:

"In the Oxford English Dictionary, the highest existing authority upon questions of English philology, the following explanation is given under the heading 'Roman Catholic': 'The use of this composite term in place of the term, Roman, Romanish, or Romish, which had acquired an invidious sense, appears to have arisen in the early years of the seventeenth century. For conciliatory reasons it was employed in the negotiations connected with the Spanish Match (1618-1624) and appears in formal documents relating to this printed by Rushworth (I, 85-89). After that date it was generally adopted as a non-controversial term and has long been the recognized legal and official designation, though in ordinary use, Catholic alone is very frequently employed. (New Oxford Dict. VIII. 766)."

Just below the Catholic Encyclopedia says, "Although the account thus given in the 'Oxford Dictionary,' which it acknowledges as alone the highest existing authority upon questions of English philology, 'is in substance correct, it can not be considered satisfactory.' The appropriation of this name by Romanists has grown with the centuries, through the folly of Protestants calling them Catholics, and conceding to them the term Catholic. To me it is very unwise to encourage their assumptions and presumptions by eliminating the term Catholic from the Apostle's Creed.

This same "Catholic Encyclopedia" quotes Cardinal Vaughn as saying of the composite term, "Roman Catholic" with us the prefix Roman is not restrictive to a species, or a section, but simply declaratory of Catholic," and the encyclopedia adds, "The prefix in this sense draws attention to the unity of the Church, and insists that the central point of Catholicity is Roman, the Roman See of St. Peter." In closing a lengthy article they speak of themselves as "members of the Church of Rome."

Even Roman Catholic is not correct. I submit evidence that Roman Church, or rather Holy Roman Church, is the correct terminology. The Church is Roman from start to finish, and center to circumference. The Archbishops, O'Connell and Farley, when elevated

to the Cardinalate, had to journey to Rome for the ceremony. Rome is the seat of the vicar of Christ according to the teachings of the Church of Rome.

The treatment of the word Catholic in the Cyclopaedia of Biblical, Theological and Ecclesiastical Literature by McClintock and Strong, is instructive and illuminating. In a second division the author uses the Roman Church when speaking of the Church of Rome. "The Roman Church," say they, "arrogantly claims the name Catholic as exclusively her own, and designates all who do not belong to her communion as heretics and schismatics. It is bad enough in the Church of Rome to make this claim of the title Catholic; it is still worse for Protestants to concede it." "The words 'papist,' 'papel,' 'Romanist' are all properly applicable to the Church of Rome, and imply no offensive meaning, as they are all legitimately derived."

In "A Handbook for the Use of the Members and Friends of the Protestant Episcopal Church," by Bishop Peterkin, after speaking of the propriety of using "Baptist Church" because it has adopted that official title, although we do not mean to imply, by using such a title, that it is the only Church that baptizes.

"In the case of the Roman Church, however, it does not appear that the same courtesy requires us to use the term 'Catholic' in speaking of her, because she has not adopted that as her official title.

"The Creed of Pope Pius IV. (1559-66), to which I suppose we should all have to subscribe did we join that Church, begins thus: 'I believe and profess with a firm faith each and all the articles contained in the Creed which the Holy Roman Church adopt, etc.

"You will find also on the title pages of many, if not all, their books of devotion, the same name applied. Those titles will be found to read, 'The Roman Breviary,' 'The Roman Missal,' etc., as the case may be.

"I find also the name Roman expressly claimed by the late Pope Leo XIII., for in writing an official letter to Cardinal Gibbons under date of January 22, 1899, after speaking of the unity and Catholicity of the Church, he says, 'Since God has placed the center and foundation of unity in the chair of the blessed Peter she is rightly called the Roman Church,' etc.

"It is not discourtesy in speaking of a Church to use the official title she has formerly adopted."

Overlooking the ecclesiastical arrogance of the language, here is something to the point, from former Archbishop W. H. O'Connell printed in the Boston Globe, Sunday, November 12, 1911:

"William—By the grace of God and of the Apostolic See, Archbishop of Boston, to the Reverend Clergy and People of the Diocese, health and benediction! You are already aware that the Vicar of Christ, Pius the Tenth, has decided to raise to the exalted dignity of the Cardinalate of Holy Roman Church, the Archbishop of this beloved See of Boston, etc. W. H. O'Connell, Archbishop of Boston. Given at Boston on the Feast of All Saints, November 1, 1911."

Not once does he use the word Catholic in the entire letter.

Furthermore in the Cardinal's oath of allegiance as was printed in the Christian Advocate, a true copy, the word Catholic does not occur, but the term Holy Roman Church is used twice.

The Roman Church uses several terms as suits her convenience or purpose. In occasional instances we find the phrase "Holy Catholic Apostolic Roman Church." Even here Roman holds the place of distinction. Roman is the pre-eminent term in all her literature. The Roman ritual, which I hold while writing, loaned me by the priest, is entitled, "Excerpta ex Rituali Romano." Observe the absence of the term Catholic. When the titles to Roman books are what they are, and an Archbishop's letter and Cardinal's oath contain only "Holy Roman Church," and everywhere Roman predominates, isn't it conclusive evidence that we, to speak correctly and officially, should say Roman Church.

Is it too much to say that those who have so little spiritual enlightenment as to stumble at the phrase Holy Catholic Church incorporated into a devout creed because of the arrogant assumption of Romanists and Romanism, and a misinformed and misdirected courtesy of Protestants has little, if any, grasp on spiritual and eternal verities?

Let Protestants endeavor to conform to correctness of speech and never use the word Catholic when speaking of the Roman Church, and any obscurity will be corrected at the proper point, and "that splendid word Catholic" will be preserved for its appropriate uses.

The meaning of "Holy Catholic Church" is deeply spiritual. To be engaged in explaining it is a worthy work differentiating between the nominal

and the real. Explanation that merely carries the impression that we do not mean the "Roman Catholic Church" does not explain. If the so-called explanation conveys only the idea that the Church in distinction to the "Roman Catholic Church" is meant it is erroneous, misleading and dangerous. Holy men and women have passed out into eternity via the Roman Catholic Church. On the contrary if one understands the significance of the phrase "Church of God," as proposed in substitution, "Holy Catholic Church" will be as clear as a sunbeam. If one is mystifying, so is the other. I would rather explain the latter. Comprehension does not always follow explanation for lack of spiritual illumination and insight. How often do we hear the expression or something similar: "I believe there are good people in all Churches"? What is that but a declaration in common parlance of "I believe in the Holy Catholic Church"? If we attempt to have all things understandable before we proceed, we would never get anywhere. There is abounding ignorance concerning the five conferences of Methodism among Methodists, though an intelligent understanding of them and their functions imply no necessary spiritual illumination. Many can be found who can not name them in order or out of order. It requires little gumption to understand that a Methodist, in declaring his faith in "The Holy Catholic Church," does not mean "Roman Catholic," between whom there is no Church affinity, and that the term "Holy" does not fit the Roman system or general practice of its people. Dr. John O. Willson well said on the General Conference floor: "I think we will be most unwise men if we let Romanism or anything else claim that splendid word Catholic." It is Wesleyan, one of John Wesley's sermons being on "The Catholic Spirit." It might prove profitable by way of explanation of the term if that sermon were printed in tract form and scattered broadcast—a helpful sermon in other ways.

The Romanists like for Protestants to call their Church "The Catholic Church," because of the inclusiveness and exclusiveness of the word. It suits their arrogant assumptions. The "General Conference" could do nothing that would be more to the liking of the Roman Church than eliminate the term "Holy Catholic Church," out of deference to their pretentious and presumptions, from the Apostle's Creed. In a book entitled "Question Box," for use in conducting Roman Missions among Protestants by Rev. Bertrand L. Conway, of the Paulist Fathers, with a preface by Cardinal Gibbons, we read "The term Roman Catholic" is by no means a contradiction in terms, as some have erroneously declared, but simply affirms that the Vicar of Jesus Christ, the Bishop of Rome, is the Chief Bishop and head of the whole Church, and only those under his jurisdiction are within the one true fold of the Savior. No one is a Catholic who is not a Roman Catholic. The terms are identical and interchangeable. The adjective Roman merely accentuates the fact of the vital character of Christianity, having a local government on earth, whose head is the Bishop of Rome. I wish I might quote at length. It claims the marks of Catholicity for the Roman Church, and denies that they characterize Protestantism. Shall we join hands with them seeking to justify their contentions?

Catholic meaning "universal" "was first of all used to distinguish the Christian Church, which had a world-wide mission, from the Jewish, which had a restricted, national mission." "Catholicity refers to the world-wide scope of the Church." "The word Catholic in the breadth of its meaning, must be reserved to the Church in its ideal conception; only partially can it be applied to any visible communion, and only partially can it be applied at any time." (See Ephesians 3:15). "The one Catholic Church must be large enough and many-sided enough to meet all the spiritual needs of men; no Church of itself can do this; and therefore no Church of itself can be the one Catholic Church."—J. B. Nichols in "Evangelical Belief."

In Volume 9 of "The Fundamentals," the late Bishop Ryle has a sermon on "The True Church," which is a bit of superlative wisdom. It is all the more to the point in the light of his Church connection and the exclusive tenets of that Church. In it he opens a paragraph by saying, "This is the only Church which is truly Catholic." I omit the quotation of the paragraph. Holy Catholic used with Church only means one thing, and can only have one reference, i. e., to the Church as a body of Christ. No better term than "Holy Catholic Church" could have been chosen to express the fundamental faith of Christian people. The idea to be conveyed is perfectly and succinctly expressed. No substituted term will do as well. They are time-honored, true, and accord with scriptural teaching. The retention of the phrase in "The Apostle's Creed" is

YOU NEED A TONIC

Hood's Sarsaparilla, as a Spring Medicine, is the Best.

Spring sickness comes in some degree to every man, woman and child in our climate. It is that run-down condition of the system that results from impure, impoverished, devitalized blood. It is marked by loss of appetite and that tired feeling, and in many cases by some form of eruption.

The best way to treat spring sickness is to take Hood's Sarsaparilla. Ask your druggist for this old reliable family medicine. It purifies, enriches and revitalizes the blood. It is an all-the-year-round alterative and tonic, and is absolutely the best Spring medicine.

Get your blood in good condition at once—now. Delay may be dangerous. Be sure to get Hood's Sarsaparilla, nothing else can take its place.

the part of wisdom as a protest against Romanism on any sectional and erroneous use of the term. It is correct historically, ecclesiastically, spiritually and experimentally.

SUMMER SCHOOL OF THEOLOGY.

"Give us something practical," said two of our preachers to me the other day in connection with our Summer School of Theology. Our third man has been chosen, and has accepted the invitation to give us six lectures. He is Rev. Harry F. Ward, of Evanston, Illinois. He is going to bring us something practical. It is probably due to his vision, faith and energy, more than to the contribution of any other, that the Methodist Episcopal Church stands now among the Churches so far to the front with a bold, aggressive social program. He is at present the Secretary of the Methodist Federation for Social Service. His coming to Texas just now is timely.

Mr. Ward is a young, enthusiastic man, a "live wire," and will bring us a real message.

JOHN C. GRANBERY.

The imperfections of a man should not be made a hindrance or a discouragement to our aiming at perfection, any more than the spots on the surface of the sun should justify us in rejecting the light and living in darkness.

He who does not practice what he preaches had better pray than preach.

Money tainted by the blood of the poor will be the blight of the rich.

Publishers' Department

This is a good time to get subscribers to the Advocate. The General Conference will meet soon and you want your members to keep in touch with it.

Make it a point to speak to 20 people about the Advocate in the next fifteen days.

You will note the following brethren who belong to the Ultra 100 Per Cent. in Plainview District:

- Rev. J. A. Sweeney, pastor of Hale Center charge. Every member of the Quarterly Conference taking the Texas Christian Advocate.
- Rev. T. E. Williams, pastor Lockney Station. Every member of the Quarterly Conference taken the Texas Christian Advocate.
- Full list Plainview District, every official taking the Advocate:
- Plainview Station—S. A. Barnes, P. C.
- Kress Circuit—Bailey W. Wilkins, P. C.
- Croslyton Station—C. E. Lynn, P. C.
- Hale Center Station—J. A. Sweeney, P. C.
- Lockney Station—T. E. Williams, P. C.
- Others will follow. O. P. KIKER, P. E.

You may put me down as a member of the 10 Club for April. Here is the first one.

J. FRED PATTERSON.
Desdemona, Texas.

The Advocate is one of the great papers of the South and is solving many problems for the Church. Those who do not read it are failing to have a great religious paper enter their homes. Many business men receive the Advocate in their office and never carry it home to the family. This is a great mistake, for of all the religious papers of the Church the Texas Christian Advocate surpasses them all as a family paper.

You are giving the Church a great paper; it is worth the money it costs; it is worth the time required to read it, and in many instances, no doubt, the great truths found in its columns check the step, turn the path and make strong the weary and weak.

THOS. R. MOREHEAD.
Troup, Texas.

Make up a list of your members who should take the Advocate. See or phone them and add 10, 20 or more subscribers to your list.

We can do our utmost to give you a good paper, but we can not do any good to your members who do not read it. And they do not know what they are missing unless they are told about it.

Epworth League Department

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

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

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

STATE COMMITTEE TO MEET.

Plans for the 1914 Encampment are taking shape. The joint committee on arrangements is to meet in San Antonio at the office of W. N. Hazy, 102 Commerce Street, on Tuesday, April 21, for the purpose of deciding definitely on all of the more important matters and providing for the systematic handling of all details.

It may be said with reference to the program proper that we are practically assured of the attendance of two visiting Bishops, and hope that both of our resident Bishops, Bishops Keys and Mazon, will be with us.

State President Hightower, of the Texas Methodist Sunday School Convention, spent the day in Dallas recently and went over plans with the writer for the Sunday School section of the program. It is President Hightower's ambition to provide an unusually strong Sunday School program.

The central office of the Epworth League, as previously announced, will be represented by one or both of the General Secretaries and a constructive League Institute will be carried out by these leaders.

The Woman's Work is to have its place in the program, likewise the Mission, Junior League, Boys' Work and other departments, each with recognized leaders in charge.

The committee which will meet on the 21st will shape plans for the tenting, housing and feeding of the delegates and visitors, as well as providing for the many other features incident to the Encampment.

Due announcement will be made of all plans following the meeting of the committee.

G. W. T.

NORTH TEXAS PLANS.

President O. L. Hamilton met his Cabinet in Greenville on Easter Sunday for a final conference on the program for the Greenville meeting June 8-21. A full report of this important Cabinet meeting has been promised us for our next issue.

GAINESVILLE DISTRICT.

The Gainesville District Epworth League Conference is to meet May 8-10.

FROM GALVESTON.

Herewith is a copy of a program on the life of Robert Louis Stevenson. The Third Department Committee has planned to have such programs occasionally and we find their plan to be a helpful one, in that it interests all of our young people and affords a common ground upon which to meet them.

Every subject assigned was well prepared and worthy of a special mention. I take the liberty of enclosing Miss Stanton's paper, which has been carefully prepared, and hope it can be given space in the League Department, as it is sure to be of particular interest to the Third Vice-Presidents and help them to appreciate the plan we find so profitable here.

(MISS) MAY RICHARDSON.
1201 Avenue C, Galveston.

Literary Program.

Subject: Robert Louis Stevenson.
Leader: Miss May Richardson.

Tuesday, March 31, 1914.

Biographical Sketch—Miss Rosina Glasser.
"The Style and Character of His Works"—Miss Lee Stanton.

A Review of one of Stevenson's Books—Mr. T. T. Barrett.

A Study of a Collection of Stevenson's Short Stories—Miss Henrietta Kressman.

Two of Stevenson's Essays Criticized: "Aes Triplex" and "An Apology for Idlers"—Miss Olga Herrmann.

Two of Stevenson's Letters Read—Miss Emma Dahlbrite.

Discussion.

Music was furnished by the Sunday School Orchestra.

Light refreshments were served and a delightful social hour followed.

(Some of his poems were prepared as readings and some for special music. However, these were not given.)

ROBERT LOUIS STEVENSON.

The Style and Character of His Works.

I regret that I am not sufficiently acquainted with the life and writings of Stevenson to have been able to prepare an original paper on the subject assigned to me on this program, i. e., "The Style and Character of His Works." However, even had I read every production of his pen, I should not consider myself qualified to pass judgment on such a broad subject, or venture an opinion of any literary value. So I have consulted a few of the books of criticism and appreciation on the works of Stevenson that are so abundant and accessible, and have tried to select and compile from them opinions that might interest an entertainer.

It is generally conceded by his biographers and critics that Stevenson achieved his distinction and pre-eminence in the nineteenth century literature by the spirit that animated and the art that adorned his productions. Living in an age that produced such literary lights as Carlyle, Ruskin, Browning and Tennyson, he was easily the peer of his contemporaries with the additional charm of his "infinite variety which are cannot stale nor custom wither." He has been pronounced by able critics as a master of style. Sidney Colvin says of him in this respect: "To attain the mastery of an elastic and harmonious English prose, in which trite and inanimate elements should have no place, and which should be smooth to all uses and alive in all its joints and members, was an aim

which he pursued with ungrudging, even heroic toil. Not always, especially not at the beginning, but in by far the greater part of his mature work, the effect of labor and fastidious selection is lost in the felicity of the result. Both words and things acquire new meaning and vitality under his touch." He is considered to have been as completely and deliberately a man of letters as Thomas Carlyle, but differed from the latter in that while Carlyle took his art seriously and firmly believed that the chief object of literature is to instruct, Stevenson contended that literature's chief end is to entertain. However, his more serious efforts, his essays, etc., suffer nothing in depth of thought, finish of composition, or polish of style by comparison with Carlyle's.

He always had something important to say and he always said it admirably. His essays are full of matter, but it is not the thought alone, but the vivacity and freshness with which he presents it that gives them their undisputed place in literature. His stories are unusually full of entertainment, but it is not the mere story or plot, but the art with which he reveals and relates it that makes his novels so perennially interesting. His glorious spirit and youthful and vivid imagination of course were native endowments, but his exquisite style was the result of infinite pains and labor. He himself once said that in one of his books, "Prince Otto," most of the chapters were written five or six times and one nine times, nor is this an isolated case. He did not confine this conscientious care to his more serious efforts alone, but exercised it in everything he wrote, so that we have preserved to us many minor tales of adventure, etc., some of his most perfect specimens of workmanship. His short stories indeed, adding interest of narrative to charm of style, remained almost without rival in English literature, until the advent of Kipling.

To speak intelligently of the character of his works, we have to consider the character of the man himself, for unlike some literary genius, he did not write noble sentiments and live an ignominious life, but rather he breathed his own glorious spirit into every sentiment he expressed and animated every line with his gallant courage and joy of life.

"The spirit of Stevenson," said Dr. Axon in his recent lecture here, "was the spirit of an absolutely brave man." He was constantly in peril, but gallantly indifferent to that peril. He was always ill, often face to face with death. Denied the outdoor life and pursuit of his appeals to him, he was forced to be a wanderer and exile seeking health, but only a place where he might be able to do his work. Always ill and suffering, but always radiantly cheerful and singing at his work. Gilbert Chesterton said of him that his resignation was an uproarous and active resignation. There was absolute nothing of the stoic or martyr about Stevenson. He found life worth living only in so far as it is difficult. He discovered that a battle is more comforting than a truce, and few men ever fought more battles against disease and discouragement or consented to fewer truces than he. The keynote of his philosophy he expresses thus in *Aes Triplex*: "We do not, properly speaking, love at all but living. He dwells in that remarkable essay also on the proper way of meeting death by being so occupied with living, in his advice, that we have no time to fear death or even to think of it. Better to begin at once and live what we have of life and be off in the midst of our activities and at the zenith of our powers a 'happy starved full blooded spirit' than to waste one moment fearing the end. He lived bravely and wrote bravely, for he had a gift of a gay confidence as his own gallant heart. He was utterly sane in all he thought and wrote, and his works radiate human kindness and sympathy and a comprehension of life and its true value.

His was the spirit of perpetual youth full of buoyant hope, dashing courage and active interest in life. He acknowledged the greatest writer of good literature for boys of the nineteenth century. Prof. Henry James said of him: "The part of life which he cares most for is youth, and the direct expression of the love of youth is the beginning and end of his message."

He is not a woman's writer, but a man's and appeals more to the young than the old and to the cultured rather than the many. Stevenson's heroines are very unsatisfactory; they are the one weakness in his works. His feminine characters do not read as real breathing women, but rather as lay figures put in because a heroine is necessary, more the pity evidently from the author's point of view, and drawn very nervously by their creator, who seemed to have a very limited knowledge of the faults and fulfins, and, above all, the little ways that make up an ordinary woman. Stevenson writes as though he had known intimately only exceptional women who seem to have left him long before he knew them, the faults and follies of a young girl and some of her attractions, too. Other women he evidently never found worth studying. It is odd that Stevenson, who had in himself so much of gentleness and the essentially feminine, should so continually have failed to give living interest in his heroines. Possibly had he lived longer and his health permitted, his mingling more in a general society, the women of his later books might have rung more true. However, his heroes are all that heart can desire, manly, brave and natural, as it may be forgiven him that scarcely one of his feminine characters lives in the reader's memory.

As I said before, he was a most versatile writer, venturing into almost every field of literary endeavor, and in each his signal success far outnumbered his failures. He is chiefly known and esteemed, of course, on account of his prose writings, which are of greater bulk of his productions; but he also wrote four thin volumes of verse, which alone would have done much to establish his fame as an author. His last volume of verses, "Songs of Travel," has paths all its own, for its author never saw it in print. Perhaps his most widely known collection of verse is that juvenile classic, "A Child's Garden of Verses." It is said of this book nothing was ever written in prose or poetry more true to the thoughts and feelings of an imaginative child. His prose writings, it is said, cannot be classified under less than seven or eight heads and some of these admit of subdivision. His earliest productions were quaint books of travel, such as, "An Inland Voyage" and "Travels With a Donkey," and such charming essays as "Ordered South" and "El Dorado." Later appeared short stories in magazines, which added originality of plot to his already recognized

beauty of style. He excelled in this branch of his art. In a third class we have his romances and works beginning with his world famous boys' romance, "Treasure Island," ending with the splendid fragment, "Weir of Herioton." Then there is a fourth class which he himself calls fables, but which are really stories with an allegorical or symbolic significance added. The most famous of these is "Dr. Jekyll and Mr. Hyde," teaching by means of a horribly fascinating story the power of our baser natures to rise and overwhelm us. He also essayed to deal with his-

toric and personal facts and left some works of permanent value in that line. A sixth class might include his serial dramatic productions. And last, but not least, we know him as the easy and graceful letter writer.

Diverse and complete as the results of his labors were, Stevenson has done more than give us his works. In his letters, in a thousand touches in his essays, travels, stories, he has given us himself and left the vivid, sparkling, genial, sincere and absorbing record of one of the brightest and bravest spirit of all time.

THE SUNDAY SCHOOL

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

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

CHILDREN'S DAY.

By E. B. Chappell, Sunday School Editor.

Because of inquiries recently received in regard to the future disposition of the Children's Day Fund, I deem it expedient to make the following explanation: The amount ordered by the General Conference to be raised by the Sunday Schools for the endowment of a chair of Religious Pedagogy and Sunday Schools is now in the hands of the Treasurer with the exception of a few hundred dollars, and this deficit will soon be made up from accruing interest. All the money raised this year on Children's Day will go, therefore, to the Conference and General Sunday School Boards to be used by them in promoting Sunday School work. It is hoped that this announcement will encourage pastors and Sunday School superintendents throughout the Church to make special efforts to see that Children's Day is observed and an offering taken in every school in the Connection. Our cause is suffering for lack of funds. For the first time in many years the way is now absolutely clear. Let us show our interest in the great work of Christian training by rallying to its support. All offerings taken on Children's Day should be promptly forwarded to the Treasurer of the Conference Sunday School Board.

WORK AT EPWORTH.

After a conference between Gus Thomasson and members of the Executive Committee of the Texas Methodist Sunday School Conference we are able to definitely announce that we will unite our forces to make a success of the Epworth Encampment of 1914. The character of the Sunday School work will be announced as soon as we can make the necessary arrangements, and that may not be possible until after the General Conference.

NEWS AND NOTES.

William McClung Paxton, of Platte City, Missouri, has been going to Sunday School for ninety years and has not been absent a single time in sixty-four years. We doubt if another person in the world has such a record for Sunday School attendance.

According to the Tulsa Herald the Sunday School Institute of the Plainview District, Northwest Texas Conference, recently held at Tulsa, was an unqualified success. The attendance from different parts of the district was large and the program profitable from beginning to end. Rev. O. P. Kiker, presiding elder, was detained at home by sickness in his family.

Rev. Lawrence Cohen, District Sunday School Secretary for the Dallas District, North Texas Conference, is going about his work in a thorough, systematic way that can not fail to produce good results. To each superintendent and pastor in the district he is sending literature concerning the campaign for the chair of Religious Pedagogy in Southern Methodist University, constitutions and other information concerning Wesley Adult, Senior and Intermediate class work, suggestions for the proper and effective observance of Missionary Sunday, a report blank through which he hopes to ascertain the actual status of each school in the district, and an earnest appeal to each leader to be up and doing. The goals aimed at in this district are: 1. Monthly Missionary Day; 2. Children's Day; 3. S. M. U. Social; 4. An Institute in Reach of All; 5. Organized Classes; 6. Increased Attendance and Efficiency. His assistants in the district are Messrs. C. Davis and Joshua K. Shepherd. Other District Secretaries might find valuable suggestions by communicating with Brother Cohen at Mungler Place, Dallas, Texas.

Rev. Geo. S. Wyatt, in the Advocate of April 2, asks, "Why not a Sunday School Exhibit at the State Fair next fall by the Methodist Episcopal Church, South?" We happen to know that the idea has been fermenting in the mind of the business manager of our Publishing House at Dallas for more than one season. The obstacle in the way has been the considerable expense of such an exhibit. Brother Wyatt suggests that the management of the Dallas Fair would be glad to let the Church have the necessary space for such an exhibit. Indeed it would; but at so many dollars per square foot, the Dallas Fair is a business enterprise, and as such must charge our Church for floor space, just as it would charge any other institution.

The Sunday School institute for the north half of the Georgetown District, Central Texas Conference, was held at Troy on April 10. A good program was furnished by District Secretary Franklin Moore, and we expect to hear that the occasion was profitable to all concerned.

Rev. J. C. Minns, chairman of the Sunday School Board of the Central Texas Conference, has assigned members of the Executive Committee to visit District Conferences as follows: Cleburne, Weatherford and Fort Worth Districts, E. Hightower; Corsicana and Hillsboro Districts, I. E. Blair; Waco, Gatesville and Dublin Districts, A. D. Porter; Waxahachie and Cisco Districts, R. F. Brown; Georgetown and Brownwood Districts, J. C. Minns. These brethren are commended to the courteous attention of presiding elders.

NEEDED SUNDAY SCHOOL LEGISLATION.

Constructive workers in our coming General Conference will do well to look carefully into the needs of our Sunday School work. Already the most fruitful branch of the Church, and destined to become more so, it should be given every opportunity to make full proof of its power and efficiency. Its membership now approximates that of the Church; its workers form the largest class of voluntary workers to be found anywhere;

from it we draw about ninety per cent of our members, and it is bearing the heavy responsibility for the religious education of our young people. These are some of the reasons for asking that it have special consideration next May.

A Chapter on the Sunday School.

At present the Sunday School is treated as Section V under "Means of Grace." Perhaps that was well in the days of its infancy, but it does seem that a work so robust and important should be given a chapter of its own. Much mending at many hands has left the Sunday School law looking like a patch work of patch work. Let the Sunday School be given a chapter of its own, and then let some master hand recast and properly separate into sections the laws that we have. It would be a great advantage to be able to find what you want clearly defined and placed under proper heads.

A Larger Board.

At present the Sunday School Board consists of five members elected by the General Conference. The Sunday School Editor is made the chairman of this board. It has charge of one of our largest and most important enterprises, but is too small to be representative. All other boards are larger. Let it be increased to the size of the Board of Church Extension so that every part of the Church can be represented on it.

Enlarge Functions of Board.

The functions of the board need to be very greatly enlarged. General directions are quite wide enough in their scope, but its hands are tied so many special ways that it is difficult to see how it can be a self-respecting board. This august body of five is directed to join with the Publishing Agents and the Book Committee in providing for the publication of Sunday School books and periodicals, and to have general supervision of the Sunday School interests of the Church. They are further directed to elect quadrennially a superintendent of the Wesley Bible Class department and a superintendent of training work. The latter is actually amenable to the Book Committee instead of the body which elected him, and with whom he must work. They are also to furnish clerical and editorial assistance to the Sunday School Editor out of funds appropriated by the Book Committee. It will readily appear from this that the hands of the Sunday School Board are tied. Their income, beyond that doled out to them by the Book Committee, is so pitifully small that they can not be said to have any large independence in the work committed to them, except in the general supervision of the work. They are doing well with what they have, but can not make the required tale of brick, unless straw is furnished. The fund for the Chair of Religious Pedagogy at Vanderbilt is at last complete, but they need far more than they can get from Children's Day, even now that this fund is complete.

Field Workers Needed.

We need a large force of workers in the field under the direction of the General Board as soon as they can be secured. A few conferences now have their own field secretaries, and some of them are making great strides in the work, but many weak conferences, where the need is greatest, will never be able to employ their own field workers. Except in strong conferences or those well organized for Sunday School work the present law does not make the place secure enough to attract men of right value. It is worse than useless to employ any other kind. The consensus of opinion is that the best solution lies in providing a strong corps of field workers under the direction of the General Board, still leaving any conference that may wish to employ its own secretary free to do so.

Then co-ordinate the work of the General Board and Conference Boards and see if they do not accomplish large things in the next few years. This will be far more profitable than to waste time trying to bill off the presiding eldership when nearly half the clerical members of the General Conference are "be-loveds" and many others are "ex-be-loveds." Rev. C. H. Greer, in Central Methodist Advocate.

WEST TEXAS CONFERENCE NOTES.

By A. E. Rector, Field Secretary.

The round of District Conferences in West Texas has begun. These notes are sent from Victoria, the seat of the Cuero District Conference, now in session. In this conference the Sunday School interest is receiving due attention. This will also be the case in all the other districts. Our West Texas presiding elders are fully alive to the importance of the Sunday School, and they are extending to this Secretary all courtesy and the amiable co-operation. The Sunday School is receiving a liberal allotment of time on the programs. May the results justify the investment.

It is certainly not too soon to begin in every pastoral charge definite preparation for the observance of Children's Day. As a rule, failure in this important enterprise may be traced to hasty, imperfect preparation. Let the pastor and superintendent confer, and begin immediately.

Children's Day, in its far-reaching import, is the pastor's special opportunity. He ought therefore to charge himself with the responsibility of seeing that the day is duly observed in every school in his pastoral charge. Tact and patience will secure the necessary co-operation. If a superintendent here and there should prove unwilling to assist, even after being convinced that it is required by the Discipline, then let the pastor with all forbearance and sweetness take the lead. In fact, the preacher in charge is in charge of Children's Day, and responsible for its success or failure. But there will be no failure when faithful preparation has been made. No ground for discouragement exists in the many new songs, set to unfamiliar tunes, which most of the printed programs contain, and the lessons which may be impossible in some schools. Substitute familiar songs whenever necessary. Indeed, a home-made program throughout might be a Messianic note and then for its educative value.

Day for programs out of the offering. Our Sunday School Board decided not to touch the offering and resolution that the offering be used for the schools. The proceeds of the offering

taken should reimburse the small expense of the programs. They should be ordered just as any other literature, and the cost deducted before the offering is remitted to the Conference Treasurer.

As the round of District Conferences is continuous, there will be no local institutes held for several weeks. The last one held was at Prospect Hill, San Antonio. The Cradle Roll and Home Department had already been established and the Graded Lessons were partly in use. Flourishing Baraca and Philathea classes were a strong feature of the school. We are expecting both of them right away to enroll as Wesley Classes. It may be well to state right here that no class is required to surrender its name or former affiliation in order to be enrolled in the Wesley brotherhood. The name "Wesley" becomes part of the class name, and our own Church is thus able to keep a record of the class organization in our schools.

The Prospect Hill pastor, C. B. Cross, and the superintendent, H. C. Glover, each placed the Field Secretary under obligations for special courtesies extended. Their school has been growing rapidly of late, and has been for several weeks the second largest Methodist Sunday School in San Antonio.

THE JUNIOR CHURCH—A REPLY.

In the Advocate a few weeks ago Rev. E. R. Welch, of Altus, Oklahoma, claims priority in the matter of the first Junior Church. I have been so very busy with many duties in connection with our work here that I have not taken the time to make a reply. As a matter of fact I care almost nothing for the distinction of having the first fully organized Junior Church.

My claim was not for the first Junior Congregation, where a sermon is preached to the children in the presence of the adults. This plan has been followed in a number of places, with a short sermon for the children in connection with the morning service. Rev. W. W. Farrar, of Brooklyn, New York, has had a Junior Congregation for five or six years. His plan is to have the children in the opening part of the service, and a sermon from seven to ten minutes in length is preached to the children before the sermon to adults. The children are organized and meet once a month during the week. Dr. Sloan Coffin, of New York, follows the same plan. Some of our Texas preachers have followed similar plans for several years. According to Brother Welch, he has his children's service only once a month and in the presence of the adult members.

My claim was to the best organized Junior Church, with a full order of worship, and an entire service of their own, in their own room. The nearest approach to the plan, as we have it here, so far as I have been able to learn, is in the Brick Presbyterian Church, Buffalo, New York. There the director of religious education holds a service for the children in their own chapel at the same time as the adult service.

At First Church, Fort Worth, we have four services at the same hour. The nursery takes all children up to three years old. The Sunday Kindergarten takes all from three to seven, and the Junior Church includes all children from seven to fourteen. The adult services plan for all over fourteen.

Our plan differs from Brother Welch's in one other important particular. Only those who have taken the Church vows are members of this Junior Church. We take the names of every child who attends the service, and make no discrimination as to whether they have taken the Church vows or not. A regular part of our service is to teach the children the meaning of real worship, Church membership, the sacraments, etc.

We have reeled the children out of the Kingdom long enough. What we need to do is to properly instruct and nurture the little ones so that they will know nothing else but to love God and to belong to his Church. As they get old enough to understand Church membership they will assume the vows without the least hesitation. In our recent revival, without the least pressure, thirty or forty from the Junior Church came forward of their own accord to assume the Church vows. At the close of the morning service every first Sunday, the Junior Church comes up stairs and all who desire take the sacrament with the adult congregation.

Our effort is to have services suited to the needs of the children in their different stages of development, and so full of interest that all the children in the Sunday School will stay for worship.

I am not sure that we have a solution to the problem, but the great interest manifested over the Church in this matter indicates a better day for the children. We are glad to co-operate with Brother Welch, and all others who are earnestly seeking to reach the children.

While many are writing on, "What the General Conference Ought to Do," let me close by mentioning three things:

1. Remove the time limit so that a pastor can plan large things to meet the needs of both old and young.
2. Make provision for the correlation of all the educational activities in the local Church. We have too many competing and overlapping organizations. Provision should be made for a Director of Religious Education.
3. A service for the children should be recognized. The Junior League and the Junior Missionary Society should be absorbed by the Sunday School and the Junior Church. The Sunday School and some service of worship for the children are all the organizations we need. The club and expressional life can be carried on through the Sunday School.

E. ROSEMOND STANFORD.

LOSS OF APPETITE.

A person that has lost appetite has lost something besides—vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure. Thousands take it for losing loss of appetite and everybody says there's nothing else so good as Hood's. (Adv.)

Woman's Department

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

The Missionary Council in session at Fort Worth, Texas, report that among the forces of our Foreign Department were reckoned 124 missionaries, 324 native helpers, 125,329 members of Missionary Societies at home. The funds total \$282,684.75 for 1913. For the Home Department, 139,098 members; collection for 1913, \$154,810.53.

The North Texas Conference, which met at McKinney, March 31 to April 3, was very fortunate to have three missionaries and four members of the Woman's Council. Miss Lelia Roberts reported her work in Mexico. Miss Helen Hickman plead for a decision in regard to a school in Rio, Brazil. Miss Anice Siler, in a Japanese costume, told of her work as a music teacher in Hiroshima, Japan. She also sang a song in Japanese. Mrs. Frank Siler conducted the Bible lesson at the noon hour. Philippians 3:13, 14 were the words chosen to give to us most encouraging thoughts on concentration, renunciation and aspiration. Many felt the call to a closer life with God on hearing the gracious words of this godly woman. We were delighted to have with us Mrs. Nat G. Rollins, of the Northwest Texas Conference. She was one of us in all our deliberations and assisted us very much. The people of McKinney showed us much kindness and we enjoyed the meeting so much that we will always be glad to visit McKinney again. The music was especially good and the faithful organist was with us through the whole session.

OFFICERS ELECTED AT MEETING OF NORTH TEXAS CONFERENCE WOMEN'S SOCIETY.

President, Mrs. L. P. Smith, Jacksboro; First Vice-President, Mrs. J. Eddie Bell, Box 301, Clarksville; Second Vice-President, Mrs. J. Wesley Reed, Honey Grove; Third Vice-President, Mrs. R. S. Fulton, Van Alstyne; Fourth Vice-President, Mrs. Paul Jones, 4528 Live Oak, Dallas; Corresponding Secretary Home Department, Mrs. P. C. Archer, Farmersville; Corresponding Secretary Foreign Department, Mrs. J. Saunders Fulton, 613 South Travis, Sherman; Recording Secretary, Miss Flora Thomas, 1009 South Ewing Avenue, Oak Cliff, Dallas; Treasurer Home Department, Mrs. Frank Bennett, Pottsboro; Treasurer Foreign Department, Mrs. R. G. Mood, Sherman; Superintendent of Supplies, Mrs. W. W. Williams, Deatur; Superintendent of Publicity, Mrs. Rex B. Wilkes, Plano; Negro Work, Mrs. Bacon, Greenville; Captain Home Guards, Mrs. F. B. Rudolph. District Secretaries: Bonham District, Mrs. Gus Steger, Bonham; Bowie District, Mrs. J. J. Graner, Henrietta; Dallas District, Mrs. O. F. Sensabaugh, 101 Marsalis, Oak Cliff, Dallas; Deatur District, Mrs. J. W. Roark, Roanoke; Gainesville District, Mrs. W. B. Shirley, Sanger; Greenville District, Mrs. H. D. Wolfe, Wolfe City; McKinney District, Mrs. J. H. Bowman, Plano; Paris District, Mrs. A. S. Guthrie, 369 Lamar Avenue, Paris; Sherman District, Mrs. L. J. Reynolds, 816 South Crockett Street, Sherman; Sulphur Springs District, Mrs. R. C. Hicks, Sulphur Springs; Terrell District, Mrs. Chas. Lindsay, Rockwall.

NEWS FROM MCKINNEY AUXILIARY.

The second annual meeting of the joint Missionary Society of North Texas Conference was held in McKinney, March 31 to April 1. We were very glad, indeed, to have the honor of entertaining the conference and only wish that all the sisters of Southern Methodism could have been present to enjoy this feast of good things. I am sure that we all feel so very much encouraged and enthused that we wish it were possible to have the conference meet with us every year. I feel that it has indeed been a time of reconsecration and renewal of our zeal and energy. It would be impossible to listen to those glowing reports of our missionaries and workers from the home-land and the foreign fields and not be inspired to do all we can for the dear Master's work. We were delighted to have with us Mrs. Siler, of Waynesville, North Carolina, and her daughter, Miss Anice, who has recently returned from Japan. Mrs. Siler's Bible talks were very interesting and instructive and we enjoyed Miss Anice's Japanese songs, in native costume, very much. Miss Hickman, missionary from Brazil, was a welcome visitor. Also Miss Lelia Roberts, who has been a missionary at Saltillo, Mexico, for a number of years. Her account of her experiences in that now revolution-ridden land was most interesting. There were about 200 delegates and officers present during the entire time. There were also a number of day visitors from Dallas, Plano, Sherman, Farmers Branch and Allen. Just a word about our auxiliary. We have fifty active members and our officers are all wide-awake and sincerely interested in their work. We are studying Ch'na's New Day, also Bible questions. MRS. SID H. BROWN, Press Reporter.

TOYAH MISSIONARY SOCIETY.

Two years ago, with the assistance of the Board of Church Extension, we paid off the debt on our church building. Last year we bought pews and other necessary furniture to the amount of over \$400. Of this amount the Home Missionary Society has raised the larger

part. We are making a united effort to relieve ourselves of all indebtedness so we can have our church dedicated this year.

Our membership is small, but, as is characteristic with all Home Mission members, they are very energetic—especially in Church work. We gave a home talent play February 20, from which we received \$45.95. On March 21 we gave a supper, from which we received \$27. As the season for cream and cake is fast approaching we feel sure that we will reach our mark before the summer season is ended. As this is my first installment I will not try to occupy too much of your valuable space. MRS. G. T. MORRIS, Press Reporter.

ROSENBERG AUXILIARY.

The Rosenberg Auxiliary has a membership of thirty-seven, and with a list of capable officers for 1914 we hope to accomplish great things for the Master. We had a public installation of officers, which seemed to inspire very much. Our beloved pastor, Dr. G. V. Ridley, in his usual impressive manner, conducted the installation service, addressing each officer upon her duties and responsibilities. Just as we were beginning our year of great promise our Agent for the Voice and faithful member, Mrs. C. C. Harris, was called from earthly work to her celestial home. How we miss her! Business meetings first Tuesday in each month. The Society is bringing in our treasury funds with the "circle" plan. Mrs. George Seydler, our tried and most faithful President, has the co-operation of the entire membership. MRS. R. V. BOARD, Publicity Superintendent.

EMMETT AUXILIARY.

The ladies of Emmett, Emmett charge, Corsicana District, met February 2 and organized a Woman's Home Missionary Society and elected the following officers: President, Mrs. I. L. Moore; First Vice-President, Mrs. Lee Moore; Second Vice-President, Mrs. Will Moore; Third Vice-President, Miss Clemmie McAfee; Fourth Vice-President, Miss Myrtle Stone; Secretary and Treasurer, Mrs. W. W. Mitchell; Agent for Missionary Voice, Miss Ollie McAfee. The following committees were also appointed: Committee to Visit the Sick—Mrs. Tom Fields, Mrs. Jim Knuckles. Program Committee—Mrs. C. R. Coxy, Mrs. E. Baley. Membership Committee—Misses Myrtle Stone, Clemmie McAfee. Finance Committee—Mrs. J. M. Fields and Mrs. Lee Moore. We organized with a membership of seventeen. Our pastor, W. E. Hawkins, was present and conducted the devotional services. Emmett has just been made a circuit this year. We have built a parsonage and furnished it. This society has raised about \$35 and paid on the furniture. We have started in for good and hope to do a good work this year. We have on roll at present nineteen members, and hope to continue to grow. We hope to accomplish great things through our society and prayers. MRS. W. W. MITCHELL, Secretary.

MRS. W. W. MITCHELL, Secretary.

Foolish men often assert that they do not believe in a supernatural God as the author of invisible life; as if life were ever anything else but invisible and supernatural. Man knows no more about his own invisible, supernatural life essence, its source, possibilities and end than he does of God. The smallest plant and the tiniest insect defiantly say to the proud ignoramus, form an acquaintance with me before you reject the infinite Creator for your lack of ability to comprehend Him. On this principle, the animal, the plant and all created substance can be rejected equally with God for their refusal to reveal themselves to ignorance, for man is acquainted with none of them in their true essence.

BRIGHT SAYINGS OF OUR CHILDREN AT THE ORPHANAGE.

For Other Children Who Are Kind to Them. Bessie gave Roy two nickels the other day to run up to the store to get wax and candy. Roy went to the store, looked in his hand at the nickels, a puzzled expression played over his face, then turning to the clerk said, "Wait a minute," and as fast as his legs could carry him, ran back to the Orphanage and said, "Bessie, tell me quick, which nickel did you want to spend for the wax, and which for the candy."

Alice D. rushed to her matron after a strenuous exam. in geography and breathlessly said, "I answered all the questions and the suburbs." Then, when she had gotten her breath, said, "I've come after the distant feat."

The spring has had its influence upon our tots even, for a teacher found this in a notebook of a second cousin of Eugene Field the other day; the spelling and the poem are entirely original, and the child barely thirteen:

WHEN MOTHER DIED.

Mother died and I so young, But I never will forget that beautiful song they sung: And I never will forget When I just had to sit and fret But as I look at the dark blue sky I wonder does God mean for me to visit her by and by? God is with you, darling child, Whether you are quiet or wild, He is with you when you say your prayers, Like the flowers are with the morning airs. —By— R. A. BURROUGHS.

LET PREACHERS TAKE HEED.

We have read your story of your life and we certainly did get pleasure and profit from the reading.

On page 340 and second paragraph is what I wish you would or could get all preachers (for so many are not pastors) to believe and practice.

That is the great fault or failing of our preachers now. I have had several preachers to tell me that people didn't want them to visit them, but that is what they want to believe, for as a matter of fact it isn't so. People are always glad to have their pastor in their homes. And nothing helps so much as just that personal touch between pastor and people. Thousands of our people are crying for the old-time religion, but we will never get it as long as our people feel shut away from our preachers. Lots of our preachers do not even have a speaking acquaintance with some of their Church members.

I love the Methodist Church so much that it hurts me and many others to see people slipping from us for lack of the pastoral work which so many preachers will not do. How can they do their best when they don't even know the least thing about our home life and joys and sorrows? I hear preachers often say, I am going to shoot and if anyone gets hit sit still and take it, and so many are just shooting and oftener than otherwise it fails to hit, and the preacher wonders why the congregation was so little affected and their sermon seemed so fruitless. And the trouble was they were just preaching in general, so no affect much, but often they have worked themselves up to a high tension, but no one else. It is quite often the preacher is the only one to shed a tear during his sermon, for the people are not being given what they need, and so do not respond. Thank you for the many good things in the Advocate. MRS. G. L. PATTILLO.

IF THE BABY IS CUTTING TEETH

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

Advice that is worth having must be sought.

BY WAY OF COMPARISON

As a member of the German Mission Conference I naturally take certain pride in my conference and it is a source of gratification in looking over the statistics to find that the little German Conference compares very favorably with other conferences and in some things leads our Southern Methodist Church.

I also notice that the conferences in Texas (including the German Mission and New Mexico Conferences) are above the average and of course we are always proud of Texas.

In the following I make a few comparisons between the German Mission Conference, the Texas Conferences and the entire M. E. Church, South.

The figures of the German Conference are not given in a boastful spirit, but mainly to show that this conference, though small, is doing "something" at last. The figures are for 1913 and are taken from the Texas Advocate of January 22, 1914, for the German and Texas (including New Mexico) Conferences, and from the Southern Methodist Handbook for the entire Church. Among "members" and in computing per capita contributions are included both local and traveling preachers.

Table comparing German Conference, All Texas Conferences, and M. E. Church, South. Columns include Members (including Local and Traveling Preachers), Increase in 1913, Epworth League Members, Sunday School Scholars, and Contributions for various categories like Presiding Elders, Preachers in Charge, etc.

PERCENTAGE OF INCREASE IN MEMBERSHIP.

Table showing percentage of increase in membership for German Conf., All Texas Conferences, and M. E. C., S. Includes categories like Epworth League Members, Sunday School Scholars, and Church Extension.

If all the members of the M. E. Church South, had paid as much per capita as the German Mission Conference the totals for the different collections would have been as follows:

Table comparing German Mission Conference totals with M. E. Church South totals for various categories like P. E.'s and P. C.'s, Conference Claimants, Bishops, etc.

If I am not taking up too much room in your valuable paper I would say that my own charge—the Mason Circuit, German Mission Conference—paid last year the following amounts per capita, there being 148 members: P. E. and P. C., \$4.390; Conference Claimants, \$0.405; Bishop, \$0.101; Foreign Missions, \$2.045; Special Foreign Missions, \$0.709; Domestic and Conference Missions, \$1.351; Church Extension, \$0.270; American Bible Society, \$0.103.

If the entire Church had contributed on this scale of this Mason Circuit the grand totals for the Church would have amounted to the following: Presiding elders and preachers in charge, \$8,791,911; Conference Claimants, \$811,652; Bishops, \$202,412; Foreign Missions, \$4,098,343; Domestic and Conference Missions, \$2,707,512; Church Extension, \$541,101; American Bible Society, \$206,420.

While it may not be exactly fair to hold up the per capita of one picked charge as an average for the whole Church, still, wouldn't it be fine if the Church could reach that? The desired goal of \$2.00 per member for foreign missions would then be attained. May the Lord bless our beloved Zion. F. W. RADETZKY.

"O HELL!"

An outcast, a woman, lay dying. Beside her tossing restlessness a preacher kneels and speaks of a Christ's love. The snarling lips of a neglected soul hurl back in hot and malignant derision. "O hell!" The scorn of the last departing gleam of light. The scorn of the last departing ray of hope. The scorn of the ponderous impenetrable darkness of despair. Too late now, tardy angel of mercy! The night is come. "O hell!"

Great God pity the Church! Pity thy bejeveled and begowned followers! I am sick and disgusted at, and hold in supreme contempt the modern play at purification. Shall purification come at the crushing of the law's iron heel? Shall purification come, like you would grind sausage out of a mill, as the outcrop of manipulated machinery? God knows it will not. O love, love, love! There only is the remedy. The gospel of Jesus Christ—the gospel of love.

My heart is torn. As I see these poor girls, yet tender in their youth, a prey to every brutal fiend who would with merciless fingers, dripping gory with life's blood, tear out their very hearts, I cannot but cry, O for a mother's arms to shield!

Church of God, where is thy commission? Ministry of the living Christ, where is thy gospel? The world is dying; God knows it is. And yet like fools we stand and cry, there's nothing wrong! We cry educate, educate; build, build the walls of stupendous enterprises, while we damn neglected souls. We cry missions, missions, while unblushing heathenism stalks menacingly in our midst. With misapplied emphasis we leave unstressed the very things that will render un-availing our education; that will undermine our enterprises; that will destroy our mission.

Call it pessimism if you will; that's a fool's cry. But uncleanness, while you cry pessimism, lies down by your side at night; it sits at your board by day; it speaks in look or touch its subtle and uncanny words upon the highway; it whispers its enticing language in your ears upon the very pew in the sanctuary; it stalks with voluptuous look, and bewitching smile and sugared breath everywhere. God pity a diluted gospel. God pity a time-serving Church. "O hell!" H. B. URQUHART, Fort Worth, Texas.

WAXAHACHIE DISTRICT WELL SUPPLIED WITH WORKERS.

The Waxahachie District has every charge in it well manned and two coming up for admission and fifteen of the finest preachers in our Church asking the privilege to take some place in the district now or at the coming Annual Conference, and besides all this, most of the sixteen already here are willing to be promoted, but not one of them has said quite so much. Let this answer all inquiries as to the possibility of being taken care of in this district next conference, so far as we can see now. With love to everybody, I am, J. A. WHITEHURST, P. E.

MARRIAGES.

BEARDEN-HENRY—At the home of the bride, near Ben Wheeler, in Van Zandt County, Texas, April 5, 1914, at 3:30 p. m., Mr. B. C. Bearden and Miss Sarah Henry, Rev. Frank Everett officiating.

MACKAY-WATTS—In Clifton, Texas, April 8, 1914, Mr. O. K. Mackay and Miss Margaret Ellen Watts, of Morgan, Texas, Rev. J. H. Braswell officiating.

He who would make a fuss about certain brands of religion proves thereby that he has no religion to fuss over.

As the most crushed flowers are the most fragrant so let thy resignation make thy blight a blessing.

Woe is beautiful in both appearance and results when we bear it cheerfully in Christian resignation.

EDUCATIONAL

The Famous Byrne Simplified Shorthand

It is a marvel of simplicity, holds the world's record for speed in a given time, can be learned in half the time of other systems and written at higher speed. Our other courses possess similar advantages. Miss Maide Thompson of Goldthwaite, Texas, has just made a remarkable record, completing a course of bookkeeping and shorthand in two months and thirteen days and immediately accepted a good position.

If we did not have the best courses of study our school would not be the largest in America. Write for free catalog, Tyler Commercial College, Tyler, Texas, Box 10.

WHEN BETTER BUSINESS COURSES ARE TAUGHT

DRAGHON'S PRACTICAL COLLEGE: GALVESTON

Will Teach Them. Write for FREE interesting catalogue. Delightful climate, surf bathing, fishing, boat riding and Methodist homes for boarding students.



New parsonage recently built at May, Texas, Rev. C. V. Williams, P. C. Brother Williams and his people are justly proud of the new home.

The Passing Day

M. L. Woods, formerly active cashier of the State National Bank at Fort Worth, and convicted of violation of the National banking laws, is sentenced to serve six years in the penitentiary.

Democratic Leader Underwood's entry into the House Monday was the signal for one of the most enthusiastic ovations of the session. There was loud applause from members of all parties and business of the House was suspended, while members congratulated him upon his successful senatorial contest in Alabama.

National banks in the Dallas reserve district, with one or two exceptions, and many State banks, have already made formal application for membership in the regional reserve institution, and under the laws governing the establishment of such institutions these banks have thirty days in which to subscribe for stock. However, it is pointed out by local bankers there is no good reason for delay and many are ready to effecting organization as quickly as possible.

Ambitions to have the Federal reserve bank of Dallas the first in the United States to open for business, a movement has been started to have National banks in this district make formal subscription for stock at the regular monthly meeting of National banks of the Eleventh District this week.

A rural credit bill, which will be presented "to the country" for criticism and suggested amendment, was considered by the joint rural credit subcommittees of the Senate and House. Senators Hollis and Representative Bulkley, chairman, conferred with Prof. H. Parker Willis, the committee's "expert," who drafted the tentative bill. Willis was the expert who aided in preparing the currency reform bill.

The report that Col. Theodore Roosevelt expects to arrive at Manaus on April 27 was received by Dr. Lauro Muller, Brazilian Minister of Foreign Affairs. The dispatch was sent by a Brazilian officer accompanying Col. Roosevelt's expedition and by the Governor of the State of Amazonas.

The cornerstone for Dallas County's new \$600,000 Criminal Courts and Jail Building was laid Saturday afternoon with simple ceremonies at the new building at Main and Houston Streets. Judge I. C. Mize delivered the only address and Rev. George W. Truett delivered the invocation. The cornerstone was put in place by County Judge Quentin D. Corley and the County Commissioners—J. T. Miller, C. D. Smith, Bert Brittain and J. M. Hamilton.

The Attorney General's Department holds in an opinion to the auditor of the prison commission that moneys taken from prisoners at any time shall be taken charge of by the prison commission and placed to the prisoner's credit and expended for the prisoner's benefit on his written order; that should any officer or employe misappropriate any such funds he shall be confined in the penitentiary for a term of not more than five years.

The first divorce court in Ohio was convened in Cleveland with Common Pleas Judge William B. Neff presiding. The court will attend solely to cases involving marital difficulties. The institution of the court follows the decision of Judges of the Common Pleas Court that the handling of divorces needs reformation and the number of such cases should be reduced. Uniformity of divorce litigation, complete investigation of all cases, assuring decrees to only those entitled to them, the holding up of all divorces for sixty days, verbal and broader definitions of gross neglect and cruelty are among the reforms planned.

President Wilson and family have returned to Washington from an Easter visit to White Sulphur Springs, W. Va. The President faces a busy week at Washington. Uppermost in his mind are Panama Canal tolls controversy and the anti-trust program. He feels confident the Senate will repeal the exemption clause without amendment, as did the House. With regard to trust legislation, the President expects to confer with Representative Underwood and other House leaders.

If Congress adopts the bill by Representative Vaughan on the liability of common carriers engaged in interstate commerce, it will mean that the carrier can not extract a condition from the shipper limiting its liability in consideration of giving the shipper a reduced rate. The proposed act says that the liability and liabilities of interstate carriers shall be the same as fixed by the common law, and otherwise specifically provided by an act of Congress.

Dr. Richard Sparrmann of Vienna, regarded by many as the first authority on the medical use of radium, declared to the American Surgical Association meeting that radium has been proved a failure in the treatment of cancer and tumor. Dr. Sparrmann said that not only this, but that radium frequently induced the condition of a patient. Robert Abbe, who treated the late Congressman Boomer, immediately followed Dr. Sparrmann with the assertion that the indirect results obtained through the use of radium were of wonderful value. Its direct failure, said Dr. Abbe, might be attributed to "the little knowledge so far obtained as to the technique of radium treatment."

The State Library and the Library of the University of Texas have both felt the influence of the post-fire revolution extending the name of books. Both these institutions maintain a circulation department, and have not cut off all over the State, but have before now had been limited by the cost of postage. Since books are admitted now under the regular parcel post service, several new clubs will be organized to supply to the above mentioned libraries to supply the widespread demand for books.

Prison cells may be the nation of all persons having knowledge of the alleged looting of the New Haven railway system who refused to testify before the Interstate Commission at Washington. The commission in its report has finally determined to make an effort to force its authority. Under its direction, Joseph W. Felt, former governor of Missouri and now convalescing from the commission, notified attorneys for the witnesses who refused to testify regarding the relations between the Billard Company and the New Haven that their clients must either testify or take the consequences.

A proposition for fostering the Southern spirit in the schools of the South was put forward at the closing session at Louisville of the convention of the League of Southern Writers. Many women writers advocated that textbook commissions in the various Southern States be urged to select for use in the schools which contain the best thoughts in the literature of Dixie, and histories which present historical events as affecting the South from an absolutely impartial viewpoint.

The County Commissioners of Tarrant County have been notified that the State Orphans' Home at Corsicana has agreed to accept the fifty-five orphans of Tarrant County, if they are sent in squads of ten to fifteen at periods of about two weeks. The first squad will be sent next week, and the entire number in about two months. The orphans are now occupying a rented house in the suburbs.

Full discussion of the responsibility of parents to see that their children are trained in good citizenship has been provided for in the program of the third international congress on the welfare of the child, which will open at Washington, April 22. Announcement was made of this portion of the program and Judge Lindsey, of Denver, a leader in juvenile court work, will be one of the principal speakers. The general subject to be presented is "Parents' Responsibility in Training Children for Self-Support, Home-Making and Good Citizenship."

The governor has received a check for \$500 from Mrs. Dellora R. Gates, of New York, widow of the late John W. Gates, the financier, for the Panama-Pacific exposition commission fund to erect a Texas building at the exposition. This is the first large subscription that has been received from any one outside the State and the subscription will assist in swelling the total to the necessary \$25,000. This amount must be raised within two weeks or Texas will not be represented at the exposition.

Securities amounting to \$600,000, which had been deposited with the Dallas Trust and Savings Bank to expedite crop movement last fall have been returned to Dallas National banks. That amount was apportioned Dallas out of the fund appropriated by the Government to aid financing the cotton crop.

To save his black spaniel from being burned to death when his shop caught fire when a match was accidentally thrown into a can of gasoline, Jack James, a tailor, entered the blazing building at Hillsboro, Texas, saved his dog, but was severely burned about the back. The shop was only slightly damaged.

Owing to the continued spread of smallpox in Texas, the State Health Department has issued another appeal to citizens to submit to vaccination. The department calls attention to the large floating population of the State, and for that reason declares it is imperative that Texans should protect themselves against the ravages of contagious diseases.

An encouraging indication of improved conditions at the State institution for juveniles at Gatesville is found by County Judge Quentin D. Corley in "State Boys," a weekly newspaper which is being published by inmates at the school. Judge Corley said: "The boys at Gatesville are showing the results of innovations being made there, and the 'State Boys' shows that the Dallas County boys at the institution are keeping well up to the highest mark. There are fifteen boys on the staff of the paper and seven of those are Dallas boys. The last Legislature provided for two honor cottages at the school, and one has already been opened with fourteen boys in it, placed there under self-government on the honor system. Of those fourteen seven are Dallas boys. The paper shows a better spirit at the school, and the boys deserve encouragement in their work."

Capt. Nick Kahl, a local marine diver, of Port Arthur, Texas, has contracted with parties to do diving work in a Texas river to determine the location of a large sum of Spanish dollars claimed to have been cached half a century ago. It is said that the money was being brought out of Mexico to be shipped from the old seaport of Indianola to Spain and that the train of ox carts was attacked by bandits who knew of the treasure. It is told that the money was sunk in a river or lagoon to prevent seizure.

In a lecture before the Ministerial Alliance at Denver, Dr. Paul S. Hunter, Secretary of the Colorado Board of Health, said to legislate against marriage of the unfit is silly. "You may pass all the laws you can think of, but you can't stop two fools with but a single thought," he declared. "To legalize unsexing the physically and mentally unfit would deny the world the mental productions of the world's great men. Poets, statesmen and religious leaders of history could be classed as drunkards, consumptives, dope fiends, mental or moral degenerates. It would not be difficult to classify 75 per cent of the leading men of modern times under these headings."

President Wilson had as his guests Monday the children of the National capital. The occasion was the annual frolic and egg rolling in the White House grounds. From morning until early dusk the little folk, with the full freedom of the grounds accorded them, enjoyed the President's hospitality. President Wilson and members of the Cabinet viewed the children at play from the south portico of the White House and also went down into the throng and enjoyed the fun at close range.

Another case of bubonic plague has been found in Havana, Cuba, making the third in two days and totaling five cases now in hospitals, two of whom are convalescent.

Through the efforts of the Texas Society, an organization of Texans, now located in San Francisco, the Panama-Pacific Exposition Commission has been granted twelve days longer, until April 25, to raise sufficient funds to guarantee the erection of a Texas State Building at San Francisco.

The four-day sessions of the Conference for Education in the South and the convention of the Southern Educational Association closed at Louisville, Kentucky, with the election of officers. J. Y. Jovner, of Raleigh, North Carolina, was elected president of both organizations, which have been meeting here jointly. The Educational Association also approved a resolution for consolidation with the Conference for Education in the South, passed by the conference last night. Meetings on the program for tonight by the farmers and business men were canceled and delegates to both conventions brought their work to a close at a joint meeting. Selection of a meeting place for next year has been delayed until the executive committees of the two organizations can meet and perfect the final details of the merger. Cincinnati, Ohio; Waco, Texas;

Montgomery, Alabama; St. Louis, Missouri, and Chattanooga, Tennessee, are being considered.

F. F. Fasting, a native of Denmark, for five years resident in Dallas, has received a letter from West Australia telling of the finding of a letter cast into the sea more than six years ago. Mr. Fasting, having lived for several years in the gold country in Australia, had started for the United States, when, on July 22, 1907, he put a note into a bottle and threw it overboard near Sydney, on the east coast of Australia.

Australia and Argentina are the only countries which show a greater per capita meat consumption than the United States. Both countries are of sparse population and of large herds and flocks, therefore meat is exceedingly cheap. The per capita consumption for each of the countries is estimated at 250 pounds per year, as against the consumption in the United States of 173 pounds, an estimate made in 1909, but which the Bureau of Animal Industry estimates is ten pounds less today. The British consumption, the largest in Europe, is 120 pounds.

Boys who should be attending Sunday School will not be permitted to caddy on Sunday at the golf links in Chicago this summer, according to an announcement made by D. F. Kelly, president of the club. When parents of pastors of Highland Park Churches inform the club a boy supposed to be attending Sunday School has not been there the caddy master has been instructed to refuse him employment.

Richard G. Maury, Criminal District Attorney of Harris County, was killed Sunday afternoon while en route to Galveston, when the automobile he was driving struck a cow that strayed into the road in front of his machine. The accident occurred between Dickinson and Lamarque, near the Galveston and Henderson right of way. W. P. Hamblen, of Houston, who was behind Mr. Maury in an automobile, hurriedly called Dr. W. A. Halley, of Dickinson.

Fifty thousand workmen in the Calumet region, many of them idle, are preparing an appeal to President Wilson and the Interstate Commerce Commission. They declare that the prosperity of the region depends on a decision granting the increase in freight rates petitioned for the Eastern railroads. The appeal will be sent through the various commercial clubs in the region on both the Indiana and Illinois sides representing factory capital of \$100,000,000.

C. B. Granbury, vice-president and general manager, and Searcy Baker, auditor of the South Texas Lumber Company, of Houston, and W. O. Kukulendall, manager of the Company's yards at Harlingen, had a narrow escape from instant death when the auto in which they were riding went dead on a railroad crossing. The auto was struck by a train and all of the occupants received serious injury. Mr. Kukulendall was badly crushed and may not recover.

The reserve board organization committee has made public a statement justifying their action in omitting New Orleans, Baltimore, Omaha and Denver in the selection of the twelve regional bank cities. The statement proves the wisdom of the committee's selection and places New Orleans, especially, in a very unfavorable light, by comparison with either Atlanta or Dallas. The report of the board develops a condition in New Orleans not generally known and not altogether favorable to the great Southern seaport.

The four gunmen connected with the murder of Herman Rosenthal, the New York gambler, were electrocuted at Sing Sing Monday morning. Lieutenant Charles Becker, who was also sentenced to die and who was granted a new trial, received the news in the Tombs where he is now confined. It is said Dago Frank left a statement, but the full purport of it has not been made public. It is hinted, however, that it fixes beyond a doubt the guilt of Becker as the arch conspirator in the murder of Rosenthal. Strong efforts were made to induce Governor Glenn to commute the sentence of the four boys, but he refused to interfere, after carefully looking into all the evidence produced before him. District Attorney Whitman declares that Becker will later pay the penalty of his crime.

Postmaster B. M. Burgher, of Dallas, called on President Wilson Tuesday to urge his acceptance of the invitation which had been extended him to attend the dedication of Dallas Hall, the main building of the Southern Methodist University. The President declined the invitation, though expressing a keen sense of appreciation of the honor conferred.

A plan for the reorganization of the St. Louis and San Francisco Railroad, which will take it from the hands of receivers, will be placed before the bondholders committee within a few days. The plan contemplates the voluntary retirement of B. F. Yoakum as chairman of the board of directors, and an assessment of between 15 and 20 per cent on all outstanding mortgage bonds of \$50,000,000 and on \$50,000,000 worth of outstanding stock.

With a view of hastening action whereby travelers between States having the 2c passenger fare may travel at that rate in place of 3c, Representative Thompson, of Oklahoma, introduced in Congress a bill providing that carriers may not charge for an interstate trip more than the sum of the local rates charged in the States through which the trip extends. The same proposition is pending before the Interstate Commerce Commission in a joint complaint filed by the Corporation Commission of Oklahoma and the Railroad Commission of Arkansas and Missouri. Recently the Interstate Commission took evidence on the complaint in Oklahoma.

E. A. O'Sullivan, a New Orleans lawyer, wanted to sue Paul Felix and William W. Sikes for \$60,000 because they cut off his whiskers in 1908 in an election snafu, but the Supreme Court of the United States decided he waited too long and threw out his case.

Secretary Bryan and the Italian Ambassador exchanged ratifications of the renewed arbitration treaty between Italy and the United States, which will run another five years. Ratifications of a like treaty also were exchanged between Secretary Bryan and the Norwegian Minister to the United States.

The indictments for manslaughter against Charles S. Mellen, of the New Haven Railroad, in connection with the fatal Westcott wreck on the New Haven Railroad, were nolle prossed in court at Bridgewater, Connecticut. This action finally cleared Mellen of personal blame for the disaster.

Mrs. Maud Ballington Booth will arrive in Dallas Friday night and efforts are being made to have her lecture on Saturday. Mrs. Booth is coming to Texas to inspect the State Penitentiaries in the interest of the Prison Reform movement and it was her original intention not to make any public addresses with the exception of one at Waco and another at Austin. However, prominent Dallas citizens who are interested in the work, prevailed upon her to include this city in her speaking places and she is leaving New York one day ahead of the time originally planned for her departure, so as to be able to address Dallas citizens.

Without discussion the Senate has adopted Senator Hitchcock's resolution calling upon the Federal reserve bank organization committee for its conclusions in selecting the twelve Federal reserve bank cities.

Twenty-five acres of property, valued at about \$30,000, have been offered to the Dallas Park Board for park purposes free of all cost to the city, according to statements made by members of the Park Board. The few acres is located beyond the city limits near Oak Cliff, and is declared ideal for park purposes.

Hoboes in the Brotherhood Welfare Association who enlisted a week ago in "General" Casey's army, which will march to Washington, have decided on the route. The New York contingent will start on May 1. The different branches of the "army" will be organized in companies of 100, each company to have a captain.

Captain John R. Hughes, of the State Ranger force, who was detailed by the Governor to make an investigation of the reported shooting-up of the town of Madero, Texas, by a band of armed Mexicans, returned to Austin. Captain Hughes reported that the town was not disturbed, except that a few of the Mexicans were under the influence of liquor, they were unarmed when they reached the Texas side, having, it is said, hid their arms in the bed of the river.

Harry Kendall Thaw's petition for a writ of habeas corpus was granted by Judge Edgar Aldrich of the United States District Court, Saturday, at Concord, New Hampshire. The court said, however, that no order would be issued for the prisoner's discharge from custody until arrangements had been completed to take the case to the United States Supreme Court on appeal.

Lieutenant Nesteroff, who first looted the loot in Russia and was rewarded for the exploit with a month's arrest for "deliberately tempting providence," recently made a notable flight of about 300 miles from Keff to Oleska. The Military and Naval Aero Club at St. Petersburg now possesses 240 aeroplanes and its certificated pilots number about 400.

The Webb-Kenyon bill, passed by Congress, which gives the States control over home shipments, has been upheld by the Kansas Supreme Court. As a result of the decision Kansas will take charge of all liquor shipped into the State. The case was that of a St. Louis brewing company appealing from a decision of the District Court in Cherokee County. The St. Louis company shipped a carload of beer to Cozart, Kansas. State officials confiscated it under the Webb law, and the company sought the return of the beer or reimbursement.

By a decision of the State Supreme Court, Abraham Roof, former political boss of San Francisco, who is serving a fourteen-year sentence for bribery, becomes eligible for immediate parole. The decision, however, although making it mandatory that his application be considered by the State Board of Prison Directors, in no way directs them to grant it.

Fear that the "hink boll worm," a dangerous cotton pest, may be introduced into the United States through accidental presence of seed in cotton received by growers, caused the Federal Horticultural Board to warn cotton mills, especially those in the South, to burn all seed found in bales of imported Egyptian cotton. These seed, it is stated, are likely to contain the larvae of the pest.

In order to clarify that questions and vexatious shall not longer "flout their view in the face of the decent citizenship of Oklahoma," Governor Lee Coker has advised the Tulsa Fair Grounds under municipal law and instructed Adjutant General F. M. Cotton to use the State militia to suppress the book-making on the races.

Seven persons were killed, eleven seriously injured and seventy-five individuals were endangered in an early morning fire in a Boston, Massachusetts, hotel, Tuesday. The building, a five-story brick hotel, was destroyed.

President Wilson Tuesday ordered virtually the entire Atlantic fleet to Mexican waters to force a public salute to the Stars and Stripes from the Huerta Government as an apology for the arrest of American Blue Jackets at Tampico last Thursday. No ultimatum has been issued, that is, no specific time has been set within which the Huerta Government must comply, but the naval demonstration has been ordered as a concrete evidence of the good determination of the United States to back up Rear Admiral Mayo's demand for a salute. It is to Tuesday night General Huerta had not made satisfactory response to that demand. "Future developments depend on Huerta himself," was the way a high Administration official close to the President summarized the situation. The decision to send the fleet was reached after the President and Secretary Bryan had conferred for an hour with John Lind, personal representative of the President in Mexico, and after a two-hour Cabinet meeting during which Ambassador from Chile O'Shaughnessy revealed that the Huerta Government denied the rights of American Blue Jackets to be ashore at Tampico and consented that its recent public statement of apology was ample. Immediately after the Cabinet meeting adjourned, Secretary Bryan issued his order to the Atlantic fleet, and wireless messages flashed on and down the Atlantic Coast to put the fleet under steam for Tampico.

National banks of Dallas met Tuesday afternoon and subscribed \$154,000 of stock in the Federal Reserve bank to be located in Dallas, the central point of the Eleventh District. These State banks located in Dallas have also signed their intention of joining the reserve bank system and are waiting the receipt of subscription blanks. The stock to be taken by these banks will amount to \$140,100.

making the total for banks thus far in the city which have signified their intention of becoming members of the reserve bank, \$194,100. The State banks which have already passed resolutions to become members of the Federal Reserve Bank are the Dallas Trust and Savings Bank, First State Bank and the Guaranty State Bank and Trust Company.

Representative Dies of Texas took another fall out of the civil service system and declared that the government would be benefited by a return to the old spoils system. "Bad as the old spoils system was," said Mr. Dies, "the civil service is worse because it has been in effect since 1884. We now have the spectacle of seeing old men tottering to their desks in government bureaus when they cannot earn a dollar or perform the service for which the government pays them. If this is the case now, what will it be twenty years from now, when these men have grown still older and still hold their jobs under the service. It would be a good thing to have the old spoils system back and clean out the American stables into which civil service has turned government bureaus."

ATHLETIC SPORTS VERSUS COMPETITIVE ATHLETICS.

Certain aspects of physical exercise need to be defended from the discredit into which they are likely to be thrown by the abuses of modern athletics. So long as it is maintained that the latter necessarily involve the idea of a contest—and this point of view has its advocates—we are constrained to emphasize the fact that the dangers of athletic sports are primarily and almost entirely confined to their competitive aspects. It is not the exercise per se, but rather the undue exertion involved in the attempt to win or surpass that brings on the symptoms of overdoing, the defective functioning of heart and kidneys. We take no narrow or perverted view of the best intent of physical training. The fundamental definition of an athlete is one trained or fit to contend in exercises requiring great agility or strength. This does not mean that the athletic contests that call for the extreme efforts of most highly trained persons. The elements of physiologic danger is almost entirely wanting in the usual routine of gymnastic exercises. They suffer by comparison with the other types of bodily exercise included under the name of athletic sports so far as the latter involve work outdoors and under conditions which represent the ideal of hygienic surroundings. The American public is becoming converted to the need of bodily exercise for great groups of the population, young and old. This is a commendable sign in the opinion of the Journal of the American Medical Association. If the competitive feature could be eliminated and athletics were conducted for the sake of sport itself, the foremost dangers that now lurk in the struggle to win would vanish completely. It is doubtless too late to reform those who have been saturated with the current notions that athletics is synonymous with a fight for supremacy. In our schools, however, the element of contest involving a mere matching of strength ought to be fundamentally eradicated. The play of children represents the truest ideal of athletic sport. Graceful execution of movement may be made a rivalry for perfection can be associated with forms of athletics of increasing difficulty in performance. To develop a graded sequence from the easiest games of early youth to the vigorous complex feats of middle life is a scheme well worth consideration on the part of those to whose care the physiology of exercise is entrusted. A successful plan of regulated physical exercise might serve to retain some of the personal zest for outdoor sports which is now too frequently lost in the misplaced enthusiasm for the dangerous athletic extravaganzas of a selected few.

A CALL FOR IMMEDIATE ACTION ON THE PART OF ALL CHURCHES AND PASTORS.

Moving picture shows of the United States have an audience of eight millions of people each day of the week. Of this audience are eight hundred thousand children. Especially do these children receive their first impressions and first lessons from the moving picture shows. To this are to be added several millions of immigrants, who do not read our newspapers or speak our language. The moving picture show is one of the greatest schools of America, so far as reaching the most people, moulding public sentiment and laying foundations are concerned. As it now stands, its pictures are mostly for evil influence. That the moving picture show may be made, with good pictures, a great educational power for good is believed by many. That the moving picture show is one of the gravest matters before our Churches, our families and our country, admits of not a doubt. Among the many solutions of the question probably the best is the bill introduced by Dr. William F. Crafts, Superintendent of the International Reform Bureau, into the House of Congress and the United States Senate, providing for a National Censorship Commission of all moving pictures before they are placed into the shows—this bill to be a part of the United States Education Bureau. I write this to urge that every Sunday School superintendent—where there is no pastor there to look after this—every pastor or some one in every Church, some one in every other moral body, at first meeting draw up and get a petition voted for the passage of this bill and then be sure and to our two United States Senators and to our two United States Senators. The Master's business requires haste. Be sure to do so.

Yours for the great cause,
W. A. FARRELL,
General Manager of the World's Purity Federation for Texas, Arkansas and Louisiana,
Station A, Dallas, Texas, April 15.

POLYTECHNIC TRUSTEES MEET.

The Board of Trustees of the Polytechnic College, Fort Worth, met in the President's office Thursday morning, April 9th, 9:30, with Judge Cecil Speer, President of the Board, presiding. Rev. H. M. Long was elected temporary secretary. The purpose of this called session was to name the new Woman's College, secure a charter, and elect the faculty for next year. The first and only item of real importance to come before the Board was the selecting of a suitable name for the new Woman's College. Consideration was given several names which have been suggested but no definite decision was reached. The Board adjourned to meet again next Thursday evening, April 16, 8:00 o'clock, First Methodist Church. Let every member of the Board be present and come prepared to attend to the business that is so important at this time.
H. A. BOAZ.

(Continued from Page 5.)

my life. There is one thing we accomplished, if nothing else: There were some who learned more about us, as Methodists, than they ever knew before, and what our great Church stands for. Brethren, I am constrained to feel more and more the importance of stressing our doctrine more than we do, so that people might know who we are and what we believe, and what we stand for. The brethren who were present on this occasion were as follows: Rev. J. W. Mills, our beloved elder; Revs. W. H. Vance, J. F. Kidd, P. S. Wilson, C. E. Thomas and R. C. Callaway, the preacher in charge. These all wrought well and were valiant in fight. The most characteristic feature of the occasion was the sermon preached by our beloved elder, "Why I Am a Methodist." And, believe me, he told it to us from Dan to Bersheba. The sermons preached by Rev. Vance on the Church and the Children, also on the mode of baptism, were masterpieces. The sermons preached by the other brethren were also timely and greatly enjoyed by all who were present. Just a few words more and then I shall bring this letter to a close. Our Second Quarterly Conference was held on Saturday, in the afternoon, at 2 o'clock, with Rev. J. W. Mills in the chair. We had a very delightful session of the conference, good attendance and reports very gratifying. Pray for us, brethren, for we are yours in holy love, B. C. CALLAWAY.

HOUSTON METHODIST PASTORS.

Grace, E. W. Porter: Nine infants baptized, 406 in Sunday School, house crowded in area and galleries morning and night. Frost, C. Wright: 601, plus a large number of visitors in Sunday School. Special music in the morning; house crowded in every part, chairs filled and a host turned away. Eleven additions, six young women on profession; 200 at 6:30 a. m. prayer service. Bering Memorial, E. A. Isomson: Nine additions, seven infants baptized. Sunday school, 155. Ebenezer and Second Ward, C. Muench: Seventy-two at Ebenezer Sunday school and 100 at Second Ward. Large congregation for worship. Tabernacle, W. G. Harbin: Brother Glenn Finn, of Bryan, has been preaching nearly two weeks. Great gains through the congregation. Ten accessions; 157 at Sunday school, three infants baptized. Mark Street, I. F. Key: Sunday school, 206 and many visitors in addition. Crowded house at 11 o'clock; two additions. McAshan, Harold G. Cook: 6 a. m. Easter praise service, about twenty present; 130 pupils at Sunday School. Brunner, H. K. Morehead: Revival started with Jno. E. Green preaching. One hundred and sixty-three regular members of the Sunday School present. Woodland Heights, H. M. Whaling, Jr.: Ten additions by letter. Over 250 at Sunday School. St. Paul's, S. R. Hay: Six hundred and twenty-eight in Sunday School, not counting visitors; offering \$142; 310 by count at 6:30 Easter morning praise service; breakfast served to 204. Church packed in every part at 11 o'clock. Forty-three additions on profession—thirty boys and men; twenty-five received by letter. Twenty others to be received on profession of faith as result of revival conducted by the pastor. This was the greatest day for many years in Houston Methodist. Every Church is at high tide and all the pastors are ebullient. H. M. WHALING, JR., Secretary.

"DEWDROP'S MEMORIAL."

By Rev. H. H. Smith.

They named her Dewdrop. Whether the name was suggested because of her diminutive size—for she was a wee bit o'baby when she first opened her eyes to the light of this world—or whether the purity of the heavenly distilled dew naturally suggested the name for one so fresh from the hand of God, it is impossible to say. One thing is certain, the happy parents could say with the poet:

"Of all the darling children That e'er a household blessed, We place our baby for compare With the fairest and the best; She came when last the violets Dropped from the hand of Spring, When on the trees the blossoms hung— Those cups of odoriferous incense swung— When dainty robins sing."

But the career of this fair child was also like the dewdrop in another respect—it was of brief duration. Three short years and God sent the angels to take her home to Him. This brief sketch would never have been written if it were not for her "after life"—the life, I mean which she has lived in this world during the past nine years since God took her to heaven. We live an "after life," as the Word of God puts it, "being dead, yet speaketh." But pray, how could a child of only three years exert a posthumous influence worth recording? It came about this way: She exerted an influence over many, many lives. How? To be brief, the parents were devout Christians, and when the matter of erecting a suitable monument for the grave of the little one was considered, the father, who was an official member of the Methodist Church, in conversation with his wife, said: "Let us erect a practical monument. I have in mind the endowment of a ward in the Wesleyan Hospital, or the establishing of a Church Extension Memorial Loan Fund." Before deciding they investigated the matter of the Church Extension Memorial Loan Fund carefully. The Secretary of the Board mailed them the Handbook and a number of tracts, and also wrote them urging them

to adopt this most appropriate method of erecting a monument to the memory of their dear child. The words of Bishop Morrison, recorded in the Handbook, emphasizing the activity and usefulness of Loan Funds, made a deep impression upon them. His words must be quoted: "It never wearies in well doing. Ever giving, yet never exhausted; toiling ever, yet never tired; a sort of everlasting benediction; an immortal Good Samaritan, with wine and oil and bandages for the bleeding and helpless Churches of the land. Going to the West, it fortifies a point; returning to the East, it repairs a breach in the wall. It leaves joy and gladness in its pathway. It is a sort of financial angel flying through mid-heaven preaching the everlasting gospel. Every dollar that goes into its treasury becomes imperishable. It lives for all time, and lives for God. If you would make your money immortal cast it here. It will work on and on after you have ceased to work, and will come to you with exceeding increase in eternity."

After reading this strong appeal and the letter from the Secretary of the Board, they decided to contribute \$2,000 as a Memorial Loan Fund.

And now if you will visit the cemetery of a certain plain country Church in our Southland, you will see a little grave with a modest piece of marble as a headstone, upon which are engraved these words: "Our Darling, Dewdrop, daughter of John and Kate Darden, aged three years and four months." But this modest piece of marble is not her true monument. You will have to travel many thousands of miles and visit many States to see her true monument; and then it will not appear in marble, but in the lives of many people. In the State of New Mexico you will find a beautiful modern \$15,000 church, with a membership of 275, and a flourishing Sunday School and Epworth League, built by the aid of the Dewdrop Memorial Loan Fund. From thence you will have to fly to Kentucky, and in a pretty little town of 800 inhabitants you will find a beautiful brick church, costing \$75,000, erected through the aid received from this loan fund. Nor can you stop here. From thence you must go to Tennessee, and you will find in one of its attractive mountain towns an excellent house of worship, a membership of 200, with a large Sunday School enrollment—a building enterprise which could not have been accomplished without the aid received from this loan fund. And at present these funds are being employed in aiding the building of a church in a new mining town where Church facilities are badly needed. We have somewhere read that the sight of the grave of a very pious Christian was enough to convert a certain infidel; but this practical monument, erected in memory of a little child, will be the means of leading thousands into the way of life, and many will rise up at the last day to call Dewdrop Darden and her parents blessed.

COMPULSORY EDUCATION IN THE SOUTHERN STATES.

A vigorous plea for compulsory school attendance laws in the Southern States is made by William H. Hand, State High School Inspector for South Carolina, in a bulletin just issued by the United States Bureau of Education. After pointing out that the six states still without compulsory laws—South Carolina, Georgia, Florida, Alabama, Mississippi and Texas, and the four states with compulsory laws that apply only partially—Maryland, Virginia, Arkansas and Louisiana—are all Southern States, Mr. Hand presents statistics showing that although literacy has been increased rapidly in the last ten years, in the last two decades, they still have the largest percentage of illiteracy among the white population.

"The figures can have but one meaning," declares Mr. Hand. "They show that compulsory education reduces illiteracy."

"The opponents of compulsory education insist that the people will send their children to school without being obliged to do so, if only they are shown their duty and their obligation to their children. These opponents declare that the younger generation of white children are already in school. Neither contention is true. In 1910 the twelve Southern States had 788,699 native white children between the ages of six and fourteen not in school.

"Who are these illiterate white children, and why are they not in school? Some of them are the sons and daughters of parents themselves ignorant and unable to appreciate or understand what an education means to their children and to the State. Some are the children of sordid fathers and mothers who are more than willing to make wage-earners and breadwinners of their untalented offspring at the expense of their future manhood and womanhood. Many are the children of parents who are engaged in the round of planting crops, cultivating crops, harvesting crops, and again planting crops. Some are at work in stores and shops or engaged as messenger boys, all at a small wage. Many are employed in the nerve-dulling and blood-sapping environment of the mills, receiving good wages as children in exchange for vigor of body and training of mind as men and women; while thousands of others are roaming the streets and country lanes, the training ground for idlers, vagrants and enemies to law, order and decency.

"When the State has provided schools for all its children, it has performed only a portion of its duty. If a universal school tax is justifiable on the ground that popular education is a necessity, compulsory attendance by the State is also justifiable. The State has no right to levy and collect taxes for a specific purpose and then permit that purpose to be defeated at the hand of indifferent or selfish parents.

"Objection is often made that compulsory attendance would work hardships in the homes of the poor. Is it not a fact that the poor child is the very one who most needs the aid of the State to bring him into possession of his own? He it is who must soon face the complexities of modern life and the insistent demands of citizenship with none of the advantages common to birth or wealth. The poor child is the very one who the State ought to help, because he himself is helpless.

"The argument against compulsory attendance of the negro has been worked over so surely the time has come to drop it. Some phases of it are pathetic. Is it wise or expedient to permit thousands of white boys and

girls to grow up in ignorance lest in forcing them into school the aspirations of the negro child should be awakened? Shall the white man remain ignorant in order to encourage or to compel the negro to remain ignorant? Is it better for white and black to remain ignorant than for both to become intelligent? "I yield to no one in the matter of pride over what has been accomplished educationally in the past forty years. We have planned better schools, inspired the taxpayers to vote taxes for schools, encouraged the people to build model schoolhouses, to lengthen their school terms, to employ better teachers and to pay them better salaries, and to make their schools their pride. But what has been accomplished in the way of a substantial decrease in the illiteracy of the citizenry? Of what value are all our school taxes, our elegant schoolhouses, our improved schools to the thousands of boys and girls who never enter the door of a schoolhouse?"

ANOTHER CALL TO WEST TEXAS PREACHERS.

Will not the pastors of West Texas Conference send us at once the name of a good woman from every congregation, to be the chairman of a social service committee to represent our work in these local communities? Haphazard, disjointed, spasmodic, unorganized efforts spell failure now, as it has meant defeat in the past. The local community must be made the unit of effective supervision with respect to all matters pertaining to the social and moral welfare of at least the young life of that community. This social evil that we confront today is not merely a city problem, but it is an every-community problem, including town, hamlet and rural district as well. We must have some one to whom we can speak and with whom we can communicate, who has position and authority and who will speak with force upon the community and thus be a strong connecting link in our chain of activities.

Sentiment alone will not save. Silence will not secure results. Our work is being retarded and will be greatly crippled unless you respond to this call. You constitute the firm, I am your own selected agent. Your business will suffer unless there is thorough and prompt co-operation. The responsibility of our position is heavy, the difficulties are perplexing. I am not sufficient for these things alone. The Lord is with us. You do not mean to be against us, but what about these social service committees, with the name and address of the chairman of each? Don't you hear a pleading voice from above saying, "I have waited long, I am waiting still. You treat no other friend half so ill?" This now is the only promised day of salvation. Your co-laborer, J. D. SCOTT.

CHURCH EXTENSION.

For the Quadrennium Ending March 31, 1914. By W. F. McMurtry, Cor. Sec.

The total amount received on the Church Extension assessment for the quadrennium is \$766,052.06, which is an increase of \$228,051.32 over the preceding quadrennium.

There has been collected on Specials, \$93,826.56, which is an increase of \$49,811.86 over the preceding quadrennium.

The total increase in the Loan Fund Capital is \$220,967.98, which is \$111,355.92 in excess of the increase of the preceding quadrennium. The total Loan Fund Capital on March 31, 1914, was \$560,582.63. At the close of the last quadrennium it was \$339,614.65. Annuities are paid on \$101,218.99 of the Loan Fund Capital.

The collections during the Quadrennium on outstanding loans are \$354,117.21, as against \$274,713.44 the preceding quadrennium. The total receipts from all sources during the quadrennium were \$1,772,490.77, as against \$949,910.52 during the preceding quadrennium, an increase of \$822,580.25. The total receipts on March 31, 1914, were \$4,894,016.29. The total receipts of the last quadrennium they were \$3,121,525.52.

The amount donated to Churches by the General Board is \$383,268.13, and the amount loaned to Churches is \$337,948. The Conference Boards have donated to Churches \$302,471.37, and loaned to Churches \$42,689.89. The number of Churches aided by the General Board is 553, and by the Conference Board 1923, or a total of 2476. The total amount invested in churches by both the General and the Conference Boards is \$1,066,377.39.

The General Board has aided 131 parsonages in donations amounting to \$18,361.49, and in loans amounting to \$18,361.49, and in loans amounting to \$31,090, while the Conference Boards have aided 507 parsonages in donations amounting to \$66,031.50, and in loans amounting to \$2,875. The total number of parsonages aided by both Boards is 638. The total amount invested in these parsonages is \$118,357.99.

The amount total invested in churches and parsonages for the quadrennium is \$1,184,735.38, which is an increase over the total amount invested in churches and parsonages from the beginning (1882) is \$4,305,989.17. It can readily be seen that more than one-fourth of the total amount invested in church buildings during the quadrennium has been invested during the quadrennium that has just closed.

Since the organization of the Board (1882) aid has been extended to 8994 different Churches. This figure does not count any churches more than once, and in loans, has been aided twice or more times, and may have received aid from both General and Conference Boards, and these 8994 churches have received aid in donation grants amounting to \$2,494,715.22, and in loan grants amounting to \$1,355,989.92, making a grand total invested in church buildings of \$3,850,705.14, or an average of more than \$428.00 to the church.

Since the organization of the Board aid has been extended to 2370 different parsonages (all duplicates and previously aided eliminated as in preceding paragraph concerning churches), in donations to the amount of \$326,851.36, and in loans to the amount of \$128,441.67, making a grand total invested in parsonages of \$455,293.03, or an average of about \$200 to the parsonage.

The Church owns 16,976 church buildings, and the Board of Church Extension has assisted in the erection of 8994 of them. The Church owns 5590 parsonages, and the Board has assisted in building 2370 of them. The Corresponding Secretary has been busy in the office and in the field. Nearly all of the Sundays of the quadrennium, and many of the days, have been spent in raising church and parsonage debts, or in assisting the brethren in launching new building enterprises. Much time has been given to first-hand investigation of difficult situations; this being particularly true of points where property was endangered by heavy indebtedness, due to careless and unbusinesslike management or lack of foresight in contracting obligations.

As far as possible he has visited the Annual Conferences, conferred with the Conference Boards of Church Extension, and addressed the conferences and other Church meetings in the interest of our work. Eighty-nine Annual Conference sessions have been visited during the quadrennium.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

You don't have to be out of work. You can make a good living selling Vanadium High Speed Saws. Send at once for full information, and represent the best Saw ever made, PENNSYLVANIA SAW COMPANY, Dept. O1, Frackville, Pa.

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

BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS—My special offer to introduce my magazine, "Investing for Profit." It is worth \$10 a copy to anyone who has been getting poorer while the rich get richer. It demonstrates the real earning power of money, and shows how anyone, no matter how poor, can acquire riches. "Investing for Profit" is the only progressive financial journal published. It shows how \$100 grows to \$2500. Write now and I'll send it free. H. L. BARBER, 435 28 Jackson Blvd., Chicago.

EDUCATIONAL.

WRITE SAN ANTONIO FEMALE COLLEGE, SAN ANTONIO, TEXAS, FOR THAT MAY PROPOSITION.

EGGS FOR SETTING.

"Methodist Chickens in old Kentucky." Pure strain Barred Rock Eggs, 15, \$2.00; 30, \$3.50; 100, \$10.00. Guarantee 10 in 15 to hatch or refund \$1.00 for 15. PASTOR METHO-DIST CHURCH, Mt. Washington, Ky.

EVANGELISTIC.

Dear Brethren and Sisters—I have an open date for five Sundays in May and if you are not too far off and need help, drop me a card and I will come. Besiege your place for week following. Mighty fine time for a siege. Sincerely, F. M. WINBURNE, Glen Rose, Texas.

I AM READY NOW to lend a helping hand and assist the brethren in revivals. After twenty years in the pastorate, I have had to stay in during the winter. Now I want to work. If you want me, write me at Plainview, Texas. M. D. HILL, Plainview, Texas.

DISTRICT CONFERENCE NOTICES.

WAXAHACHIE DISTRICT CONFERENCE The Waxahachie District Conference will convene at Maypearl, April 29-30. The committees are as follows:

Renewal of License—Geo. F. Kornegay, R. O. Sorey, Geo. F. Kinchloe. License and Admission—S. A. Ashburn, R. F. Dunn, S. L. Culwell. Deacons' Orders—Joseph Lee, I. E. Hig-tower, C. V. Oswalt. Elders' Orders—S. B. Sawyers, H. L. Munger, M. M. Morphis. Let us all pray for a profitable campaign in our Sunday School work and an outpouring of the Holy Ghost on our District Conference. Your fellow servant, J. A. WHITEHURST.

ATTENTION, SHERMAN DISTRICT CONFERENCE.

Conference will convene at 9 a. m. Wednesday, April 22, at Trinity Church, Denison, Texas. It will be impossible for us to meet all the members of the conference at the same place. brethren, listen! When arriving in Denison get aboard the Hull street car and ride it to its terminal on Hull Street and you will find yourself in two blocks of Trinity Church. The church is at the corner of Munson Street and Travis Avenue, one block north and one block east from the terminal of the Hull street car line on Hull Street. E. A. MANESS.

STAMFORD DISTRICT CONFERENCE.

The Stamford District Conference will convene at Seymour, Friday, May 1, 9 o'clock a. m., and continue over Sunday, May 3. The opening sermon will be preached by Rev. H. H. Liles, Thursday, April 30, at 8 p. m. I am anxious for a full attendance of the local preachers. Let every one be on hand with report. Also I very much desire a full attendance of delegates and members of the conference. Let the preachers in charge concern themselves about a full delegation from their respective charges. Let us be on hand for the opening sermon and remain for the last benediction. Unting with you in the hope that we shall have a great conference, I am, Fraternally, JACOB G. MILLER, P. E.

ALBUQUERQUE DISTRICT.

For greater convenience and by mutual consent, the place of holding the Albuquerque District Conference has been changed from Pleasant Valley Church to Carrizozo, N. M. The time will remain the same—June 4-7. GEO. H. GIVEN, P. E.

NOTICE.

To Whom It May Concern: Greeting: There is a young man roaming around the country claiming to be my son and imposing on my friends. This is to say that I will not be responsible to anybody for anything contracted by anyone. J. W. HILL. Wichita Falls, Texas, April 13, 1914.

NOTICE, PASTORS AND SUPERINTENDENTS OF THE NORTH TEXAS CONFERENCE.

Order your Children's Day programs direct from Smith & Lamar, Dallas. Merely state what you want them charged to North Texas Sunday School Board, E. R. Barcus, Treasurer, P. O. Box 100, Dallas, Texas. We want no blanks this year. O. T. COOPER, Chairman. Denton, Texas.

EXTRACTS.

MAKE lemon, orange, vanilla extract at home. Money-saver. Five recipes complete for ten cents. All profits for foreign missions. Address WILLIAM HELPERS, 221 North Jackson Street, Springfield, Ohio.

HELP WANTED.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. All or spare time only. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. NATIONAL CO-OPERATIVE REALTY COMPANY, L-551 Maiden Building, Washington, D. C.

HOUSEKEEPER WANTED.

AT ONCE—A single woman of good moral character to do housework, plain sewing, ect. A good home, permanent position and good wages. Reference required. J. B. McCARLEY, Paducah, Texas.

PERSONAL.

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

REAL ESTATE TO EXCHANGE.

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

SANITARIUMS.

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

SINGER.

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

RESOLUTIONS—MRS. HATTIE WATSON.

Whereas, God has called from our midst our beloved friend and co-worker, Mrs. Hattie Watson, wife of A. E. Watson and daughter of Mr. and Mrs. S. H. Garrison, who has been a member of the First Methodist Church, Abilene, Texas, since childhood; and

Whereas, we realize her faith and zeal, her ability to sacrifice and suffer, her life rich with communion with God was a constant stay and inspiration to us, and in all she was unfalteringly devoted to the Church, and never murmured. Therefore, be it resolved,

1st. That the Missionary Society of the First Methodist Church tender its sympathy to the bereaved family in the loss of a devoted wife, mother, daughter and sister, and though we can not bind up the broken chords of grief, we extend to them our warmest sympathy. 2nd. That we feel keenly her loss and will miss her religious activities in behalf of the society and Church in which she labored with such diligence and faithfulness. 3rd. That a copy of these resolutions be placed on the minutes of our society, a copy sent to the Abilene Reporter, Texas Christian Advocate and members of the family. Respectfully submitted, MISS ELLA COCKRELL, MRS. S. P. HARDWICK, MRS. WALTER JENNINGS, Committee.

POSTOFFICE ADDRESS.

Rev. J. C. Marshall, Flynn, Texas.

Cuero District—Third Round.

Victoria, May 9, 10. Seadrift, at Austwell, May 16, 17. Goliad and Fannin, at Fannin, May 23, 24. Edna, 3 p. m., Monday, May 25. Goliad and Louise, at Goliad, May 26. Glacido Mrs., at Lone Grove, May 30. Port Lavaca and Travler, at Travler, June 2, 3. Nursery, at Terryville, June 6, 7. Hallettsville, at Mossy Grove, June 13, 14. President, at Lights, June 14, 15. Yoakum, June 20, 21. El Campo, 8 p. m., Friday, June 26. Palacios, June 27, 28. Midfield, at Danbar, June 30. Cuero, July 4, 5. Runge, July 8. Nixon, July 11, 12. Smiley, at Seals, July 13. Pandora, at Gillette, July 15. Stockdale, at Sunnyside, July 18, 19. Lavaca, at Elmendorf, July 25, 26. The pastors will please see that Question 23 is properly answered on this round. JOHN M. ALEXANDER, P. E.

San Angelo District—Third Round.

Lohn, at Salt Gap, April 24. Rochelle, at Live Oak, April 25. Brady, April 26. Eden and Menard, at Live Oak, May 2, 3. Miles, at Mullen, May 9, 10, a. m. Chadbourne Street, May 10, p. m. Eldorado, May 16, 17. Garden City, at Stiles, May 23, 24. Junction, at Owensville, May 30. Sonora, May 31. Sherwood, at Christoval, June 6, 7. San Angelo, First Church, June 13, 14. Midland, July 4, 5. Sterling, at Fairview, July 11, 12. Edinburg, July 18, 19. Paint Rock, at Millersville, July 25, 26. Water Valley, at Eola, July 26, p. m. Ozona, Aug. 1, 2. F. B. BUCHANAN, P. E.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

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

CLOSE—Mrs. David Close died at her home in Mission, Texas, April 2, 1914, aged sixty-six years. Mrs. Ella B. Close (nee Dopp) was born in Vermont, County, Illinois, February 24, 1849. She was married to David Close in 1867. In 1873 they moved to Kansas, in 1911 to Mission, Texas. She was the mother of four children, two of whom, Etta May and Maude, died young. Two sons, Wilber Close, of Mission, Texas, and Dr. J. E. Close, of Marysville, Kansas, and her husband survive her death. She was converted at twelve years of age and joined the Methodist Church, of which she was a devoted and consistent member until death. She loved her Church, served it well, and rejoiced in its achievements. Even after she was no longer able to walk two blocks to the church she had her husband bring her. In her devotion and loyalty she has set us a noble example. And as she lived, so she died, triumphant in the Christian faith. She was indeed a good wife, a good mother, a good neighbor, a good Christian.

EDWIN A. HUNTER, Pastor.

AYERS—One by one we are passing away. Jessie Lee Ayers (nee Hunt) was born in Young Harris, Georgia, April 11, 1829, and passed to her reward June 2, 1914. She was converted at a very early age, being not over five or six years old, and thereafter attached herself to the M. E. Church, South, ever living an exemplary Christian life. She was not double-minded, carried away by every wind of doctrine, but was stable and fixed in life and character and in the Gospel that the Methodist Church is proclaiming to the world. She was kind to all and very dearly loved by many, ready and willing at any time to sacrifice time and pleasure that others might be happy and comforted. A more obedient, affectionate daughter I never knew. I do not remember of ever having to punish her for any disobedience or unfaithfulness during her useful life. The home, the community, the Church, have sustained a very great loss, and her place is a very difficult one to fill. She was married to J. H. Ayers November 16, 1910, and to find two people who ever lived in each other's confidence and esteem more than they did to me is a very difficult task. In having expressed himself to me that if Jessie had failed to reach the home of the pure and the good he felt sure he would also; that her godly life and Christian character had had much to do in making of him a more truthful, obedient, consistent and Christlike life. Her dear mother, five brothers and two sisters have preceded her to the good world, and five sisters and three brothers and myself are left behind, with many other dear ones, to mourn our loss and to try by the grace of God to make our peace, calling and election sure, and some good day to meet our dear Jessie in the sweet beyond. Our Father's house is high, but we can say of a truth that I never was associated with any one who possessed with more of the real essential grace that it requires to make a true, model, business Christian character than Jessie possessed. Her father,

H. HUNT.

Margaret, Texas.

COLEMAN—On Sunday morning, March 22, 1914, about 6 o'clock, Mrs. Rachel Jackson Coleman entered into the heavenly rest, at the age of seventy-nine years. She was the daughter of General John and Nancy Cox Brooks, of Kingston, Roane County, Tennessee. In 1856 she united in marriage with John Coleman and was the mother of six children, five of whom are living; the first-born died in infancy. She came to Dallas in 1873 with her dependent family and has lived here since. I say with the greatest deliberation, after an intimate acquaintance of thirty-seven years, I have not known a better woman. She possessed elements of character that won the confidence and love of everyone who knew her. Thoroughly conscientious, no one doubted her word. Faithful to God and her Church and family she won her way to every heart that came under her influence. God tried her in the furnace of affliction. She toiled and suffered uncomplainingly to the last. Her love for the Word of God was a passion. It was a privilege she never neglected, when possible, to attend Sunday School, the ministry of the Word, and prayer meetings. The church-craft chapter of First Corinthians was incarnated in her life. I have lived by her and associated with her, almost daily, for ten years, and I never heard an unkind word spoken by her. Everybody loved her, for she loved everybody. The law of kindness was on her lips, and a perpetual smile shone from her face. Her life was a life of toil. Left in early womanhood with a large family, with a courage that never quailed, she kept a boarding house and labored with her own hands to educate her children and fit them for virtuous citizenship, and the impress of her noble life and example has had its reward. Her children and grand-children rise up to call her blessed, farewell, dear saint, until we meet again.

H. A. BOURLAND.

CUNNINGHAM—Edna Cunningham (nee Martin) was born January 1, 1848, in McNary County, Tennessee. She was married to J. C. Cunningham, December 19, 1867. They came to Texas, December 29, 1862. At the time of her death, November 9, 1913, they were living with their son, S. A. Cunningham, at Cunningham, Texas. To this union were born five children, one daughter and three sons. The daughter, Mrs. Eva Nelson, of Miami, Texas, and two sons, S. A. and Edgar, of Cunningham, Texas, and husband, survive her. She was converted and joined the M. E. Church, South, when fifteen years old. She had a heart hungering for the deep things of Christ, and strove earnestly to grow in the knowledge and grace of her Lord. She was a true, faithful and affectionate wife. The heart of her husband did safely trust in her. She did him good and not evil all the days of her life, and he also praiseth her. Children never had a more tender and devoted mother. They were kind to and thoughtful of their mother, and rise up now and call her blessed. She rejoiced in their material prosperity, but her chief thought was for their spiritual prosperity, that they might be rich toward God. She is one of the blessed of whom it is said, that they die in the Lord. Her stricken family might have thought it better for them that she stay longer with them, but to depart and to be with Christ is far better for her. She can not, and we would not, have her to return to our sad earth, but we can go to her. We never knew how much we depended on her until he left. Joe loved the

T. W. LOVELL, Ex-Pastor.

ANDERSON—James Henry Anderson, son of L. W. and Lucy Lee Anderson, was born February 5, 1848, in Hempstead County, Arkansas, and died January 13, 1914, at the home of Arrah E. Wynn, by Rev. J. E. Loudermilk; was converted and joined the Methodist Church at Old Midway Camp Ground in 1871, was a steward in the Church for twenty consecutive years and Sunday School superintendent for many years. He came to Hempstead County, Texas, in 1878; moved to Ruby in 1891, then to McCaulley in 1901, being the first inhabitant in McCaulley. He is survived by his wife, one daughter, Mrs. J. E. Edgington, two sons, J. H. and K. E. Anderson, one sister, four brothers, sixteen grandchildren and one great-grandchild. Two daughters preceded him to the other world. Brother Anderson was a truly good man. As a Christian he was always happy and held sacred the old adage of the Holy Ghost power and to believe strongly in the kind providence of God. Four years ago he was stricken with paralysis and since has suffered much, but with great patience, and when the end came it found him happily waiting the summons as truly one dying in triumph of the living faith. The writer assisted pastor, Rev. C. G. Shutt, in laying his remains to rest in the McCaulley Cemetery, while a host of friends and loved ones, with sad hearts, bowed submissively to the will of God. But our loss is heaven's gain.

O. PIERCE CLARK.

CATHEY—Sister Bunnie Cathey was born in Bell County, Texas, May 25, 1894. She was the daughter of our friends, Brother and Sister J. R. and M. E. Ains, of Pride, Texas. She was converted in her sixteenth year and joined the M. E. Church, South. She was a most spiritual girl and was the pride of the home and community. She had some time she had been a sufferer of ulceration of the stomach and on the 23rd of March, 1914, the good Lord said it was enough, come up higher. She leaves a husband to whom she had been married only one year and three months. She also leaves a little boy two months old, and a host of relatives and friends to mourn her loss. But their loss is her gain. May the good Lord strengthen the bereaved ones, and may she be one more link to bind them to God. Her pastor, T. A. JACKSON.

VERNON—Luther Calvin Vernon, son of S. A. Vernon, died at the home of his parents, eight miles east of Ovalo, at 1:33 p. m., March 26, 1914, being only eight years old. He was a bright little fellow, of a religious inclination. This good family has our sincere sympathy in this trying hour. All was done that could be done to keep this bright little boy with us, but to no avail. The kind-hearted physician said in the very beginning of his illness that it was a serious case, but these dear people are resigned to God's will and said at his death, "The Lord hath given and the Lord hath taken away, blessed be the name of the Lord." Such a trust in their children both for the invisible kingdom of God and a life among men. May God bless them all. Of this child we can say, as of all children, We know where he has gone.

A. D. JAMESON.

PATTON—Mrs. Samuel Patton (nee Alice Harvis) was born in Saline County, Arkansas, October 29, 1872; was married to Samuel Patton, March 4, 1890. Six children were born to them, which they made and in which they reared at that place until four years ago, when they moved to Taylor County, Texas. For some time Mrs. Patton has been quite a sufferer, but she bore it all patiently and was fully resigned to the Lord's will. One of the little is necessary to be said to their friends, for "by their fruits ye shall know them," and they are known. But to those who did not have the pleasure of her acquaintance we want to give the assurance that she "did well." The heartbroken husband and sorrowing loved ones extend condolence, and assure them of our prayers. In this hour there is only one source from which we are to expect help. Let us not doubt the God to whom this loved one has gone. If we are not afraid to commit our selves, our future, with all that we have and are, to him who doth all things well. She was buried in McLee Cemetery, April 6, 1914, amidst the tears of a large concourse of friends.

A. D. JAMESON, P. C.

CLARK—William H. Clark was born May 29, 1854. He moved with his parents when a small boy to Clark County, Arkansas. He was married to Miss Mary Vandiver, February 6, 1889. To this union were born three children. They moved to Comanche County, Texas, in 1905, and from thence to Benjamin, Knox County, in 1913. This was his home at the time of his death, which occurred at an early hour March 24, 1914. Brother Clark was converted while young and joined the Methodist Church, to which he was a faithful all his days. He held all the offices of the Church except class leader. His home has always been the preachers' home, and indeed it was a home that was pure. I was in his home and held prayers with him just nine days before he took his departure. His wife and children were leaving his wife and children, otherwise he was ready and willing to go. He was the last one of ten children to cross the silent river. Brother Clark was full of faith and good works. The community mourned his loss, with his wife and three children, but we weep not as those who have no hope, for they know where he is. His wife told the writer that Brother Clark never spoke a cross word during their married life of twenty-five years. Weep not, wife and children; he awaits your coming at the pearly gates of the Lord.

C. D. PIPKIN, P. C.

BROOKS—Sister Mary Brooks (nee Wiseman) departed this life near Dalhart, Texas, March 25, 1914. She was born in 1828 in Izard County, Arkansas, and married Brother J. C. Brooks, September 1, 1867. In early life she was converted and joined the M. E. Church, South, in Arkansas. For awhile in her life she was a member of the Presbyterian Church because there was no Methodist Church near her, but later united with the Methodist Church. She was a godly Christian wife and mother. She left the rich legacy of a Christian example to her children. It was sad to see the wife and mother taken away from the home, but these afflictions are but for a short while. Soon all who are faithful to God shall stand hands on the eternal shore where partings and sorrows shall be no more. I can only point the bereaved husband and children to our Lord who is able to save and help in every sore distress. Her body was laid to rest in Texline, Texas, awaiting the morn of the resurrection.

J. W. MAYNE.

LOWTHER—In the last week of November, 1913, a letter came to me saying, "I have sad news for you. On the 2nd inst. Joe Lowther died." I have known Joe since he was a small boy and it was indeed sad news to me. He was born at Converse, Texas, September 23, 1878. When just a boy he moved with his parents to a community near Luling and held his Church membership at Soda Springs, on the Luling Circuit, until he moved to San Antonio. But the old friends have not forgotten him nor ceased to love him. I can see him now at the camp meeting of old Soda Springs. How he loved those services! He was an organizer. We never knew how much we depended on him until he left. Joe loved the

Church, loved the song service, loved his pastor and loved to give of himself and means wherever the need might be. As a son he was obedient to his father, his mother and father, he was devoted and true. He met his difficulties and fought his battles with a patience that proved his faith in God. Truly his was a consecrated and Spirit-filled life. Many are the friends of Soda Springs who lament his going. Let us remember that God's Word says, "Blessed are the dead which die in the Lord." To his dear wife and little children, to his other loved ones and friends, I would say: Let us be ready to meet him in the better land.

ELLA MAYNE.

SEBASTIAN—Mrs. Mary Louisa Sebastian, daughter of W. A. and Mary Robins, was born near Dalton, Whitfield County, Georgia. She died at her home in Gainesville, Texas, February 5, 1914, at the age of sixty-six. She was married to J. P. Sebastian, September 27, 1866. There were one son and six children. Five boys and one girl. All lived to be grown and she lived to see them all profess faith in Christ and become members of the Church she loved so well. The two oldest boys preceded her to the other land. She united with the Church in early childhood and was a member for fifty-five years. Sister Sebastian lived long enough to meet and adorn all life's relationships. She was a faithful and loving wife, mother and member of the Church. She had a strong mind and will and a great, loving heart. Out of this rich endowment, increased by grace divine, she lavished the treasures of her nature upon her husband, her children, her friends and her Church. A few moments before she died, she said to her daughter, "The Lord will be done." This sentiment had been the law of her life for years. "God's will be done." A holy and wise and righteous will, making "all things work together for good to them that love him." However can her brothers and their families and was living with one, R. J. Lloyd, at the time she died, and her very last thought was for his comfort. She was loyal and true to her Church and pastor and the most hearty welcome was given this pastor on his first visit to her home, which made me feel indeed that I had met a handmaiden of the Lord. She died as she lived, at peace with God and in love and charity with all, and when the toll is called the same smile will welcome those she so dearly loved in that kingdom beyond the last river, her pastor.

JAS. L. PIERCE.

NICHOLS—On Monday, March 9, 1914, Mrs. Rebecca A. Nichols, after a lingering illness of many months, during which she had suffered patiently and heroically, gave up the unequal contest with that dread unseen foe, Death, and her spirit passed from the scenes of this world through the portals into a world that knows no sickness nor sorrow. Aunt Becca was born in Georgia July 14, 1844. She joined the Methodist Episcopal Church, South, at the age of fifteen and has been a faithful member ever since. She was first married to Mr. Nichols in 1861. Her husband died in 1870. She was again married to Mr. Nichols January 1, 1867. She was again left a widow January 23, 1896. The following children were born of this union, all of whom survive their mother: Julia Nichols, Theopropia Nichols, Rena Eyles, Mrs. Mary Gaylin, Mrs. Della Long, Mrs. Ella Sutherland, Mrs. Clemmie Crouching, Mrs. Bertha Sulinger and Arthur Nichols. Those who knew Aunt Becca knew her as a woman of quick and tender sympathies. We are neighbors with her, and it was her heart that heaped to soothe a fevered brow and her voice that brought sunshine back into a despondent heart. There are many who can recall how well she ministered into the sick and how she stood as an angel of charity, comforting words of sympathy and consolation to the troubled hearts of the bereaved family. The whole community mourns her loss and extends its heartfelt sympathy to the bereaved relatives.

MRS. MCKRIGGILL, LULLA MOORE, BEULAH SMITH, Committee.

HUFF—Mrs. Eugenia Leverona Huff (nee Richardson) was born in Carlton, Georgia, July 10, 1874; died at her home, February 26, 1914. This came to a close one of the most peaceful lives in the pleasure to know. She joined the Methodist Church when a young girl, and gave unstintingly of her love and devotion as long as she lived. She loved her Church even better than her own life. She was not only a devoted, but she was the most intelligent workers. She knew how to work. She had been president of the Home Mission Society for a long time and the way she did her work was marvelous indeed. She always did wisely and well. She was married to J. H. Huff, in 1894. To this union were born thirteen children. Six preceded her to the glory land. In the home life she reigned not as queen or ruler, but as mother; she did not allow her love to overrun her reason. She died and reigned in the home in a loving, reasonable way. Mother's voice and touch is missed from the home. Why should I say more? Time would fail for me to tell all. Eternity alone will reveal that beautiful Christian life. I pray that God in his love and wisdom may lead the father and mother to the glory land. To Brother and Sister Davis there were born six children, namely, Mrs. Alice Sparkman, C. W. Davis, Mrs. Ida Thornton, Mrs. Boone Hamm, A. J. Davis, H. B. Davis—all of whom survive their father and mourn their loss. Weep not, dear children; he awaits your coming at the pearly gates of the Lord. He will be able to save and help in every sore distress. Her body was laid to rest in Texline, Texas, awaiting the morn of the resurrection.

C. H. ADAMS.

DAVIS—March 19, 1914, Brother B. D. Davis was burned to death at Ennis, Texas, in the home of his daughter, Mrs. Bonnie Hamm. The origin of the fire not being known it is impossible to give full details. Brother Davis was born in Mississippi, December 29, 1849. In the year 1870 he came to Texas and landed near Bristol, Ellis County, where he was married in 1875 to a prominent young Methodist lady by the name of Bessie Goler, who in 1899 passed to her reward. Brother Davis, when a young man, claimed Christ as his savior and joined the Baptist Church. His wife being a strong Methodist caused him to be loyal to the Methodist Church. In late years Brother Davis has been physically unable to attend church, but the ones whom he has constantly been associated with say he is sure to have part in the first resurrection. To Brother and Sister Davis there were born six children, namely, Mrs. Alice Sparkman, C. W. Davis, Mrs. Ida Thornton, Mrs. Boone Hamm, A. J. Davis, H. B. Davis—all of whom survive their father and mourn their loss. Weep not, dear children; he awaits your coming at the pearly gates of the Lord. He will be able to save and help in every sore distress. Her body was laid to rest in Texline, Texas, awaiting the morn of the resurrection.

G. G. MITCHELL.

O'SHIELDS—Oscar L. O'Shields was born in Bradley County, Arkansas, June 22, 1889; born into the kingdom of God, February 28, 1910; joined the M. E. Church, South, and lived a devout Christian life until his death, March 17, 1914. About three years ago he was overtaken by that dreaded disease, tuberculosis. His father and mother, Mr. and Mrs. H. P. O'Shields, carried him to New Mexico, but the change did no good, and on advice of his physician he returned home. He lingered for nearly two years, due entirely, I think, to the good care they gave him. Kind, loving hands prolonged his days on earth. But

The Nerves

Doctors know best about diseases and their treatment. Consult your own doctor freely and follow his advice closely. J. C. Ayer Co., Lowell, Mass.

Nerves must be fed with pure, rich blood, or there will be trouble. Poorly fed nerves are weak nerves; and weak nerves mean nervousness, neuralgia, headaches, debility. For treatment—Ayer's Sarsaparilla has been used for sixty years. Entirely free from alcohol.

Christ, his Lord, intervened and said it's enough, come up higher. Oscar's faith was steadfast to the end, frequently giving expression of his readiness to depart. He was conscious until the end came, calling the family to him and telling them good-bye. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." The funeral service was held by Rev. S. C. Kiddle, assisted by the writer. The procession was very large and much grief for their departed friend and loved ones. Dear ones, weep not as those who have no hope, for Oscar dwells in the city of God. You may meet him there. His pastor,

W. W. BARNETT.

LLOYD—Miss Mary Ann Lloyd, daughter of Isaac and Ann Jane Lloyd, was born in Chester, Pennsylvania, November 27, 1840, and died at Franklin, Texas, March 26, 1914. She joined the Methodist Church in 1857 and was a consistent member at the time of her sudden death, which came so unexpectedly to her family and friends. Hers was a life that needs no eulogy, for in her every-day living she demonstrated that the Lord Jesus Christ was able to keep her and she showed her devotion to him by little deeds of kindness to those in need at her door. She was devoted to her brothers and their families and was living with one, R. J. Lloyd, at the time she died, and her very last thought was for his comfort. She was loyal and true to her Church and pastor and the most hearty welcome was given this pastor on his first visit to her home, which made me feel indeed that I had met a handmaiden of the Lord. She died as she lived, at peace with God and in love and charity with all, and when the toll is called the same smile will welcome those she so dearly loved in that kingdom beyond the last river, her pastor.

ALLEN TOOKE.

WATKINS—Mrs. Margaret L. Watkins (nee Herring) was born near Gilmer, Upshur (now Herring) Texas, April 10, 1852, and departed this life, March 18, 1914, after an illness of sixty-eight days. A more patient sufferer or one more resigned to the will of God this writer has never seen. Sister Watkins was converted and joined the M. E. Church, South, at the age of fifteen. She was married to Rev. J. C. Watkins in Wood County, Texas, November 16, 1871, and came with him to Comanche County in 1883 and settled near Rising Star, from which place she was summoned to her heavenly home. Sister Watkins was the mother of eleven children, three of whom had preceded her to the glory world. Her unselfish devotion to her family and Church was unexcelled. Many are the times that the tired itinerant has found a resting place in her hospitable home. No one outside of the family feels the loss more keenly than does her pastor. But we look through the mist of our tears to the time when beyond the sunset's radiant glow we shall meet on the stony shores of that happy land. Until that glad day, adieu my sister.

W. A. CLARKE.

CHERRY—Miss Elizabeth Susan Cherry died in Corpus Christi, Texas, at the home of her son, Rev. S. T. Cherry, of the Central Texas Conference, April 1, 1914. Sister Cherry was born in Marshall County, Mississippi, June 10, 1837. When ten years old she was converted and joined the Church to which she was loyal to the day of her death. In 1857 she was married to Joel T. Cherry to whom union were born two children—J. L. and S. T. Cherry. There were two stepchildren. These now are Mrs. Hubbard, of Columbus, Texas, and Mrs. McClure, of Taylor, Texas. Five years after marriage Sister Cherry was afflicted with a disease which she called "the shingles." In 1899 she moved to Corpus Christi, Texas. The object was to get the two step-daughters married off, then the youngest son married and joined the Northwest Texas Conference. With her preacher boy, who, on account of a nervous breakdown, came to Corpus Christi some three years past seeking restoration, she made her home. For the past two years she has been quite feeble, and April 1 went to her reward. She was always bright, cheerful and resigned. She was much of the love and goodness of God and eagerly went to be with him. Sister Cherry was born in the year 1837. She died in Corpus Christi, Texas, April 7, 1914.

T. F. SESHONS.

BURNEY—Mrs. Mattie Prather Burney was born in Wilcox County, Alabama, January 25, 1828, and died in Kerrville, Texas, March 14, 1914. She came with her parents to Palestine, Texas, in 1862. She was married September 3, 1879, to Judge R. H. Burney, Sister Burney was converted early in life and joined the Presbyterian Church, but there being no Presbyterian Church in Kerrville when she moved there, she united with the Methodist Church and lived in it until her death. Sister Burney was a good woman and her beautiful life was an inspiration to all who knew her. We feel sure she is at home with the Lord. Some sweet day we expect to meet her again. She leaves her husband, three children—Henry P. Lee, H. and Miss Vela Burney—and three brothers—Ed Prather, Charles William Prather and Henry Prather—and J. L. Caldwell, a half-brother. Also two grand-children—John Henry Harper and Henry Prather Burney—to mourn her departure. The world is better because she lived. Her pastor,

S. J. DRAKE.

JACKSON—Mrs. Elizabeth Ann Jackson (nee Nash) was born in Dallas County, Texas, September 3, 1836; was converted at Duck Creek, near her home, and joined the M. E. Church, South, in the summer of 1862. She was married to J. H. Jackson, November 5, 1864. To this union were born nine children, five sons and four daughters, one son and daughter died in infancy. The other seven children are all grown and married and were all with her when the end came. She also leaves fourteen grandchildren. She spent her entire life in the community where she was born and fell on sleep April 6, 1914, and we regret it going was leaving her children. To these children I again say, You know where mother is, and I pray the Lord you may all meet her in her new home where there will be no more parting or sadness.

G. W. WHISLER.

FETERITA—A NEW FORAGE PLANT. Within the last year or so the United States Department of Agriculture has brought into favor a new forage plant that is of great value as a grain producer, especially in the drier sections of the country. This plant is known as feterita and in many respects resembles Kaffir and milo; the heads are white, stand upright, and are shaped like milo heads, but the grains are larger and softer than milo or Kaffir. Like milo, the stalks have a tendency to sucker and to grow new heads after the main head has ripened or has been cut. The forage is sweeter and juicier than milo and equals that of Kaffir.

Feterita can be grown upon almost any soil that will produce the other grain sorghums and in feeling value is fully equal to them. It is planted and handled in the same way that Kaffir or milo is cultivated. The soil upon which it is planted should be broken in the fall or winter, or early enough in the spring to become firm. It may be planted with a corn planter or in the same way that such other grains are planted. The rows should be about the same width as for corn. In the drier sections the plants should be from eighteen to twenty-four inches apart in the drill. In those sections having a larger amount of rain the distance can be reduced to ten or twelve inches. Where greater spacing is practiced, it will take about two pounds of seed to plant an acre; if planted more closely, about three pounds will be required. Cultivation should begin as soon as the feterita shows above ground, and should be similar to the cultivation given to corn. When the plant has come up a smoothing harrow run diagonally across the rows will be of much benefit. Feterita does not require quite as much cultivation as corn, but it will repay good treatment.

Harvesting can be done with a row binder or with a header, although much of it is harvested by hand. The grain will absorb moisture from the air, and is apt to heat when first harvested if placed in piles, and for that reason when the heads are to be stored it is advisable to place them upon alternate layers of straw. By making the necessary adjustments an ordinary thrasher may be used in thrashing feterita, but it thrashed and stored care should be taken to prevent heating. A convenient way is to place burlap sacks half filled with straw between every four or five inches of the thrashed grain. Feterita stalks are rich in food value, and this makes the crop an excellent one for ensilage or forage. When grown for forage purposes, it can be left from four to five inches in the row and the rows can be somewhat close together. When planted in this way upon good ground, it yields better than either Kaffir or milo. It is especially valuable for forage purposes in the drier sections of the State.—Bulletin No. 3, Texas Industrial Congress.

HALLOCK—Mrs. Angeline Amy Hallock was born December 9, 1854, in Durham, Green County, New York. She joined the Church during her young girlhood and was a faithful member of the Summit Street Methodist Church at the time of her death. She was married to Hamilton Jefferson Hallock, of Greenville, New York, October 28, 1871. To this union were born three children. She and her husband and one child came South in 1880 and located in Alabama and her later years were spent in Oklahoma and Texas. She had been in bad health for the last three years and died at her residence, 504 West Street, Marshall, Texas, and was buried in Greenwood Cemetery on the 29th day of March. She is survived by her husband, Hamilton Jefferson Hallock; one daughter, Mrs. James Oscar Moore, of Rocky Ford, Georgia, and two sons, Henry Hoover and Hiram Bert Hallock, of Marshall, Texas. Also one sister, Mrs. John Hennessy, of Palenville, New York, and one brother, Albert Pratt, of Vanhook, Texas, besides other relatives and a host of friends who sorrow to give her up, but we all realize that our loss is her gain. All who knew her loved her. She was a good, true and faithful wife, mother and neighbor. When she was well she was faithful to Church duties. Her suffering during illness was very great, but she bore it all with a murmur. "Little Miss you so much love from us and we do miss you so much, but we know that you are safe in the arms of Jesus," and we hope to meet you again in that happy home above.

W. W. GOLLIGHUGH, Pastor.

SIMMONS—Mrs. Minnie F. Simmons (nee Jenkins) was born in Louisville, Ky., August 26, 1864. She was married December 24, 1877, to Charles H. Simmons. To this union were born nine children—seven girls and two boys—all of whom still live. Sister Simmons was converted in childhood, and afterward joined the Methodist Church with her husband. She was true to her Church and home. She was untiring in her service for her Lord and her household. She was that true mother that found in her service a joy that is especially striking to hear the children say, "I never saw her out of humor; always smiling, singing, sewing." The last five years of her life were marked with a sad affliction. There was that affliction which only baffles the mind of man to attempt to understand, but somewhere the truth and purpose of it all will be revealed. The hand of God was only hid by the limitations of our mind. "Will not the Judge of all the earth do right?" She departed this life February 26, 1914. A large crowd gathered at the Methodist Church for the funeral services, after-

Could Not Write Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

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

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A FEW EXPRESSIONS.

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

DR. JAMES ROUNTREE, Mount Pleasant, Texas.

"THE STORY OF MY LIFE."

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

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Worship is very seldom the child of wealth, but poverty and penury are often friends.

After the grip, or other serious illness, Hood's Sarsaparilla is the medicine to take to restore the appetite and strength. (Adv.)

We would almost think that God loved ignorance, he left so much of it in the world.

A Splendid Tonic

Cora, Ky.—Mrs. Iva Moore, of this place, says, "I was so weak, I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited, from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

which her remains were laid to rest in the Eastland Cemetery. There was the host of friends that mourned the loss with loved ones, and rejoice that faithfulness will bring us at last to that great reunion with God and loved ones, where there will be no more affliction, sorrow, nor where death shall ever part us, but we shall be ours-lives with our friends forever. J. FRANK LUKER.

ALLEN—Miss Gussie Allen was born in Ellis County, Texas, June 27, 1876; converted at the age of thirteen. Her conversion was at the memorial camp ground at Green's Creek. At the time of her conversion she joined the Methodist Church, and lived a consistent member until God called her home March 17, 1914. These dates are only the limitation of a brief life in this world, but the life surrounded by the dates is that of which we love to think. Miss Gussie was not strong in body, but if at all able she was always found at Church and Sunday School. Her presence was an inspiration, and a light that surely cast its rays into the heart of unsaved. Miss Gussie was the only child that was living at home with her parents. Her going brings an unusual sadness, but "we weep not as those who have no hope," for we know that she has only gone before to be with God, and that there she is anxiously awaiting our coming. It was a great joy for the preacher to have in her home. She seemed so glad to have him, and she never left anything undone that made the home pleasant, and provided for the comfort of those who came her way. Her presence will be missed, but Jesus can fill the vacancy in the heart and home. Her remains were laid to rest in the Pleasant Grove Cemetery in the presence of a large crowd of friends and loved ones. J. FRANK LUKER.

REV. J. W. DOWNS—AN APPRECIATION.

Willy Downs is dead! I have known but few persons in this world whom I loved as dearly and sincerely as I did Willy Downs. He was a warm-hearted, bright, intelligent, noble young man, an earnest and faithful minister of the Gospel, a true ambassador of Christ for more than twenty years. He was my friend, always kind and reliable and helpful. He was never disappointed. A motto of his was that if a thing was worth doing, it should be well done. Consequently, whatever the occasion might be he always met, and often surpassed, expectation. He was frequently original in his methods, and the reason was that he intensely desired to turn men from the error of their way and thus save their souls from death eternal. The value of such a pastor in the Kingdom of Christ on earth is incalculable, but we shall know hereafter. It is no delusion that Willy Downs is gone, gone to God. His redeemed spirit, clothed with its house from heaven, has crossed the river and entered the land of immortal youth where the pure and good live evermore—an absence from the body and at home with the Lord.

In his early youth he lived in Van Zandt County, in the Christian home of his father and mother, surrounded by Christian neighbors, many of whom were excellent people. Among them was Dr. A. J. Gray, who was one of the very best men I have ever known—intelligent, kind, benevolent, an excellent physician, with a large practice, dearly beloved by the people who knew him. And to this day in many of the homes all over that land his name and memory are like ointment poured forth—very precious. He served his generation faithfully and well, according to the will of God. And "being dead he yet speaketh." Thank God for good men and women, and the bright, happy homes all over this fair land!

JOHN ADAMS.

REV. JAMES W. DOWNS—AN APPRECIATION.

I am thankful for that good providence which brought me in touch with Rev. J. W. Downs when he was pastor of the Polytechnic Methodist Church. He was my pastor, as well as the pastor of my family. What he meant to me in those days is beyond my power to express in words. My association with him was a delight, our friendship mutual and hearty. He won my confidence and affection from the beginning. He inspired the best in me; it was easier to think on high and noble things when he was near. His life was a stimulus; I am a better man for the high and holy fellowship which I had with him. To me that association was as sweet as human friendship could be. Nothing occurred to mar or chill it, but everything contributed to augment its flow and swell its tides. The power of his winning personality gripped me and held me. He was mine and I was his when last we met, and so will it be when we meet again. I have not lost him, but his spirit will walk with me to the journey's end, and greet me on the other shore. I shall always hold in grateful memory and in warm affection the beautiful life of my ascended friend. The touch of his enriching life abides and ever will.

His was a noble life, tendered and gentled by all the graces and refinements of a Christian character. The Master passion of his life was love. He loved his fellows, and in turn was loved by all. For all his brethren he bore good will. With him they were safe. He spoke of them in terms of affection or not at all. He was true brother to us all.

A purer and more gentle spirit I have never known. Uncleaness could not boast itself in his presence—his every look and words rebuked it. By every token he was the gentleman. In all his dealings with his fellows the gentleman was never submerged. His life moved on high levels of thought and action. He was dignified without stiffness, was genial and companionable without low levity.

There was a remarkable blending in his character of tenderness with strength and modesty with courage. His hands had the touch of velvet or the grip of steel; his voice had the mellowness of tears or the ring of withering rebuke. He was brave without daring and was manly without bragging. To the humble and repentant he was all heart, but to the

trickster he was an unrelenting opponent. He could be easily melted to tears or blaze with indignation redhot against injustice and hypocrisy.

He was kind and considerate. He respected all men and gave them the right to think for themselves. He did not try to override or browbeat—he reasoned and persuaded. He did not bind upon others burdens he was unwilling to bear. The Golden Rule ran like a golden thread through his life. Amid all his trials and in his sickness he was patient. It continued so to the end. His life was calm and smooth, unswept by cloud and storm. I have never heard him fret or complain. No one knew but his wife how sick he was, for he did not murmur. I was with him for days before I knew that he had recently lost the sight of an eye, and then only incidentally.

He was self-sacrificing. His life shone with the beauty and glory of a selfless service. As much as any man he could say with the Master, "I came not to be ministered unto, but to minister." He was a spiritual preacher. He spoke to the hearts of men. He had a deep grip on the fundamentals of the Gospel and preached them with power. No one ever heard him who did not believe that he was a messenger sent from God. He was intent upon the King's business, to it he gave his life. One of the chief characteristics of his life was harmony—it was strikingly harmonious, discordant, whole. It was well-rounded, symmetrical, whole. His heart could utter, if his lips did not, the words of Paul, "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

F. P. CULVER.

MEXICO LETTER FROM TEXAS.

As a Commissioner for Southwestern University, I am kept so busy that I have little time for writing. This business of collecting money is a little new to me, but when I remember what I owe to Southwestern and what she has done for hundreds of others, as well as the great future lying out before her in Texas, I feel that my "labor is not in vain in the Lord." It was kind of Brother Pledger to say what he did of my work in last week's Advocate. As long as I can be a spiritual blessing to people from whom I am separating some of their money, I consider that such contributing is a means of grace to the donors. Whenever I believe that my work of money-getting for our great school is hurting people, I shall resign my commission.

I am still feeling a good deal like the proverbial "fish out of water." As I go up and down the State and see the thousands of our dear Mexican people "as sheep having no shepherd," my heart goes out to them. While visiting Pledger's work he made an engagement for me to speak to the Mexicans at Yancey, where there is an abandoned Mexican Methodist Church. We did not suppose that there would be a great number out, but to our surprise and delight the house, as well as the windows and door, was packed to its capacity. I first spoke to them of the conditions in their native land, and then finished with the Gospel, not knowing that there was a single Protestant among them. Such attention! It was enough to break a heart of stone to see those dear people so hungry for a message in their own language. After the talk, an elderly man arose and thanked me for the address, after which he shook hands with me, and after he did this, the entire audience of something like two hundred followed suit, some leaving money in my hands.

As we were leaving a young man came running after me and said, "I believe like you," and with this drew from his pocket a Bible and hymn book, declaring that he was a Christian and had come from Monterrey. He told me that there were several Protestants there and a fine opportunity for opening a good work. I took his name and promised that the first Sunday I had at my disposition I would visit them again and give them a sermon.

While at San Angelo, some faithful Methodist women, who for two years have been running a day and Sunday School in a tent twenty miles from town, urged me to go out and preach to the Mexican people. They had never heard a Protestant sermon in their own language and were hungry for the truth that makes free. Through the kindness of a friend I was taken out in his auto and met this band. The little tent, holding about fifty people, was filled to its capacity. The American teacher, Miss Carl, had taught the children some hymns in Spanish and many texts of Scripture, so we had pretty fair singing without any organ. For nearly an hour I talked to them about the love of God and salvation through the blood of Christ. Their interest was appealing in its intensity. Their eyes were filled with tears as I pressed upon them their privileges in Christ Jesus. At the close of the talk every soul in the little congregation asked for prayer and expressed a desire to have the peace of God. How earnestly they prayed! My soul longed to remain among them and have the joy of leading them into the fuller light and liberty of the children of God.

After the service, one dear man, the father of nine children, told me that he had formerly lived in Colorado, but that Mexicans were not treated with consideration. He heard of this community in Christoval, where there was a little school and where Mexicans were loved. He decided that that was the place for him and he moved there. He is so happy that he did so. This man, placing his hand over his heart, said to me: "Brother, you have just made me hungry for more of the teachings of Jesus, and I hope you can return and speak to us again." With this he handed me a dollar and a half as an offering of love. Go where I may, the remembrance of the group

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, 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. M. SUMMERS, Box 187 SOUTH BEND, IND.

I upturned, tear-stained faces, will remain with me.

Nor is this all. In San Angelo a faithful Presbyterian lady is doing a great work for our Mexican people. She has gone over right into the Mexican district, enrolled a hundred and fifteen bright Mexican boys and girls, into whose education and salvation she is putting her very life's blood. Her devotion to the work and those children is beautiful, and nowhere is missionary work being more effectively done. I was invited to speak to these dear people, which I did. Their appreciation was such as I have met at every point where I have preached to them.

What does all of this mean? That the Church of God in Texas has an opportunity that the angels would be glad to seize. From one end of the State to the other, these people are to be found. They fairly grasp at the first sign of recognition and love from an American. They are away from home and in a strange land. The revolution has forced many of them out of Mexico. Thousands will remain in this country, while many will return. Those who become citizens of Texas should, by all means, be evangelized; white those who return to Mexico, if they receive the Gospel while here, will become centers of propaganda in the future. This is the Church's opportunity. What will we do with it? God help us!

I have just received a letter from one of our dear missionary workers in San Luis Potosi, and I can not refrain from quoting a part of it. She says: "Our hearts are so full of joy and gratitude they have to burst over to some one who can appreciate the victory that has come to us. "We have been praying definitely since before Christmas for a revival in our school this term, not through protracted services, but a quiet, deliberate turning from sin to God. We had planned and prayed for some way to open up the work more directly for those results, and at the same time for the Spirit to be working in the hearts of our children, preparing them for when the time came. Then through altogether unforeseen circumstances the opportunity was given Miss After in chapel to invite whoever wished to realize definitely the power of the Spirit in their own hearts to meet her privately in the parlor at a certain hour in the afternoon. This was some two weeks ago, and already twenty-four have come, or asked for an appointment. Do you wonder we are shouting happy?"

This good news from the seat of our place of labor for some years past, rejoice the heart. It only makes me wish I were there to have a part in the work. May I not ask that the friends of our Mexican work remember Misses Melling, Alfier and Cunningham, our missionaries there, in their prayers. It appears at times so hard to do much in the homeland, where the people seem to be almost Gospel-hardened. Let us rejoice that there are places and people who welcome the message of salvation.

Brothers Phillips and Torres, with the Wesley House workers, are doing a great work in San Antonio among the Mexican people. The Sunday School has outgrown the seating capacity of the old church, and Phillips is now arranging for additional room. They have about two hundred and twenty in the Sunday School.

There ought to be some sort of a plan of evangelization among the Texas Mexicans. They appear to me to be open to it and ready for the Gospel. It is to be hoped that the General Conference will give to this work the recommended legislation and that those in authority will press the battle for Christ among these precious souls.

FRANK ONDERDONK, San Antonio, Texas.

RESOLUTIONS—MRS. SERENA C. KNIGHT.

Whereas, Our Heavenly Father has taken from our midst by death, Mrs. Serena C. Knight, the oldest member of our Church and mother of our Brother Epps G. Knight, member of this board; and Whereas, Sister Knight's going away leaves a keenly felt vacancy in the spiritual life of our Church and the community at large and an unfilled place in the lives of her children; therefore be it Resolved, By this Board of Stewards of the Oak Lawn Methodist Church that we extend to Brother Epps G. Knight and all those dear to him, the tender sympathy of our hearts and pray that God's grace may be found sufficient in this hour of need. E. D. BENNETT, Secretary of the Board.

THE STARS Shine on, ye glittering stars, Sweet Orion and Mars, Bright Venus, queen of night, Fling out thy radiant light. Old Jupiter, now vaulting high, Illuminate the midnight sky; While Mercury, swift of them all, Nestles near the sun's great ball. Saturn, quaintest of the train, Of wanderers o'er the heavenly plain, Three times thy lovely form embrace And beautify the shining fane. Shine on, bright stars, proclaim his praise Who made the light and fixed the ways, Who holds thee in his mighty hand, Controls the sea and rules the land. L. C. WILLIAMS, Miami, Texas.

No man can be well acquainted with Christ and be entirely ignorant of the poor and needy in his community.

The reason that some people are never understood is that they have used their heads for battering rams, not thinking powers.

YOUR GRANDFATHER WAS A BOY

When Gray's Ointment already had a long established reputation. Way back in 1847, Dr. Jas. A. Brown of Davidson Co., Tenn., writes:—"I have often recommended Gray's Ointment for old and indolent ulcers—in one case of 20 years standing, occupying nearly the whole space between the knee and ankle, in which case it effected a permanent cure." Ever since 1829, Gray's Ointment has been heaping victory upon victory in its fight against blood and skin diseases such as ulcers, tumors, boils, carbuncles, leg sores, also cuts, bruises, burns, etc. It is an old tried remedy. Send for a Free Sample to Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., or get a 25c box at your druggists.

DR. THOMAS E. GREEN, Successor to Dr. H. H. Greens Sons, Box 0, Atlanta, Ga.



DINING CARS—serving the kind of meals that have made KATY dining stations synonymous for good things to eat—are now in service on both

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These limited trains of unlimited comforts offer you an uninterrupted journey to St. Louis or Kansas City in electric lighted sleeping cars that are models of comfort—commodious chair cars, and dining cars that you would be content to dine in always.

Ask the Katy Agent for cost of ticket, schedules and any information you want, or write to W. S. CRUSH, G. P. A., "THE KATY" Dallas, Texas

The Fact Remains

No amount of misrepresentation by the peddlers of alum baking powders, no juggling with chemicals, or pretended analysis, or cooked-up certificates, or falsehoods of any kind, can change the fact that

Royal Baking Powder has been found by the official examinations to be of the highest leavening efficiency, free from alum, and of absolute purity and wholesomeness.

Royal Baking Powder is indispensable for making finest and most economical food.

"MONEY JOBS" AND "STARVATION APPOINTMENTS."

By Rev. R. P. Shuler.

I have been too busy thus far to tell the General Conference what to do, but that does not mean that I have no job for that body of ecclesiastical statesmen. I have. I want them to fix a maximum and minimum salary for our preachers and other Church servants. I am firmly convinced that any Methodist preacher can live and stay religious on \$2500 per year, even if he is a presiding elder. I fear a larger salary carries with it the temptation of making the good brother feel important and then "Dennis" is his name. Too much salary also tempts men to hunt for appointments, and then "Dennis" is the name of the appointment. When a Church begins to pay from three to five thousand to her preachers, she will speedily convert them into well-fed, well-garmented, well-surfected clergymen, and then "Dennis" is the name of the Church.

But that is only the one side. The other side is the one of most importance. I know a preacher in Central Texas and he is a good one. He works at his job from morning until night. He has a wife and eight children, which is not one too many. He ought to feed them, clothe them, educate them and provide every possible comfort and advantage for them. Last year he received \$528 salary. He and his children chopped 100 acres of cotton. They made \$65 picking cotton and a fellow pastor, whose salary is counted into the thousands, was kind enough to furnish the children with some clothes; which last fact is enough to make a stone weep, for such charity will break the heart and spirit of any man who works and feels that he ought to have his pay.

I am fast coming to where I have a contempt for a weak spot in our system that will thus humiliate one faithful preacher while another receives a salary he hardly knows what to do with. You understand this is no "sour grape" whine on my part. I have always received as much money as I needed and more than I deserved. In fact, I would be willing to see our whole finances bunched and the old system at work again, by which a man's remuneration depended upon the needs and demands of himself and his family.

I know that this is not practical. However, I believe it is practical to place a minimum salary of \$1000 and a maximum salary of \$2500 for our preachers. Then let the strong appointments bear the infirmities of the weak. Let us become Connectional again and be Methodists as we once were. Ah, you say, we have strategic places and strategic men. Perhaps so. I notice that Christ seemed to think Peter, James and John the "big men" of his conference and always landed them in the strategic places. But if he ever gave them overcoats while Thomas and Mark went in their shirt sleeves, the fact is not recorded, and here is one man who is glad of it. I want to keep on believing in Christ and that is why I am glad he did not have any \$2000 men and any \$3000 men.

Fortunately for the peace of the Church, I am too young a man to even aspire for a place in the councils of the Church, but I am not too young to have some pretty decided convictions and this is one of them. The time has come to do away with "money jobs" in our Methodism and also to forever eliminate "starvation appointments."

Austin, Texas.



MRS. C. WITHERSPOON

The likeness above is that of Mrs. C. Witherspoon, Route 6, Weatherford, Texas, a member of the M. E. Church, South, at Lambert, Weatherford Circuit, Weatherford District. On February 12, 1914, she passed her eightieth milestone. She was born near Booneville, Missouri; was converted at twelve years of age and has ever lived a consistent and active Christian life. She never misses a Church service, and at the advanced age of eighty teaches a class in Sunday School every Sunday of fifteen to twenty children. Her zeal in the Lord's work increases with the years. She is the mother of ten children, five of whom died in childhood. The remaining five boys are all members of and three are stewards in the Methodist Church, and one a local preacher. She has followed Paul's admonition in I. Cor. 15:58.

WORK OF THE GENERAL CONFERENCE.

A recent communication from a country gentleman complains that the country Church is not given equal rights and privileges with the city Church. I am with him in his contention for the rights of the country Church. Let the General Conference enact such laws as will guarantee these rights.

I am in favor of according to the country Church equal right with the city Church to honor God. Why should we grant to the city Church and withhold from the country Church the inalienable right to keep the church house clean and in order? I am forever opposed to the country Church going six months at a time unswept and uncleared, while this privilege is granted to the city church weekly. I think it wholly unfair to extend to the city Church, while you withhold from the country Church, the privilege of worshiping in a church with no window sash missing, or shutters and doors broken off. This discrimination in favor of the city church ought to be discontinued. Then the city church is given the special privilege of keeping out the goats and hogs and fleas. Shall we grant the country church less consideration?

The city Church enjoys the special privilege of self-respect. Shall not the country Church demand its rights here? Respecting itself the city Church pays its preacher whether he is liked or not. They are granted the peculiar privilege of regarding their solemn oath in this respect. I stand with the country Church in demanding equality of privilege here. Shall we take from the country Church the same high privilege of loyalty to its oath? Shall we take from them the privilege of self-respect? Let equality be the rule. To the city Church is accorded the

privilege of ethical living. Why deny it to the country Church? The member of the city Church has the right to keep his clothes on when he goes to Church. Shall we take from the countryman equality of privilege here? Why require the countryman to pull off his shoes, or coat, when you exempt the city man from that unethical appearance? It is a shame to treat the countryman thus.

I am against the growth and development of the city Church at the expense of the country Church, and therefore rise to second the motion of my country brother that the General Conference stop this thing.

H. B. URQUHART.
Fort Worth, Texas.

THE MINISTRY OF CHEERFULNESS.

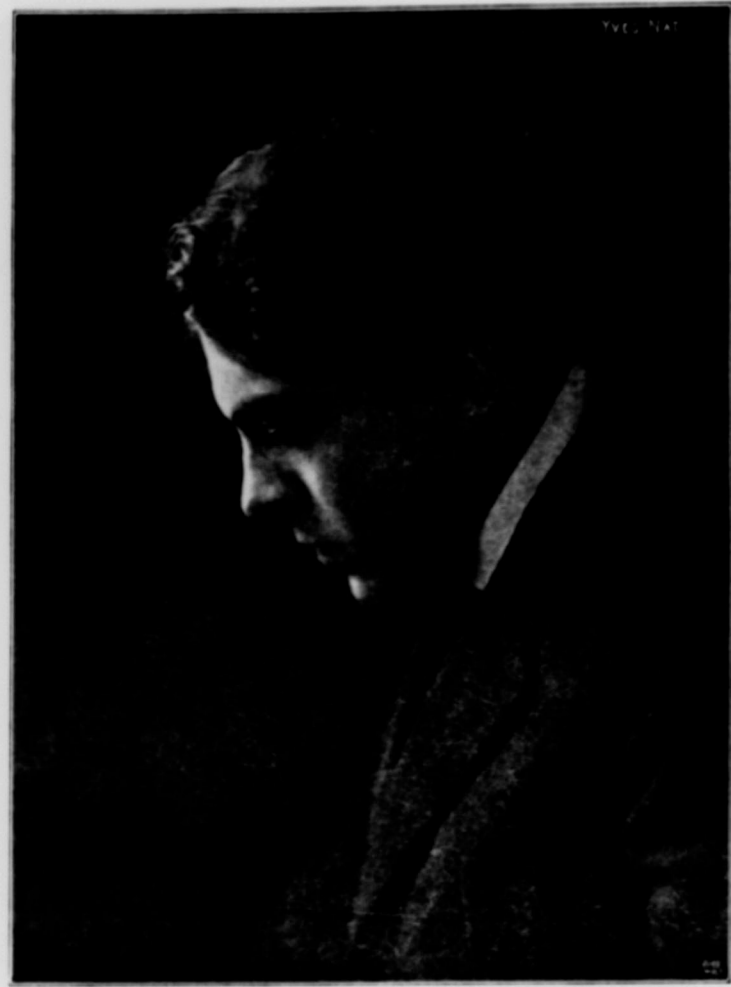
By P. E. Riley.

What is more attractive than a hearty laugh or more delightful than the association of bright and happy people? The joyous, relaxing laughter of the genuinely happy soul inspires; and in the presence of these choice spirits rows and gloom is dispelled from the heart like clouds vanish after an April storm. Happy hearts and cheerful dispositions carry gladness and sunshine wherever they go, for a happy heart is more than a joy to its possessor—it is a benediction to all fortunate enough to come under its influence. The ability to look on the bright side, to realize that every cloud, however dark and lowering, has its silver lining, is to be sought as one of life's choicest blessings. There is an ever widening field for those who carry "the joy of the Lord" with them, and by their ministry of good cheer much of the world's misery and heartache is mitigated.

It is passing strange that so often those who should be cheerful and happy are morose and gloomy, and even despondent, while, on the other hand, the lives of many in which there is every reason for despair, radiate sunshine and happiness. In many a home where everything in a material way that is essentially necessary for contentment and happiness can be found, gloomy discontent and fretful dissatisfaction reign supreme. The better purposes of life are subverted and the disposition to complain drives away the higher and nobler impulses. In another place a sufferer may be found on a bed of pain. Persistent disease may have him in its grip for days, yet his prevailing spirit will be bright and cheerful. We wonder at it; we marvel that it is possible, and yet we are not all aware of the fact that cheerfulness is a ministry we all owe to humanity? Ordinarily we acknowledge our obligation, and recognize that none are more indebted than those upon whom fortune is smiling.

To be sour, morose, gloomy or disgruntled when providence has poured rich blessings into the life is a sin—the odious sin of ingratitude. Contrariwise to be glad and joyous amidst the sufferings and sorrows that fall to our lot is an indication of real faith in the living God. Truly these who can be cheerful in the midst of test and trial have learned the supporting power of "the everlasting arms."

Cheerfulness is a goodly ministry, a ministry fraught with the richest results. The privilege and duty of every person is to live and preach the gospel of good cheer. Certainly this is a mission on which God has sent each of his children, and nowhere can they find a greater field for their activities than in the realm of every day affairs. Not all are great; not everyone has the ability to be intellectually profound or profoundly intellectual; few can reason subtly and accurately; only rarely does one appear that can reform the practices and habits of an age; but everyone can live and proclaim the gospel of cheerfulness. Whoever does this blesses the race. Such a one memory now recalls. He lived in an obscure village far from the railroad and the daily newspaper, his life necessarily spent in a restricted sphere, but he proved himself a veritable apostle of cheerfulness to his community. They said to him: "He is a fine fellow, he can laugh you out of a spell of blues in three minutes," and it was so. His joyous, happy nature overflowed and everywhere around him was engulfed in the outflowing of goodfellowship. His laughter was never hurtful, for he knew what to laugh at; it was ever helpful for it never lent support to conversation bordering on the vulgar or encouragement to the obscene. Yet that splendid fellow carried a happy countenance above an anxious heart, for threatenings of the white plague had driven him from his Southern home to the little out-of-the-way village where he hoped that, aided by light work and a splendid climate, the return of vigorous health



YVES NAT

I take pleasure in announcing to our patrons and the public that the Woman's College for Texas Methodism will have as Director of its Piano Department next year Yves Nat, the brilliant French pianist, who is widely known throughout Europe and America as an artist of exceptional ability. Mr. Nat is not only a concert pianist of renown, but an experienced teacher. Oscar Seagle, the great Baritone, under date of April 7th writes, "I think Yves Nat is the greatest young pianist in the world today."

H. A. BOAZ.

would be encouraged. As he went along life's way, however, he was rendering his associates a great service—the service of cheerfulness. Those who met him casually were cheered by his fine spirit; those who knew him intimately were put in tune with better and nobler ideals.

After all, what is better than to see the sunshine of your smile reflected on the face of another; to help a burdened brother bear his load; to cheer a saddened heart; to ease a grievous pain? A bright and happy disposition can do all of this, and in helping others becomes a continual blessing to its possessor. This item once appeared in a Boston newspaper: "The day was dark and gloomy, but Phillips Brooks walked down through Newspaper Row and all was bright." Christ frequently said "Be of good cheer." Is not a gloomy Christian an anomaly? Is it not a sin not to have "the joy of the Lord"? If Christianity means anything it means that its devotees shall scatter the bright sunshine of cheerful and happy lives on the pathway of others. This is a practical application of one phase of the Gospel. The idea is imbedded in the very word itself—good news—and recalls the ancient proverb: "Heaviness in the heart maketh it stoop, but a good word maketh it glad." Since so simple a thing as a cheerful word or a pleasant smile will help another carry his load, surely every one ought to be anxious to do some part toward easing the way for others. If in this life we are permitted to do nothing greater than smooth the path for some other person, "to dwell in a house by the side of the road" as it were, we have yet had the privilege of performing for humanity a wondrous service.

Clarendon, Tex.

ELECTION IN ILLINOIS.

The election on the 7th of April was the first one of general importance since the women were enfranchised by the State Legislature last year. Interest in this election was great on this account. In the city of Chicago the election centered around the election of thirty-five Aldermen. The results show that the efforts made for good government were not without results. In general, the votes cast by the women in the city were on the side of reform. Their votes saved seven Aldermen their seats in the city council.

The greatest interest, however, was in the election in the State at large. In a large part of the State the question of prohibition was of prime im-

portance. In this territory at large there were about 200,000 votes cast. It is estimated that sixty-five per cent of the women's vote was cast for prohibition. On account of their vote 114 towns and villages were put in the dry list. Sixteen counties were, also, by this same vote, added to the thirty already dry. The direct result is that 946 saloons are put out of business.

The women are now planning to get full enfranchisement by the next legislature. At present they can vote on only the local issues. The women are accomplishing many things in their local communities, and have fully justified their right to exercise the prerogatives of full citizenship. They will put the saloons and corrupt politics out of business.

They ought to have full rights of citizenship in both Church and State, and when such is the case, more rapid progress will be made in all those things which make for peace and righteousness. Inertia born of centuries may delay it, but cannot defeat it. The true prophet is the man who can discern the signs of the times and gets himself in line.

NATHAN POWELL,
5832 Blackstone Ave., Chicago, Ill.

Opposition strengthens the noble purpose and only the shattered will or the feeble resolve is hindered thereby.

SO WHY FRET?

Are the trains too slow for you? Caesar, with all of his court, never exceeded the speed limit.

Are your wages too small? In Europe people are content with making a living.

Are the lights too dim? David wrote his psalms by the light of a smoky torch.

Are you ugly? Cleopatra, though homely, bewitched two emperors.

Are you cold? The soldiers of Valley Forge walked barefoot on the ice and snow.

Are you hungry? Children in India are starving for want of a crust of bread.

Are you tired? Why fret about it? Jacob was tired when he dreamed of the angels of heaven.

Are you sick? Suppose you had lived two thousand years ago, when sickness was almost always fatal.

Are you poor? The Savior of men was not wealthy.

Cheer up! Praise God that you live in the midst of his blessings.

Why fret?—The American Magazine.