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Number 35

Evangelizing Politics In Texas

THERE was a time when saloons had a great deal of influence in the politics of this State, and they lost no opportunity to give inspiration to public sentiment. And then, they took a prominent part in political conventions. The man who was able to make himself solid with the saloons was usually the man who sat behind the curtains, pulled the wires and set the political machinery in motion. The outcome of the average political convention carried with it some concession to the weal of the saloons, and thus in their own adroit way, they managed to hold the reins of power and to direct public affairs. But that day is largely gone. The saloon has had to take a back seat, and if it meddles with public matters it has to do it through certain influences that make themselves felt, but at the same time keep the saloon remotely out of sight. We have reached a day when the saloon is forced to do its work under cover and in dark corners. It no longer stands out in the open and boldly shows its hand. It is now forced to act through employed and insidious decoys and under the mask of some other name.

Today the best element of people, Christian men who love God and labor in the interest of home and common country, are more and more taking a hand in public affairs. They act openly and above board. They have nothing to cover up or to conceal. Their acts are an open book to be read and understood by all men. They carry their religion into their politics and practice at the ballot box and in the convention the principles for which they pray when at the Church service on Sunday.

We had a demonstration of this fact last Saturday in a great semi-political conference held at Fort Worth. That conference was the outcome of an effort to thin our would-be leaders down to one in a hill so that we will not next July repeat the tragedy of three years ago. We went into that campaign divided and trying to follow two or three leaders. The antis united on one and elected him and we have been suffering the consequences from that time to the present. But that experience taught the moral forces a needed lesson. They made up their minds that one experience of that sort was sufficient to last one generation an ordinary lifetime. So that Fort Worth conference on the 21st inst. was an expression of our determination to realize the truth of the old adage that "in unity there is strength."

That conference came together in the First Baptist Church—a suitable place for Christian men to hold counsel and to come to some mutual understanding. It was one of the greatest gatherings of the kind ever assembled in Texas, representing every county in the State, and its membership was composed of the best

type of men from all classes of the best citizenship of this Commonwealth. The banker, the lawyer, the artisan, the farmer, the day laborer, the minister, the teacher, the statesman, the humanitarian—they were all there in one common undertaking. It looked like a great religious gathering and their frequent amens were fervent and deeply in earnest. There was not the smell of liquor on the breath of a solitary one of them. Their meeting was opened with prayer. They called one another "Brother." Four thousand of them packed all the available space in the building, and yet there were about two thousand on the sidewalks and the streets and the hotels who could not gain admittance.

It was a determined and a serious lot of men. They had assembled for business and they were of one mind and one heart. They had but one object in view and they were actuated by one common motive. Yet they were optimistic, good-natured and full of pleasant humor and bubbling enthusiasm. There was not one element of discord or friction. Every leader stood ready to sacrifice his ambition for the good of the great cause. There was no selfishness and trickery or designing schemes. All the arts and legerdemain of the professional politician were conspicuously absent. Every one dealt fairly and frankly with the others. They were to plan for a great campaign and for a great victory. They realized that if these great moral and civic forces of the State could be bulked behind one big leader, the purposes and aim of the gathering could be made to materialize. The good of prohibition was the thing uppermost in the minds of all of them. The leading speeches on the occasion rang as clear as a bugle note on this question, and every utterance was cheered to the echo.

Two resolutions only were adopted. 1. To project a campaign for State-wide prohibition in July, 1915. 2. To begin now to circulate petitions among the people and have them signed by the required number of voters and then take these petitions to the State Democratic Executive Committee at an early day and have our submission proposition entered upon the ballot for the next July primary election, asking the next Legislature to submit a prohibition amendment to a vote of the people, as above stated, in 1915. So the prohibition campaign is now practically on and the rumbling of the war guns will soon be heard from one end of the State to the other. We were successful in 1911, but they defrauded us out of the election by false counts and the face of the returns showed that the antis had won by about 6000. This was not decisive and it was given out at the time that there would be another try-out of strength at an early day. That day is approaching.

Then the conference proceeded to designate a leader for the coming conflict. All eyes turned on one man—a great big, well equipped man; a man known for his ability and integrity throughout Texas and the man who led our prohibition cohorts in the great fight of 1911. The whole audience, as one man cried for Col. Thomas H. Ball, and when he appeared, giant-like in his physical and intellectual proportions, the whole assembly broke into one outburst of enthusiastic applause. But when quiet was restored, Col. Ball proceeded to deliver one of the most masterful addresses ever heard in the Panther City. He went deep into the vitals of our moral issue and planted himself firmly upon the rock of that great truth; and then he branched out into State affairs and demonstrated his accurate knowledge of the urgent needs of a business administration of the affairs of the Commonwealth. His address was punctuated with demonstrations of approval, and when he had finished there was nothing left to be said. He had covered the ground and without a dissenting voice the great mass of patriotic men gave him the seal of their approval. The work was done. There was nothing else to be accomplished, except to get ready for the conflict, and adjournment was had after one of the finest day's work ever performed in the counsels of Texas.

Who is Col. Ball? This is a pertinent question, though nine-tenths of our readers are able to answer it for themselves. He is well-known throughout Texas, for he has been one of its most conspicuous citizens for a third of a century. His birthplace is in Huntsville, Texas, but his home is now in Houston. He is a great lawyer whose integrity and character have never been called in question. He has filled important stations and always with credit to the State and to his own ability. For four times his constituents sent him to Congress, though his prohibition sentiments were well-known among those voters, a large majority of whom are antis.

The Error In Choosing For Ourselves

WHEN a really good man, desirous of doing his best for God and the Church, proposes to the Lord to give himself up to the work of helping Christ bless and save the world, he is, right there, liable to fall into an error that may prove fatal to his real and earnest aspiration for service and sacrifice.

This serious error lies in his forming his private judgment as to the place he should occupy in order to carry out his consecration and self-devotion, for when he forms that judgment selfish ambition comes in and mars his consecration, and the hurtful part about the matter is, the man himself complacently feels that he is truly consecrated to the work of Christ on earth.

A good, strong, religious man in the

They knew the man and regardless of his stand on this issue, they were willing to trust him. After serving them in this capacity for several years, he voluntarily retired in order to better his financial condition by the practice of his profession. Since then he has been prominent at the bar of the State and in the political activities of his day. In 1911 he led us in that prohibition campaign and his signal success marked him as a man born to lead and to rule.

But Col. Ball is not only a prominent and an able public man, he is also an humble Christian gentleman. More than a quarter of a century ago he professed religion became a member of the Methodist Church and from that day until this no man can lay his hand on one intentional act of discredit to the Church within whose fold he has lived. And such is his catholicity of spirit that there is no element of sectarian bigotry in his character; and he respects and honors all forms and followers of our holy Christianity. He is a man of broad sympathies. He is sane and conservative. There is nothing excessive are fanatical, or ill advised in his manner of life. He is a big, broad, high-toned, charitable man. He has made his own business a legitimate success and he will make our cause and the interest of the State a success. He is fitted to handle the complicated condition of affairs now existing. He stands firmly and right on all moral issues and no man or woman will question his sincerity and transparency.

So that it looks like we have reached an era when Christianity is about to impress the politics of the State—no union of Church and State—but the divorcement of the State from its long-standing saloon alliance, a Christianizing of the public affairs of the State. It indicates that the golden rule is to have sway and that good men who love God and follow Christ are ready and willing to render righteous service to the public. Hence, the relevancy of the heading of this editorial—"Evangelizing Politics in Texas."

traveling ministry resolves to unreservedly devote himself to helping Christ's Church. That fatal error of forming a judgment makes him decide that he should fill high places in order to best carry out that consecrated purpose in his life.

Another error he is liable to fall into is to conclude that he is entitled to full credit before the Church for the work he does in its behalf. This error leads him into being jealous of his standing and suspicious of those who may appear to have some of the credit due him.

Many a good man has fallen from his high calling and closed his life in discouragement and unhappiness because he made, at the critical point of his ministry, the first mistake which was later followed by the second error.

Christian Union By The Baptist Convention

By REV. W. H. HUGHES, Dallas, Texas.

The Bible teaches us that the Church, in the aggregate, is composed of "the whole family in heaven and in earth," which places the true Christian in the sweetest family relationship. Not that we all are to live in one house, or all to be called by one name, but we are all of the same household, both physically and spiritually. Every man is a son of Adam according to the flesh, and every one who is born again is a member of God's household and an heir of heaven. But there are some families in our neighborhood who claim that they alone compose the whole family of our common Father, and all others are illegitimate and bastards. Therefore, they are not allowed to eat at the table of the royal family. They will not eat at the same table except with their own sort. They are ecclesiastical aristocrats. They are as far from acknowledging the Christian equality of other Churches by communing with them as the Southern white man is to recognize the social equality with the negro by eating at the same table with him. But according to the proposition of the Baptist Convention, the leopard can change his spots and the Ethiopian his skin simply by joining the Baptist Church and being immersed. But is it not a poor sign of social purity in a family who brag on their chastity to be everlastingly trying to get those lewd fellows to come in and be a part of their family. Some folks are too pretentious.

Our Baptist and Episcopal brethren are ever and anon making propositions of Church union. Each of them claims to be the only Church of God, and, being in the apostolic succession, therefore they only have the right to administer the ordinances of the Church of God, and that all other Churches are but human organizations. Thus, while they are the most narrow, selfish and uncharitable, they have the cheek to send out propositions of Church union. But we are glad they have honesty enough to say they do not propose to compromise or give up any of their errors, or quit any part of their bigotry. Their proposition, which, analytically, simply means for all broad-minded, charitable communions who do not claim a monopoly of God's grace, but are willing for all of God's children to eat at the table of our common Father, to quit their liberal and charitable course, and like an oyster shut themselves up in their own little shells, to come and join them.

Bishop McIvry once, in commenting on a proposition from the Episcopal Church to the Methodist Church to join them, aptly remarked that it would be like turning the great Mississippi River into the Bayou Manshack, which is a little dry slough except when the Mississippi overflows. Even so is this case. If all the Christians of the earth were to accept and join the Baptist Church it would be like a minnow swallowing a whale. They would have to loosen their selfish puckering strings which have thus far made them opposed even to fraternity with the rest of the Christian world. These brethren do not propose any compromise on their part but, like the people of Rome, they practically claim infallibility and would forgive all our sins if we would just let them dip us under the water, and then accept their apostolic succession which never had an existence until the sixteenth century.

To use a very homely but forceful figure, these brethren are like a good cow that gives a quantity of good milk and then kicks it all over. They say: "We hold the immemorial position of Baptists that all true believers in Christ as their personal Savior are saved, having been born again, and this without the intervention of preacher, priest, ordinance, sacrament, or Church. * * * This spiritual union does not depend upon organization or forms or ritual. It is deeper, higher and more stable than any and all organization." All this is beautiful and Biblical, and we indorse every word of it. Christ said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Here we have the promise of Christ to the penitent sinner who opens the door of his heart to him, that they shall sup together. And we have the statement of these Baptist brethren that thousands of Christians enjoy this communion with Christ independent of any Church organization.

But here comes in the cloven foot. Then we ask, Why do you refuse to let them commune with you? Is the Baptist Church better than Christ?

Or is immersion more important than communion with the divine Master? Does not your practice, which speaks louder than words, practically and logically say, "Immersion is more important than the example of Christ," who, you say, has supped with them in the new birth? Is it not practically to say that the Baptist Church is holier than Christ, and that immersion is more important than the baptism with the Holy Ghost? You admit that water baptism is not a prerequisite to conversion in which the pardoned sinner communes with Jesus, and yet you make the absence of immersion an insuperable barrier to communion in the Baptist Church. Is that not requiring more to commune with the Baptists than to eat and drink with saints on high? Where is the Scripture for such pretentious lordship?

Our Baptist brethren cry out against Disciplines and Confessions of Faith, and say they go by the Bible. And yet their declarations are as far from the Bible as the East is from the West. For instance, they declare, "The Church of Christ is a pure democracy," when in fact the word democracy, like the word immersion, is not found even once between the lids of the good old Book. On the contrary, Jesus Christ and all the inspired writers call the Church a kingdom, and never for once hint at the Church being a republic. The only question here is, which understood the character of the Church better, all the inspired writers and Jesus Christ or the Baptists of the present day? These brethren finally, in their plea for "Christian Union," come to their shibboleth, which is immersion. And yet one born of the Spirit, and who has been immersed, will not be allowed to take the sacrament of the Lord's Supper at the exclusive Baptist table, unless he spell his name with just these letters—BAPTIST. Is not that a Christian union with a vengeance?

But they say, "We stand with the scholars of the world in declaring that baptism is immersion." Why then fly so quickly to the "world" to prove immersion? Have you not just said, "Whatever is not found in the Scriptures cannot be bound on the consciences of men?" And Paul says, "The world by wisdom knew not God." So let us go to the good old Book to learn what baptism is, instead of boastfully declaring "The world is with us." But does not Dr. Carson, one of the strongest men the Baptist Church ever produced, say all lexicographers and commentators are against you? Let us turn to inspiration for a definition of baptism. No sane and candid man will deny that the Scriptures speak of two baptisms, namely, the baptism with the Holy Ghost and the baptism with water. The baptism with the Holy Spirit is always administered by the Supreme God, and water baptism under Divine command by men, and that the two are always called by precisely the same name. Without spiritual baptism "no man can see the kingdom of heaven," and it is therefore essential to salvation. Water baptism is only an ordinance or outward type of the cleansing power of the Holy Spirit. Spiritual baptism, being greater and essential to salvation, its mode is described as being by "pouring," "sprinkling," and "coming upon," and many other words of like character. These affusions are all called "baptism" by John the Baptist, Jesus Christ, Peter and Paul, thereby fixing the meaning of the word baptism.

Last, but not least, let us turn to the word in the Bible, descriptive of the mode in these baptisms. These are the words; namely, "anoint," "sprinkle," "rested upon," "poured out," "with the Holy Ghost," "descended upon," "lighted upon," "sat upon," "fell upon," "come upon," "shed on us," "abide upon," and "remained upon." Now, reader, to verify these words turn to the Book and read Joel 2:23, 28, 29; Isa. 3:15; Zech. 12:10; Mark 1:8; Luke 3:16; John 1:33; Acts 1:4-5; Acts 19:6; 1 Cor. 10:4; etc. The remarkable thing about the whole matter is, that inspiration selected such a variety of words to describe the mode of baptism, not one of which can possibly be tortured into immersion. Please re-read them.

Now the question is, were these affusions of the Holy Spirit baptism? John the Baptist, Jesus Christ, Peter and Paul, all call them baptism. See Matt. 3:11; Acts 9:15-18; 1 Cor. 12:13; Acts 1:5. This suggests another question. Which is most likely to be right, Jesus Christ and all the inspired writers, who were present at the time and place, or the Baptist



LYDIA PATTERSON BIBLE INSTITUTE, EL PASO, TEXAS.

With the purpose of training native Mexicans as Christian workers for Mexico, the Lydia Patterson Bible Institute was erected by Millard Patterson as a memorial to his wife, Mrs. Patterson, who was greatly interested during her lifetime in Christian work among the Mexicans. She especially believed in the training of native Mexicans for this work, as she felt that they could understand the character of the Mexican people better than foreigners, and in this way reach them in a very effective way. Because she was so greatly interested in this Mr. Patterson selected the Bible training school as the most fitting memorial. Young men will be received into the institute, boarded and trained in Bible work and in whatever subjects may be lacking in their general education, for four years or so, and fitted to go back to their native country and educate, preach to, and generally help in uplifting the Mexican people. Rev. and Mrs. J. F. Corbin, who have been engaged in Mexican work for the past 35 years, are in charge of the institute. The handsome building, which was completed the latter part of December, with the seven lots, three occupied by the building and four adjoining it, represents about \$50,000. The building is constructed of red pressed brick, with cement trimmings. It covers 70 by 112 feet of ground. Adjoining the house are four lots which will be used for a recreation ground. The building is two stories high with a splendid basement that has 12 feet high ceilings. Across the front of the building on both floors is a porch 9 feet 8 inches wide and 67 feet long. The upper porch is screened in, and will be used as a sleeping porch for the teaching force who will occupy the five front bedrooms. The entire building is finished in attractive simplicity. Oregon pine, with the natural finish, is used throughout, and the walls are tinted a heavy cream, shading from an almost tan to a pure cream for the ceilings. Waxed hardwood floors are used throughout the building. The building was presented to the M. E. Church, South, of which Mrs. Patterson was a member, and it will be conducted under their supervision.

Church, thousands of miles from the scene and two thousand years behind the times? But they say the scholarship of the world is with them, which only demonstrates the truth of Paul's statement "that the world by wisdom knew not God." So, as an obscure member of the Methodist Church, I meet these good brethren with a counter-proposition: Let the scholarship of the world take care of itself, while they come over and join us on the teaching of the Bible. We stand with the scholarship of inspiration and Jesus Christ, who poured out the Holy Ghost upon his disciples and called it baptism.

Now, gentle reader, as a juror in a court of justice, this case is with you. You are the judge of both the law and the evidence. The testimony is conflicting, so that you must decide what is false and what is true. To do this, you must consider the character of the witnesses and their opportunity to know the facts about which they

testify. One party testifies that immersion alone is baptism, and declares that the scholarship of the world is with them. The other party gives a score of cases of affusion which Jesus Christ, who knows all things, and John the Baptist, Peter and Paul, all say is baptism. The witnesses on one side are two thousand years away from the things about which they testify, and therefore their evidence is simply hearsay. The witnesses on the other side were present at the time and place and were active participants in the things about which they testify. The law in this case on one side is the assertion of the Baptist Church which says, "The scholarship of the world is with them." The law on the other side is the Bible, written by inspired men who were present at the time and place and could know the facts. Now take the case and decide it without prejudice or partiality, according to the law and the evidence.

Just One Thing After Another

By Gulliver

I am glad the Advocate contained, in its issue of Feb. 5th, the report of the committee on "Christian Union," adopted by the Baptist State Convention for 1913. The report of it in the Dallas News stated that it was adopted unanimously. As the committee which brought it in was composed of the leading Baptist preachers of the State, it is safe to say that it rightly represents the position of that denomination concerning that important question. The first part of the report surprised and pleased me; it surprised me that Baptists would express such brotherly and catholic sentiments concerning other denominations; and it pleased me because these kind words seemed to indicate a loosening-up of that exclusiveness and narrowness that had heretofore characterized the attitude of that denomination toward sister Churches. I was gratified to learn that those usages and dogmas peculiar to Baptists were not considered necessary to membership in the Kingdom of God, and that the Baptist Church in Texas, in this official way, recognized the general brotherhood of believers.

But reading farther on down, I was painfully undeceived. I was informed that, however faithfully other Christians followed the Master, the Baptists would have nothing to do with them as members of Christ's Church unless they became willing to swallow the peculiar tenets of the Baptists and enter that communion—just like a set of raw sinners from the world. I was a little surprised, too, in view of the fact seven-tenths of the Christian world recognized baptism by effusion and infant baptism, to hear that committee say that the "scholarship of the world" was on the side of the theory and practice of Baptists. I have been accustomed all my life to hear such rot as that reeled off by little squirrel-headed Baptist preachers from the backwoods; but when Dr. Truett and Dr. Gambrell fathered such a statement, I felt not only surprised but shocked. These brethren seem very desirous that the "lion and the lamb should lie down together,"

but according to their plan the lamb must lie down inside of the lion. They are very much concerned that Protestant Christendom should be united; but they are not willing that Baptists should make any compromise so devoutly to be wished." In other words, everybody else must join the Baptist Church. Let no Baptist hereafter talk about the narrowness of the Roman Catholics and Episcopalians and the Mormons and the Campbellites. They are one with all these sects on the proposition of Christian union. My! my! how glad I am that I'm a Methodist!

I got Frank Reedy's letter about opening Southern Methodist University next September. I haven't answered it yet, and I may not; but if the eyes of that official should fall upon these lines, let it be known unto him that "Barkus is willing." I will do all I can to bring that thing about. I think that by all means we should make a beginning as soon as possible.

In the meantime, the canvas for new subscriptions should be pushed with vigor. We ought not to stop, and we must not stop, until every Methodist in Texas, of every age and station, shall have consented to give something toward the Southern Methodist University. I am not going to criticize any catchy method suggested by anybody for jarring loose old Tightwad from his money; but I believe that, to present the claims of the University on their merits, by the right men in the right way at the right time, will get necessary results. I was present on one occasion when the late Dr. J. B. McFerrin took up a collection for missions; and in order to spring the congregation to greater liberality he appealed to their State pride, and called for "Georgia money," and "Tennessee money," and "Alabama money," and so on. He got a larger collection than he otherwise would, perhaps, but the rebound was hurtful.

Some who gave expressed themselves afterwards as having made fools of themselves. Such persons were not likely available thereafter

as contributors to any public institution. No; let a man know just what he ought to do; put the matter up to him straight; lay it on an enlightened conscience; and then if you don't get the money, you at least have not spoiled the man. Most likely, indeed, the very next collector who comes along will get it, since this "enlightened conscience" will have been hurting all the while in the meantime.

I am glad that Brother Adams has been found. I knew where he was, all the time. Just how he got out of sight of all the Church papers, and of the editors of the Texas conference minutes, is a mystery to me. For Adams is anything in the world except a quiet child. He has the least mouth of any urchin I know of. It's always a-running off. And, it's not mere drive, either. Adams is a precocious young-un. He confesses to the possession of a fine understanding—wears a number 11 boot. Well, I'm no crap-shooter, but if I were, I would risk a "seben-come-a-leben" on the proposition that the people of Huntsville know where "Reverend Robert Warren Adams" is. What did you say, reader? Don't know what I'm talking about? Look on Page Seven, Column Four, of the Texas Christian Advocate in its issue of Feb. 5, 1914.

Rev. W. J. Joyce of San Marcos, has perpetrated a book, *Reminiscences and Else*. Readable? Of course it is; anything of the sort written by as old, as intelligent and as observant a man as Bro. Joyce is bound to be readable. He wrote some years ago, a booklet on "Why God Was Compelled to Create Man," or something to that effect. It was readable too. At first it seemed that the "young old man" was a little cranky; but as you read farther on he made you think, and think hard, too. Any man who does that for me always helps me. Bro. Joyce is one of the old land-marks—one of the pioneer preachers of Texas Methodism, who has grown old gracefully, and is as "sweet as pie." I do hope and pray that should I live to be as old as he, I may be as optimistic and cheerful. God bless our old men!

By the way, our old men ought to be encouraged to write more. They will soon be gone; and they are in possession of a lot of information that the future historian of Texas Methodism will sorely need if he keeps the record straight. There is Rev. W. C. Young. He has a carload of data which he can work up better than any living man. Bro. Young ought to have a history article in every issue of one of our Church papers. "Uncle Buck" Hughes is doing well. Let others follow his example.

Talking of guns makes me think of shooting. Speaking of these old men writing history articles, reminds me that I am flooded with letters asking me to write the "History of the Christian Church" from the days of the Apostles down to the present time. I have received many flattering letters from big people anent this subject. But I can not do it. I must eat; and in order to do that I must work—work as a "field hand." I can not—no man can—write any kind of history as it ought to be written, and at the same time do the work of a pastor. If I had a living—if I could take two or three years off, and get in touch with a first class library, so that I could verify all my dates, etc., I could and would like to do it. But as matters are now, I must forego that pleasure.

Saturday morning, Feb. 7, R. P. Shuler, pastor of our University Church at Austin, came bouncing into my office for a short visit, on his way to Vernon where he was to preach next day. As all our people know, he is out in the interest of a Methodist Dormitory for our young people who attend the State University. There are many more Methodist young people in attendance on that school than any other denomination furnishes, and yet we are most poorly equipped for taking care of them. This wrong must be righted. And it will be. I have long since reached the conclusion that when a real Methodist finds out what his duty is he will do it; and any one can see the righteousness of the cause in which Bro. Shuler is engaged. Let the brethren give him the right-of-way, and he will succeed with an enterprise as worthy as any one now before the Methodist public of Texas.

Another thing. What about these letters from Washington signed "E. H. Quick"? Paul said that "all things were lawful for him, but that all things were not expedient." Eh? Catholicism is the menace of our free institutions, no doubt about that; but does not the said correspondent mix a little too much politics with his measures? That—political trickery—is just what the Roman Church has justly been accused of

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for more than a thousand years, and it seems to me that Bro. Q. suggests that our people "go and do likewise." And there is so much said about—and against—the Democratic party, that the thing smacks of a Republican propaganda. Certainly, the remedy offered by Bro. Q. will not commend itself to the people of the South—especially at this time, when the Democratic party is in power for the first time in fifty years. If there is such virtue—exclusively—in the Republican party, why did not some of

it crop out in the direction indicated by Bro. Q. during the lengthy incumbency of that party? I care nothing for political parties as such; I would rather vote for a clean Republican than a dirty Democrat; but in the light of history, I do not think that either of the old parties has any edge each on the other. As for so-called new parties, they are not worth the paper on which their platforms are written. But I must ring off. When I get over the gripe I may write some more.

Our Letter From New York

Churches Keeping Up With the Population—Illiterate Voters of U. S. in Control, So Says Congressional Report—The Priest, Hans Schmidt Convicted—Tweed, Kelley, Croker and Murphy—A Service of Patriotism—Tammany Has Robbed New York for 100 Years—Know-Nothingism in Tammany Hall—Who Are the Rumsellers?—Chicago Women Register 153,879 Votes—The World Says Destroy Tammany.

Churches Keeping Up with Population.

I will now felicitate a little about the pleasing increase in Church membership. The Protestant increase is especially encouraging, because it comes from the natural increase in population, and not from immigration, as is the case with the Catholic increase. Texas ministers and Church people will find the following figures both valuable and encouraging:

The Federal Council of Churches, with headquarters in New York, on February 7, made public figures of growth in Church membership among Protestants, Catholics and Hebrews for the year 1913. The figures are for the United States and do not include foreign mission fields, Porto Rico, Alaska or the Philippines.

The net increase in number of persons actually enrolled as members of Christian Churches increased by 618,000, or 1.8 per cent. Some small bodies lost members, but if only active bodies be considered, the total increase was 655,000, or only a fraction under 2 per cent. This is at the rate of 20 per cent a decade or equal to the growth of population.

The Methodists made the highest gain, 220,000. The Roman Catholic gain was 212,500, almost entirely from immigration. This plainly shows that Catholicism is not popular or gaining in this country among native born people. By adding up the figures of Protestant gains, not counting those of Jewish or Mormon faith, I find the Protestant Churches added 404,600 to their membership, while the Catholic gain was but 212,500, and that mainly by immigration. This removes the boast about Catholicism gaining on Protestantism in America. The Baptists gained 64,600, the Presbyterians 45,600, the Lutherans 36,100, the Disciples 21,800 and the Episcopalians 16,500.

The denominations with a membership of 500,000 follow: Roman Catholic, 13,099,534; Methodist, 7,125,069; Baptist, 5,924,662; Lutheran, 2,338,722; Presbyterian, 2,027,593; Disciples of Christ, 1,519,369; Protestant Episcopal, 997,407; Congregational, 748,340.

These eight bodies contain 34,000,000 of the 37,280,000 of actual members of Churches within the United States. The figures were compiled by Dr. H. K. Carroll. In his report Dr. Carroll states that he was unable to obtain statistics for Christian Science Church for 1913, so he gives those for 1912 as 85,096. The Mormons, for the region covered by them in Utah and some adjoining States, he estimated at 296,000.

He numbers the Jews in the country at 200,000, of whom New York contains about 900,000, making this city the greatest center of Jewish population in the world.

A surprising feature of the report is the extraordinary number of new Churches, the steady increase on old orthodox lines and the few religious fads and isms that are making headway.

Not the Custodians of Our Own Affairs.

The belief is not common that we are not the custodians of our own affairs in this life, but little atoms or instruments for carrying out the will of a higher and incomprehensible power. If I could fully persuade myself that I am and have a far better typewriter to put on paper and before the world through the Texas Christian Advocate the thoughts and will of that Supreme higher power, I would be very much better satisfied with myself than I am and have a far better opinion of myself than ever before. Just how I got started to vent my views and spring new political theo-

ries or government problems in a series of lengthy letters to the Advocate I cannot say. So many facts and so much substantive evidence and information to back up my assertions has so freely come unsought to me since my first letter, October 16, that I am half inclined to believe that I am only a machine for putting on paper thought that did not originate in my own brain, but simply pass through it from a fountain above to creatures of the earth below. In this letter I give more evidence, taken from the daily papers of Sunday, February 8, which further bear out the position I have taken regarding political conditions and kindred subjects. What I quote below is not in the same plain, blunt language that I have made use of in speaking of the Catholic and saloon vote, but it means the same thing in softer and more diplomatic language. It comes direct from the powers that be at Washington, and it practically vindicates and sustains what I have had to say. I ask all Advocate readers to peruse carefully what I quote regarding "Illiterate Voters of U. S. in Control," and "Churches Keeping Up With the Population." They are significant figures forecasting coming events:

Illiterate Voters of U. S. in Control.

Washington, Feb. 7.—The illiteracy in the United States is a "disgrace to the Nation," according to a report filed in the House today by the Committee on Education, which recommends the passage of the Lever Bill, authorizing the Commissioner of Education to make an investigation of illiteracy and co-operate with the States in improving educational conditions.

The report, prepared by Representative Towner, says there are a sufficient number of illiterate men in the United States to determine the result of any national election. Mr. Towner adds:

"According to the Federal census of 1910 there were in the United States 5,516,163 persons, ten years old and over, unable to read or write. This was nearly 8 per cent of such population. The number of illiterates now in the United States exceeds the total population of the country in 1800. It ranges from 17 a thousand in Iowa to 299 a thousand in Louisiana. No section can claim exemption from its blight. In the South the percentage is highest in the rural districts. In the North it is highest in the cities. Boston has 24,468 illiterates over ten years old.

"There are 2,273,603 illiterate males of 21 years of age and over in the United States, enough to determine any national election at any period of our history. That a country such as the United States should have such a proportion of her population wholly illiterate is a disgrace to the Nation. That this disgrace can be almost entirely and very quickly eliminated is certain."

Let me discuss this illiteracy business a bit. In the North illiteracy is highest in the cities, the report truthfully says. There the Catholic illiterate foreigners have their chief power, and they are greatly strengthened at the polls by saloon men, gamblers and the immoral, vicious classes, and together they form fully one-half of the total Democratic vote. Massachusetts has an Irish Catholic Governor, and Boston an Irish Catholic Mayor, both elected by that ignorant, immoral, law-defying combination. In this city and State it is the same, and throughout the North generally it is practically the same.

In the South there are twenty million whites and ten million blacks, the latter being mostly illiterate. But politically that illiteracy among the blacks has been bridled and rendered powerless for evil. The above report, I am pleased to see, wants to extend the franchise restraint to white illiterates of all races, even the American-born whites. Let us hope for the sake of everything that is moral and decent that it will be done and by the Wilson administration, the starter of the movement. Such a general restriction of suffrage would so weaken the power of the Catholic and saloon vote that it would give us a separation of Church and State and take the



B. M. KIKER AND WIFE, STEPHENVILLE, TEXAS.

Forty-four years ago Benj. M. Kiker and his wife, Mary B. Kiker, came to Texas from Gadsden, Alabama. Mr. Kiker purchased a home in Erath County, near Stephenville, where he reared a family of seven children. At an early day this veteran Methodist listed both the Christian Advocate and the Texas Christian Advocate as agencies in helping to bring up his children in the way of Methodism and righteousness. Consequently all are in the Church and read the Advocate. Two of the boys are preachers, Rev. O. P. Kiker, presiding elder of the Plainview District, Northwest Texas Conference, and Rev. Ira C. Kiker, pastor of Frisco Station, North Texas Conference.

saloon out of politics and destroy Irish boss rule in the Democratic party. It would end Rum and Romanism as a political power. The Wilson administration is taking a wise course to meet a great emergency, and to settle justly, legally and constitutionally, all race questions and threatened menaces to good government and highest ideals of society.

If the elimination of the negroes in the South as a political factor has been for the best and in the interest of good government, which is highly probable, then the elimination of illiterate voters in the North would also bring good results. Here the illiterates are also vicious and aggressive and anti-American in their religious beliefs, training and habits. I am firm in the belief that if the ten million blacks in the South could be exchanged for ten million white Irish Catholics that the trade would be a bad one for the South, and that the controlling element there would have a far more difficult problem to deal with than it has now with the negroes. Such a change would bring a more aggressive element, more saloons and gamblers, more Catholic Churches and more trouble generally, and it would greatly lessen farm labor. This is a subject that I do not feel called upon to discuss further. I leave it for others to enlarge upon.

The Priest, Hans Schmidt, Convicted.

Hans Schmidt, the priest, who murdered his sweetheart, Anna Aumeller, September 2, dismembered her body and threw the pieces into the Hudson River, was convicted by a jury before Justice Davis in the Supreme Court of murder in the first degree February 5. Schmidt confessed the crime, and said: "God told me to do it." He also admitted during the trial that he has a wife. Even after his confession of guilt \$20,000 was raised to be used in securing his acquittal. It is certainly hard to believe that there is any religion in the Catholic Church, or even any morality. It is nothing more or less than a corrupt political business organization, and its professed religion is a sham and a fake pure and simple. The Catholic Church combines with gamblers, saloon men, bruisers, toughs, rowdies and prize-fighters to elect dishonest Catholic Irish to office, and some of the money they steal goes to the priests and is used in getting more power and in building more churches. And the Protestant moral American people divide up politically on minor issues that are half way out of politics and are thereby responsible for a good share of the evil the Catholic Church and its wicked law-defying allies inflict on the country. Can this unvarnished truth be denied? Dare any daily paper or politician in Texas deny it? Read what the World says, a Democratic paper for 54 years:

Tweed, Kelley, Croker and Murphy.

It is a wise Tammany Boss who knows when his sun has set. Tweed did not know it, but Kelley did. Croker knew it, but Murphy does not. Whether Murphy remains Boss of Tammany or not is becoming less and less important, for Tammany itself has entered into the valley of the shadow of death. The old organization that Kelley took over from Tweed and Croker took over from Kelley and Murphy took over from Croker is

done for. It has been wrecked by its own prosperity. It has gorged itself to death by its own unrestrained appetite for plunder. Murphy still reigns over his district leaders, but the day of the district leader is approaching dusk. The patronage-fed herders that he commands no longer determine the issue of elections in New York. The city has grown too big for them to handle. The direct primary has come with a popular veto over their hand-made nominations. The Boss can no longer deliver the goods, and when the Boss cannot deliver the goods, Tammany's fangs have been drawn.

I will quote again from the World on another question to show how party lines are loosening. I have doubts before regarding the tariff bill and the currency bill. The only great and important questions today before the American people is Romanism and Rumism. The Protestant American-born people who can't see it and who prefer to waste time on old dead imaginary issues to uniting to squelch two great threatening evils ought to plead guilty to stupidity if not incipient insanity. Here is what the World says:

A Service of Patriotism.

James R. Mann, of Illinois, is not the recognized leader of the House of Representatives. He is only the leader of a Republican minority, which is outnumbered by the Democrats two to one. Yet it was under the inspection of his patriotic words that the House receded from the mischievous position that it had taken on the subject of immigration from Japan.

Without repeating here the protest that he made against political jockeying or the appeal that he addressed to his fellow-members to await in patience the efforts of the State Department to settle a troublesome question, it is enough for the present purpose to quote his reply to an irritated Californian who had questioned him. "You are properly doing what you believe to be right," he said, "but you are more or less prejudiced. We represent the entire country, and we ought to protect even California against herself."

A Democrat should have uttered that sentiment. Mr. Burnett, of Alabama, held up the terrors of a veto, and Mr. Sherley, of Kentucky, urged inaction at this time, but no Democrat took the high ground occupied by Mr. Mann, or even suggested the thought that the demagogues or fanatics of the Pacific Coast were in need of restraint.

As a leader of the Republicans, Mr. Mann has not always met the favor of The World. As a leader of the Democrats, he deserves praise.

The World, Times, Brooklyn Eagle and other Democratic papers supported both the Dix and Sulzer State tickets, both of which were nominated by Tammany Hall and Irish Catholic boss rule, but the enormous stealings during the past three years has wakened them up and made them sorry for it and ashamed of their own stupidity and partisanship. All of them and 100,000 Democrats in the State last November reversed themselves and helped to overthrow the power they had helped to create. And all are still working with the Repub-

licans to bring to grief the army of Catholic Irish grafters whose stealing sum into many millions in the last three years. They are all more severe against them than the Tribune and other Republican papers. Democratic and Republican fusion in this State will have to be continued for a year or two more. Rum and Romanism in the North is a power that can only be permanently overthrown by the moral prohibition American Protestant elements without regard to politics.

Tammany Has Robbed the City for 100 Years.

The New York World has said many times that Tammany Hall has been robbing New York City for 100 years, and now the New York Times on February 4 gives full particulars and fully confirms the statement. As briefly as possible and almost verbatim we give the information put out by the Times. It is as follows:

Mr. Thomas F. Smith, Secretary of Tammany Hall, who opposed the resolution condemning Charles F. Murphy's leadership offered by President Edward F. O'Dwyer at the quarterly meeting of the National Democratic Club, knew whereof he spoke when he said:

"Leaders of the party organization have been the target for all kinds of arrows in former times, as they are today. The most atrocious allegations have been made against leaders who adorn the best pages of American history."

For example, there was William Mooney, the founder of the Tammany Society, convicted in 1809 of stealing from this city's supplies "trifles for Mrs. Mooney."

There was Aaron Burr, first leader of Tammany Hall, originator of the methods of accelerating public opinion and dictator of nominations, who was ostracized in this State before he shot Alexander Hamilton in 1804.

There was Jacob Baker, the Tammany chieftain, who as a legislator, secured certain advantages for his Exchange Bank in 1818, and was convicted of fraud.

There was Samuel Swartwout, the Tammany leader who manipulated the funds of the Commercial Bank, stole \$1,250,000 in custom house receipts and fled from the city in 1838.

There was "Mike" Walsh, with his "plug-uglies" and "shoulder-hitters," the founder of the Tammany "gangs" of repeaters, who forced the election of Mayor Morris in 1841, and for many years continued stuffing ballot boxes and repeating and resorting to false inflated registrations for carrying elections. Such doings are the usual samples of Irish Catholic's religion.

There was Capt. Isaiah Rynders, the "unterrified Democrat," New Orleans gambler and pistol fighter, who became chief of the Empire Club in 1844.

There was Fernando Wood, a genius in organization, who dined Tammany Hall, broke with it and dominated it again during the decade after 1850 and the scandals of the "Forty Thieves" Council.

Then there was William M. Tweed, who adorned the page of American history which recorded the complete control of this city and of the State Legislature by the "black horse cavalry," the colossal frauds of the "Tweed Charter" and the county court

(Continued on page 6)

AFRAID TO EAT Girl Starving on Poorly Selected Food.

"Several years ago I was actually starving," writes a Me. girl, "yet dared not eat for fear of the consequences. I had suffered indigestion from overwork, irregular meals and improper food, until at last my stomach became so weak I could eat scarcely any food without great distress.

"Many kinds of food were tried, all with the same discouraging effects. I steadily lost health and strength until I was but a wreck of my former self. "Having heard of Grape-Nuts and its great merits, I purchased a package, but with little hope that it would help me—I was so discouraged.

"I found it not only appetizing but that I could eat it as I liked and that it satisfied the craving for food without causing distress, and if I may use the expression, "it filled the bill."

"For months Grape-Nuts was my principal article of diet. I felt from the very first that I had found the right way to health and happiness, and my anticipations were fully realized. "With its continued use I regained my usual health and strength. Today I am well and can eat anything I like, yet Grape-Nuts food forms a part of my bill of fare."

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

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

THE GREATER SOUTHWESTERN UNIVERSITY CAMPAIGN

mentioned. They are a splendid set of folk, and Taylor Jarrett is like Abraham in faith. He and S. D. Knox are my faithful stewards at that place. At Zelner we have some good people. We are planning for a sweeping revival next month. It and rain is all we need. The only sad thing that has happened to our work was the loss by death of our much loved presiding elder, J. M. Sherman. I loved him more than he knew. I never had a warmer friend, and to me he was as a father. I shall always be a stronger man by having associated with him. We now submit to the will of God and follow one whom he shall send to preside over us. We are doing some work for the Advocate and shall not cease until our toils on earth are done.—C. E. Jameson.

SAN ANTONIO METHODISM.

Dr. Harrison, Dr. Burgin, the presiding elder, and all the pastors of the city were present.

Barton: Fine services. Bishop Monzon preached in the morning.

C. H. Booth: Two accessions. In the morning I preached at Travis Park. Our revival will begin the last Sunday in March and Bishop Monzon will do the preaching.

Hawk: Four accessions. I preached in the morning at Laurel Heights. Last night we had a gracious service at Travis Park.

Batchelor: Best services since conference, and one new member.

Jackson: Dr. Burgin preached last night. Fine services. At our East End Mission there were six conversions.

Johnston: One new member. Dr. Burgin preached in the morning. Fine service at night.

Cross: Two good services. Two hundred in Sunday School and one new member.

L. E. Booth: Brother Rector, our Sunday School man, was with us both morning and night. In the afternoon he conducted an institute.

James: Splendid services. The outlook is encouraging.

Hartsfield: One accession; eighty at night service. In the afternoon I preached at the San Antonio Mission and Training School.

The presiding elder reported the district in fine shape and announced that the District Conference would convene at Pleasanton April 2.

March 1 will be "Go to Church Sunday in San Antonio." An effort will be made to fill every church in the city.

After a very interesting as well as profitable session the conference adjourned with prayer by Brother McKinnon.

GASTON HARTSFIELD.

February 23, 1914.

SAN MARCOS DISTRICT.

Institute and District Conference will be opened by Rev. A. E. Rector on Monday night, 7:30 p. m., April 6. Tuesday will be devoted to Sunday School, Wednesday to missions, Thursday and Friday to detail work of District Conference. Interesting programs have been arranged for Tuesday and Wednesday and it is expected that the preachers will interest their people in the work so that they may have a good attendance from beginning to end.

Committee on License to Preach—W. T. Renfro, W. H. H. Biggs, Theophilus Lee.

Committee on Admission and Readmission—A. B. Davidson, Robert Paine, J. G. Forrester.

Committee on Orders—J. T. Curry, Marcos Williamson, W. D. May.

Committee on Southwestern University Scholarship—Lewis McVea, W. D. Williamson, W. A. Hart.

PLAINVIEW DISTRICT INSTITUTE.

The Pastor's Conference and Missionary Institute for the Plainview District met in the Methodist Church at Plainview, Texas, Tuesday 2 p. m., February 10, and closed Thursday noon, February 12. All of the preachers of the district were present but four.

The institute opened its session by singing "Down at the Cross Where My Saviour Died." After which our presiding elder, Rev. O. P. Kiker, gave us a brief outline of the work of the district, placing emphasis on some vital problems that needed our special attention. He had carefully prepared a program having special reference to preacher life and work and the missionary problems. Each speaker contributed his part in making the institute a great success. The discussion of the topics was opened with a discussion of the Preacher and His Message, by Rev. A. B. Roberts, and to say he gave us a warm discussion by putting it mildly. This was followed by other speeches on the different phases of the preacher life and work. The speeches were spicy, spoken in plain English, so that every one could understand their meaning. Advice was free; each one endeavored to find the weak point of his brother and proceeded to apply the rod of correction. We discussed what the preacher ought to do, from the presiding elder down to the man on the smallest mission in the district, and the only reason why we did not ascend to the high position of Bishop is because we failed to have one present filling that exalted office. We did not waste our ammunition. See?

At 7:30 p. m. Rev. W. M. Lane preached us a very helpful sermon on the preacher in his study, at the close of which our Presiding Elder represented Rev. C. B. Smith, resulting in an offering of \$20.31. Wednesday we continued the discussion of the topics relative to the preacher life and work, and various phases of the missionary work. Each session was full of interest and enthusiasm. There was not a dry moment during the entire institute. At 7:30 p. m. Rev. C. E.

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THE GREATER SOUTHWESTERN UNIVERSITY CAMPAIGN.

The time has come for our **Forward Movement**. And the movement is already begun. There is a stirring of forces. There are great expectations. There is a rallying of friends.

Three Splendid Men are in the field as Commissioners. And they are all **Graduates of the Institution**. Do not forget that. When Southwestern has a task to do she calls on her own men to do it. And there are more than ten thousand men and women in Texas who feel just as Tally and Roach and Onderdonk do about this matter. Southwestern can depend on them.

The Church is awake. Not only old students, but old patrons and former helpers are beginning to be aroused. Not one of them but sees that the work of past years must be made good by present enlargement and increase of equipment. The **Seven Hundred Thousand Dollars** which has already been invested will be doubled in efficiency by the **Three Hundred Thousand** now to be added. We are not only not going to throw the old gifts away; we are going to make them **Eternal**.

A wonderful spirit of helpfulness is showing itself. And it is taking on material form. Ordinarily the financial affairs of the University are carried on through the Bursar's office (Wilbur F. Wright, Bursar—another graduate of the institution), but during the past few days letters have been coming to the President actually containing checks. These have been the voluntary expression of this growing disposition to help.

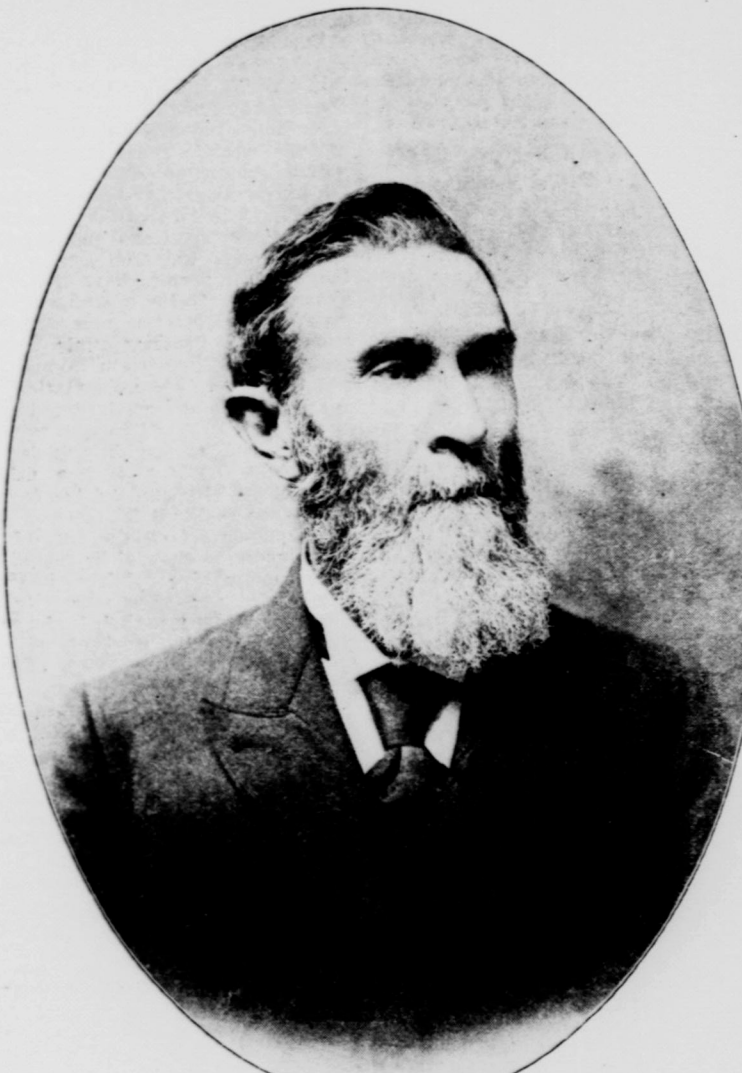
Many letters are coming from all quarters of the State, from the large cities; from the middle-sized towns; from country places. Especially do they come from the preachers. This proves beyond question that the movement is on. The preachers can do anything; anything that is right. Their judgment, their conscience, their loyalty, their energy—these are the power behind every true forward movement of the Church of God.

We shall have some interesting announcements to make before long. Some of them might be made now, but we are waiting awhile. Southwestern is not given to boasting. Bishop Koerner once congratulated Dr. Mood that he did not pursue the method of the noisy, loud-trumpeting advertiser whose language was chosen not to disclose the facts in the case, but to have the desired effect upon the reader or hearer. This shall continue to be the method used. But we shall make our friends acquainted with the facts as our campaign progresses.

Let no one forget that we are now in the midst of one of the most successful years in the history of the institution. We are actually teaching between six hundred and seven hundred students at the present time. These students are going to be heard from in this campaign. They will give, in proportion to their ability, as much or more than anybody else in Texas.

Georgetown is more enthusiastic than ever before. The people of this most beautiful inland town realize their responsibility. This is one of the cleanest towns of its size in the South. It is free from the temptations which the city life brings to the very door of youth with youth's lack of experience and curiosity concerning the world. It has more cultivated people among its population, more Church-going people, and more Methodists than probably any town of its size in the territory of the Methodist Episcopal Church, South. It has had no saloons for seventeen years, and pool rooms were shut out by local option vote during the past year. It is the ideal place of social conditions and in physical surroundings for a college of the type which has made the strongest and best men and women for Church and State.

The people of Georgetown are preparing to do their part nobly for this new campaign. And we are sure the people of the State will respond to the challenge which they give.



DR. JOHN H. McLEAN,

Former Regent of Southwestern University and Well Known in Methodism

(Following is a letter from Dr. J. H. McLean, former Regent of Southwestern University, written to Mr. A. Dee Simpson, Secretary of the campaign now on to raise money for new buildings and endowment, in which he tells four pertinent reasons why he thinks the Methodists of Texas should give their FINANCIAL as well as their MORAL support to this Campaign.)

Mr. A. Dee Simpson, Sec'y, Building and Endowment Campaign, Southwestern University, Georgetown, Tex.
Dear Sir—Replying to your request for four reasons why the proposed three hundred thousand dollars should be raised for the further enlargement and endowment of Southwestern University, I respectfully submit the following:

First.—Keeping Faith.

After repeated and signal failures to establish a permanent institution of learning of high-grade, along independent lines of action—in the year 1869, under the leadership of Dr. F. A. Mood, the Methodists of Texas, through their respective annual conferences, agreed upon the establishment of a central institution in the interest of higher education, and thereto pledged their mutual support and co-operation, and Southwestern University, one of the most prominent institutions of our Church, is the result of this compact and co-operation. The wisdom of the enterprise is fully vindicated after forty years of successful operation, and by all means should the conferences commit themselves anew to its maintenance and enlargement in buildings and endowment for more abundant and efficient service.

Second.—Location.

The location is central, healthful, accessible and in one of the richest counties and sections of the State, and destined to become one of the most populous, hence the growing need for the institution and its enlarged facilities. Furthermore, Georgetown, the site of the University, is the freest of moral and social vices probably, of any town in the State of its size, and a pure environment is a great desideratum in the rearing and education of our young people, and this social and intellectual refinement is the growth and development of forty years—the conditions of the town thoroughly accommodating to

the best interests of the school. This splendid location deserves and demands the contemplated additions.

Third.—Foreign Population.

The Southwestern has enjoyed good patronage from the Germans, Swedes and other foreigners, and has done a great service to Church and State in fitting this sturdy population into our civilization, by equipping leaders among them as preachers, teachers and politicians. This good work needs to go on, only on a larger scale, by reason of better equipment that larger numbers may become beneficiaries of the institution, and Church and State in like proportion benefited.

Fourth.—Alumni.

Not the least asset of the Southwestern is its patronage of forty years—the thousands that have attended its halls of learning and worshipped at its altars. These are halved associations and grip like hooks of steel. Intensify these devotions to the Alma Mater by improved material conditions and enlarged endowment, that it may have the patronage of its children's children to the latest generation. Long live and prosper the Southwestern University! Use this as you may see fit.

JNO. H. McLEAN.

Wolfe City, Tex., February 12.

(Below is an extract from a letter to the Campaign Secretary from that great friend of Christian Education and Southwestern University, Dr. C. S. Wright, pastor First Methodist Church, Houston, Texas.)

FOUR REASONS WHY THE METHODISTS OF TEXAS SHOULD GIVE FINANCIAL AS WELL AS MORAL SUPPORT TO THE CAMPAIGN TO RAISE \$300,000.00 FOR NEW BUILDINGS AND FOR INCREASED ENDOWMENT FOR THE SOUTHWESTERN UNIVERSITY AT GEORGETOWN, TEXAS.

Moral support being a mere matter of mental attitude, evokes no reason but should follow as a matter of course the simple fact that the Methodists of Texas are both the authors and owners of the Southwestern University.

Reason No. 1.—The same consideration calling the parents to aid the children of their own loins cry out to the Methodists of all Texas, not to

those of any one section, nor to members of any one of the five Texas conferences, to give of their substance to the Southwestern University, because she is the child of them all, founded, and for forty years nourished and nurtured by them all as their "central institution of higher learning in Texas."

Reason No. 2.—Her forty years of successful making of real men and women, and her continued annual contribution of them to every portion of and to every enterprise in Texas, imposes upon Methodists in every hamlet the imperative obligation not to allow this golden stream to cease.

Reason No. 3.—The yeoman's service being even now rendered—to its betterment—in every community within the border of Texas by the ten thousand alumni and former students of this grand old institution, confers upon the Methodists first of every such community both the privilege and the duty of paying for what they have already received from her, that is, rendering a belated quid pro quo.

Reason No. 4.—Because she possesses within herself, entirely aside from and independent of any obligation or duty arising from her origin, or her history, or even her present denominational character and control, compelling intrinsic merits as a thorough institution for first-class education in Texas. Methodists everywhere, who believe in the Church's fostering such education, should take pride in the fact that the word "our" may be applied to Southwestern University. By furnishing her motive-power themselves, by financial support alone will the Methodists of Texas be worthy to control this institution.

(Signed) CASPAR S. WRIGHT,
Pastor First Methodist Church,
Houston, Texas.

STAY BY A GOOD THING.

In the great business world, men are always on the lookout for good investments. When they find something that pays good dividends and is perfectly safe, they are sure to stand by that investment. They may make other investments, but not to the extent of endangering that one which has brought them in such splendid returns.

The point sticks out. For forty years, the Methodists of Texas have been investing money in Southwestern University. It has always been looked upon as our leading school in the State, and as such, we have put into it our money and our patronage. To ask if this investment has paid, would be a "foolish" question. Not only has it paid, but on the other hand it has made (in a very large sense) Texas what she is.

Texas Methodism has the right to start all the schools she needs in Texas, or, to follow out our figure, to invest in as many new enterprises as she may choose, but it is poor business to enter upon new investments at the expense of the old ones that pay handsome dividends. Our meaning is clear, we trust. Southwestern University must be maintained and carried forward. The three hundred thousand dollars we are raising at this time, must be gotten.

The Southern Methodist University at Dallas is a great enterprise and has reached a place where it cannot go back. We heartily sympathize with our brethren at the head of that great work. Texas is big enough for all our schools, and Methodism is able to take care of them all. We simply wish to make this plea: Southwestern is a fact, and is such a colossal success, and is so indispensable to the highest of Christian education in Texas, that to neglect it at this time, would be a lack of business, not to say Christian foresight, which would reflect on us as a great Church.

In our educational work in Texas, there must be the greatest harmony. Each of our schools will be helped by the success of every other. Our leaders believe that Methodism in Texas is able to take upon herself additional burdens. In this we should rejoice, but while these burdens are being received, let us see to it that our actually producing institutions be not neglected. Let the Methodism of Texas accept the challenge of opportunity, and do for Jesus Christ's sake, that which will be of inestimable benefit to posterity.

(Signed) FRANK S. ONDERDONK.

Our New York Letter

(Continued from page 3)

house, and an increase of the New York City debt from \$36,000,000 in 1868 to over \$136,000,000 at the close of 1870, most of the money going to the "ring." This illustrious patriot died in jail.

There was John Kelly, to whom Mayor Havermeier addressed a letter, saying: "You were worse than Tweed, except that he was a larger operator."

And there was Richard Croker, who told the Mazet Committee in 1900: "We win, and we expect every one to stand by us," and "I am working for my pocket all the time."

All these illustrious leaders of Tammany Hall from its foundation, over a century ago, were, to use Mr. Smith's metaphor, "targets for all kinds of arrows." Mr. Murphy is another and the latest target. Being a target has become a Tammany profession. The Tammany leaders are the martyrs of an age-long tradition of graft.

Let me say right here that ex-Boss Croker is now living in luxury in Scotland on the many millions he stole from this city. Boss Murphy is a millionaire many times over, all of it made in politics. Boss McLaughlin who bossed Brooklyn for twenty years when it was a separate city, and who died a few years ago, was also a millionaire many times over. All Irish and all Roman Catholics.

Know-Nothingism in Tammany Hall.

Boss Murphy and his Irish Catholic lieutenants in Tammany Hall have issued their defy against the efforts that are being made to displace them as a step for reorganization of the Democratic party in this city and State. At first Murphy said: "I shall continue to remain the leader." His latest defiance is: "I am going to stay here as long as I live." The "Three Toms" and Murphy base their claim to leadership in Tammany Hall on the fact that they are "natives" of New York City and complaining that those who are trying to oust them are "upstarts" who have come here from Europe or the interior. Isn't that a sweet morsel? Native-born Irish Catholics, whose fathers were Irish immigrants, preaching Know-Nothingism! Tammany was the backbone of the opposition to the Know-Nothing party 62 years ago. Tammany is now what it has always been, an Irish Catholic Knights of Columbus business organization, backed up by saloon men, gamblers and all the vicious elements, and its only aim and ambition is to graft and pay tribute to the Catholic Church. It only makes use of the name of the Democratic party to get prestige, power and respectability. Irish Boss Rule, Catholic Rule and Whiskey Rule is forcing new political conditions and counselling the moral Protestant elements to get together.

Who Are the Rumsellers?

The Advocate of January 22 said in an editorial:

"Intoxicating liquors are the fathers of half the crimes in the country, and the grandfathers of all the rest."

And who are the men who, generally speaking, sell intoxicating liquors? Are they not Roman Catholics? And who are the men who deal in profane, rough language in the saloons and on the streets? Are they not nearly all Catholics? Members of Protestant Churches do not do it. Can men swear and drink and fight and be religious? The idea is absurd. To be a good Democrat in this city and entitled to a clean political bill of health a man must be an Irishman and a Catholic, and he must have a brogue on his voice, blood in his eye, the smell of liquor on his breath, and hair and tobacco juice on his teeth, otherwise he will labor under the taint of suspicion when he presents himself for membership in the Democratic party.

Let me tell the prohibition moral element of the Democratic party of Texas a few things: The Republican party of this State stopped the Catholic Church from drawing out its pro rata of the school fund; it put up saloon licenses from \$200 to \$1200; the Republican administration of Gov. Hughes stopped horse racing, and the Democratic Dix administration brought horse racing back again. The Republican party of the North has

always been opposed and bitterly assailed by the saloon men and gamblers and by the Catholic Church. And yet it has generally held a majority of the Northern States and controlled the government. Thousands of men in every State North who might otherwise be Democrats but for this fact vote the Republican ticket. And the more Rum and Romanism comes to the front hereafter, the more it will gain, unless the Wilson administration can rid the Democratic party of the incubus that is weighing it down.

Chicago Women Register 153,879 Votes.

What does it mean that 153,879 women registered in Chicago? It evidently means that that many votes will come from homes and not from the saloons, and that they are a class of votes that will be on the side of morality, law and order and cannot be bought. And it will help prohibition amazingly. The day is drawing near when the saloons, gamblers and Catholics will not be such a dominating force in American politics. That power, that menace, could be crushed and paralyzed at once if the American-born people would get together. Why not try it at the election this year? The Wilson administration wants it done; the prohibitionists all want it done; all anti-Catholics want it done, and nine-tenths of the Republican party want it done. Let them get together and do it and with a crushing force, like the victory over Tammany in New York.

"Destroy Tammany."

The World of February 10 has an editorial under the above heading that so completely agrees with all I have said regarding the make-up of Tammany Hall and the Democratic organization in this city and State that I make a quotation from it to further prove my many assertions and to forestall critical contradictions. Read it carefully:

"Whenever the President, the Governor and the Mayor, as spokesmen of honest Democracy in New York, are prepared to announce that Murphy must go, Murphy will have gone. There is nobody, even in Tammany Hall, who will lift a finger to save him. Getting rid of Murphy is the least of the problem. The chief thing is to build up a Democratic organization that is based on principles and not on plunder. Any other course will amount to a standing invitation to graft and greed. New York can always be counted on to provide Murphys if the Democratic party deliberately creates the opportunity for Murphys. The Wilson-Glynn-Mitchell kind of Democrats have this situation in their own hands, and if they use it intelligently they can begin a new era in party government in this State. The chief mistake made by Tilden and his associates was in believing that they could reform Tammany Hall as a political organization. Their experience, and the experience of every one who has come after them, proves the one way to deal with Tammany Hall is to destroy it as a political organization. This can be done. It can be done while Woodrow Wilson is President, while Martin H. Glynn is Governor and while John Purroy Mitchell is Mayor. Until it is done, the Democracy of New York will always be menaced by the power of organized corruption, blackmail and plunder."

Changing the leadership and getting rid of a few hundred lieutenants, "soups" and "bagmen" won't amount to anything. The Catholic vote, the saloon vote and the gambling and raffle vote must be driven out of the party. A party is no better than the bulk of its voting strength. A vote of 250,000 in this city that comes from the above menacing elements is the thing that has brought on the present crisis in the Democratic party in this State and in some other States. Neither the moral element in the Democratic party or the Republican party can alone dispose of such a powerful combination of evil influences, but together they can wipe them from the face of the earth. I hope it will be done, and that Romanism and Rumism will be made to understand in November once and for all time that this is a moral, Protestant country.

E. H. QUICK.

New York, Feb. 22, 1914.

"Cardinal's Day" at the Capital.

Possibly our readers will feel the same curious interest as the writer did a few days ago on seeing the above heading in display type in the Catholic Universe of Cleveland, issue of January 16, and reading the following news item:

Washington, January 14.—Cardinal Gibbons was in Washington last Sunday to celebrate Cardinal's Day, a custom inaugurated by him about nine years ago and followed every year since. The day was celebrated by a solemn high mass in St. Patrick's Church at 11 o'clock

which was attended by members of the Cabinet, the diplomatic corps, Justices of the Supreme Court, officers of the army and navy, Senators and Representatives and a number of prominent churchmen and citizens of Washington.

Very Rev. Sigourney Fay of the Catholic University was celebrant of the mass. Rev. James A. Smyth was deacon, and Rev. John M. McNamara sub-deacon. The sermon was preached by Very Rev. E. A. Pace of the Catholic University. The sanctuary was a scene of beauty. The other portions of the church were decorated with the cardinal's red and evergreens. A special program of music was rendered by the sanctuary choir and the

mixed choir, with a full string orchestra. At the close of the mass "Silent Night," "Glory to God" and "Joyful Song" were sung.

After the services the Cardinal held a reception in Carroll Hall, when the members of the St. Vincent de Paul Society and the League of the Good Shepherd served as the guard of honor and thousands formed in line, including many non-Catholics, to give New Year greetings to the aged prelate. After the reception Monsignor Russell entertained at a dinner in the rectory in the Cardinal's honor.

Considered as a social event, Cardinal Gibbons' New Year reception can interest only a limited number of persons. Affairs of this kind on or about New Year's Day are common throughout the world. There is no reason why a Churchman should be denied the universal privilege of meeting his friends at the turn of the year to receive their greetings and exchange sentiments of love and esteem with them. Most pastors have their New Year callers. Owing to circumstances, such a social function may become a more or less elaborate affair, may be connected with certain formalities, and attended by some ostentation that is unavoidable and not intended at all by the parties. Thus viewed, we have not a word to say in criticism of "Cardinal's Day." That is a private affair of Mr. Gibbons and his friends. We rather think it a pleasing and commendable act on the part of the parishioners to show their regard for their pastors also publicly, and for members of a religious society to express their loyalty to their leaders and cheer them for the work of the year just beginning with evidences of their good will.

Nor need the religious features connected with Cardinal Gibbons' New Year reception give any one a start. The Roman mass is indeed an abominable thing to any Christian who has grasped its meaning and compared it with the Scriptures. A consistent Christian may also feel that he would violate his conscience by countenancing the Roman mass by his presence. But that is another matter. As a religious service the celebration of a "solemn high mass" by Catholics on an occasion like the Cardinal's Day is as defensible as the service which a Protestant or other congregation holds when it wishes to honor a pastor. Catholics always celebrate masses of divers sorts. That is a way they have in the practice of their religion. It concerns nobody but themselves. This is a free country. No American would tolerate any infringement on the freedom of any inhabitant of the United States to choose his religious faith and practice it.

Lastly, it is of only passing interest to most of us who attends a mass in a Catholic Church or a reception of a Roman Cardinal. If any person has a reason for doing so that is sufficient to himself, it must be sufficient to the general public. We know of Catholics attending Protestant services and social functions. Curiosity or politeness or personal regard account for that. No matter what a person's social rank or official position may be, his freedom of action in such matters must not be circumscribed.

The sensational features attending Cardinal's Day are (1) the fact that the Cardinal comes from Baltimore, his home, to the national capital to celebrate the day; (2) that it is noted that he gathers about him "members of the cabinet, the diplomatic corps, Justices of the Supreme Court, officers of the army and navy, senators and representatives." This causes Cardinal's Day at the capital to look decidedly like a state affair. The President has his New Year reception; so has the Secretary of State, and perhaps the representatives of nations accredited to our government. International courtesy is shown at these functions. Diplomatic relations may make attendance at these functions imperative to the representatives of foreign governments. These functions are a realistic panorama of world power, and the pomp of rulers is displayed at them.

Now here comes the oldest American Cardinal, oldest in years and office, and sets up his own New Year reception at our capital, and is delighted to see that in a manner his claim to recognition as a sovereign, "a prince of the blood," is granted; for some persons of official rank are there to greet him. They may persuade themselves, but they will not persuade millions of their fellow citizens, that they came merely to greet a kind old gentleman or a personal friend, or to honor a great man. Mr. Gibbons has come to Washington not as Mr. Gibbons, but as the leading prelate of the Roman Catholic Church in the United States. He and his people have noticed the presence at their "Cardinal's Day" not of Mr. A., but Cabinet member A.; not of Mr. B., but Ambassador B.; not of Mr. C., but of Justice of the Supreme Court C.; not of Mr. D., but of General D.; not of Mr. E., but of Admiral E.; not of Mr. F., but of Senator F.; not of Mr. G., but of Representative G., etc., etc. None of these gentlemen, we imagine, would have gone

to Baltimore to attend Cardinal's Day; therefore, the accommodating Cardinal comes to Washington. The prophet has not risked calling the mountain to him and has discreetly elected to go to the mountain. Moreover, this is not the capital, while Washington is.

There is no Church in our country, except, perhaps, the Mormons in their limited territory and on a small scale, that is playing politics and religion, with the real emphasis on the former, though it feigns an emphasis on the latter, as does the Roman Catholic Church. No self-respecting presiding officer of any other Church would lower himself and his organization to the extent Roman Church dignitaries are continually doing when they use the officials of our city, State and national governments as their politico-religious exhibitions for the glorification of their Church. Our officials and statesmen have our sympathy if they think that they must attend these functions. If they imagine that their presence on Cardinal's Day or at a Pan-American mass is for any other purpose than stage effect and Catholic renoume, and that by far the greater portion of their intelligent and fair-minded fellow citizens view their action in any other light, they are mistaken. Nor will the hue and cry about Protestant bigotry, violation of personal liberty, unwarranted constraint, and all that sort of thing, which is raised by Catholic papers and re-echoed by a servile press whenever some one criticizes these sinister acts of the Roman hierarchy, deceive any one who has watched the trend of Roman Catholic ambition in our country. It is not the critics of these affairs that are trying to constrain any one, or else we shall have to find unwarranted constraint in our constitution. If there is any real constraint attempted in this matter, it must come from the other side.—The Christian Herald.

Some Impressions

To one accustomed to the ways of the Baptists of the South it seems strange to attend a Baptist Church on communion Sunday and hear the invitation to commune given by the pastor to all Christians regardless of all denominational affiliations. And, stranger still, to take communion with a Baptist congregation. Last Sunday I attended the 11 o'clock service of one of the leading Baptist Churches in Chicago. At the close of the service the pastor gave the invitation to commune to all Christians. I took him at his word and communed with the congregation. This is now common in this part of the country. Not only have the Baptists ceased the practice of close communion, but they are receiving into the Baptist Church Christians who have been baptized by other modes than immersion without requiring them to be immersed.

Some time ago I was in company with three eminent Baptist ministers and this subject came up for discussion. Not one of these three could name a representative Baptist Church in this section of the country that practiced close communion. In this section of the country they are showing their good sense in abandoning these practices, and in time the Baptists of the South and Texas will follow suit.

The Baptists of the North are joining very heartily in the work of the Council of Federated Churches of America. Dean Shailer Mathews having been elected president at the last meeting. In this, also, the spirit is in quite marked contrast to that evidenced at the recent meeting of the State Baptist Convention of Texas. There is nothing clearer than that the Baptist Churches of Texas need some new leaders who know how to discern the signs of the times.

The prevailing spirit at the University of Chicago is liberal, progressive and religious. It would be difficult to find a faculty the members of which are more genuinely religious than the members of the theological school. Dean Shailer Mathews, who has for five or more years delivered lectures at the Summer School of Theology at Georgetown, and who has through his published books become so well known to all the Methodist preachers of Texas, may well be called the connecting link between the divinity school and the Christian world, although all the members of the faculty are in great demand for all kinds of public work, and they bring a message characterized by scholarship, the spirit of brotherhood and progress.

Dr. E. D. Burton, who some years

ago delivered some lectures at the Summer School of Theology in Texas, is acknowledged everywhere as being a scholar of great ability with few in America who could be named in the same list. One of the younger professors who is attracting a good deal of attention in the scholarly world is Dr. Sidney Jackson Case. Personally I am under many obligations to all the above mentioned professors, as well as to Dr. Edgar J. Goodspeed who has shown me many kindnesses. The fact is, the University of Chicago is popular with the Texas people. Many teachers and ministers come from Texas every summer for the summer quarter. There are at present four preachers here from the M. E. Church, South, and three of these are from Texas. Two of these have received a fellowship which helps to pay their expenses, and the other one would have received such aid had he needed it. This is a very practical manifestation of the good will and the attitude which the university holds toward Texas Methodism.

The Divinity School stands for progress, scholarship and religion of the highest type. Although nominally Baptist, it is not Baptist as we in Texas know them, as can be seen from the above. The school stands for all those broad principles of Christianity which make for a world-righteousness, and for the elimination of all such narrowness as close communion and re-baptism by immersion. There is present everywhere a bold and reverent search for the truth.

And, finally, Illinois has woman suffrage. Recently the women of Chicago had their first opportunity to register, preparatory to voting a little later in the year. Over one hundred and fifty-three thousand of them registered. One remarkable thing connected with this registration is that the large per cent of them are from the best homes in the city, while only a very small per cent of the slum element participated. Already the female vote is being felt tremendously for the purification of city politics. And they are studying politics very diligently. As one sees it going on he cannot help seeing that it is only a question of a few years when every State in the Union will have woman suffrage. It is one of those movements which belong to an advancing civilization, which opposition can delay but cannot defeat.

What bearing has this on legislation on the M. E. Church, South? The women will get what they want—they always get that. It is equally sure in my mind that the women ought to be granted all the privileges of the Church. Some say they already have all the privileges. Well, if the men could not vote in the highest councils of State, and could not hold office, he would be a philosopher indeed who could convince them that they were enjoying all the privileges of citizenship. Will the Church cheerfully grant full privilege of membership, or will it continue to lag behind but in the end be compelled to grant it, however reluctantly? The members of the General Conference will answer. Let us hope its members may be prophets who can discern the signs of the times.

NATHAN POWELL.

5832 Blackstone Ave., Chicago.

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Our Coming General Conference

JAMES M. ROBERTSON.

Touching our next General Conference and what it may do in the way of legislation I can hardly venture a prediction. It is my opinion that little legislation is needed or demanded by the Church. Of course on the eve of every General Conference much is written and printed as to the Episcopacy, removal of the time limit, abolishment of the presiding eldership and kindred matters, but the law-making body of our Church has never seriously thought of enacting any radical legislation along any of these or any other lines.

I observe that the approaching General Conference will be composed largely of new men, but I do not believe any one need be alarmed at this fact. Any new man who might be able to push legislation through the body will feel his way carefully before placing himself as a target to be fired upon from all quarters, and if he should chance to be a man who could not command a following sufficient to enact his legislation then he is harmless, except to vote.

Replying to your inquiry as to my personal views on some of the questions likely to come before the next General Conference, will say that I am inclined to favor the following propositions.

1. I am of the opinion that at least two new Bishops should be elected. On this proposition, however, I shall be largely controlled by the Episcopal Address and the recommendation of the committee on the Episcopacy.

2. I favor a change of name to "Methodist," and the elimination of the words "Episcopal Church, South." If this is not wise or can not be done then give us "Episcopal Methodist."

3. I favor the elimination of the words in our creed of "holy catholic Church," and the substitution of the words "Church of God."

4. I believe our young men coming into the ministry should be required to abstain from the use of tobacco. This law should be mandatory and not directory only.

5. I am opposed to the removal of the time limit. I would agree to a modification of this law if properly safe-guarded, so as to meet the demands of what I believe to be one case in a hundred.

6. Much has been said and written on the presiding eldership question, but in my judgment this is one of the things that has made us a great Church. I have but little patience with the idea that no man should serve over four years in this office. I have learned by years of experience, that preachers are very much like lawyers in some respects. For instance, it is not every good lawyer who will make a good trial judge, nor will every good preacher make a good presiding elder. Some of the greatest and most efficient presiding elders are very ordinary preachers. An ideal presiding elder to my mind, is a broad-minded conservative man, who can and does wisely plan and work other men, and one in whom other men have such confidence as to cause them to do their very best. Such men are not as numerous as might be supposed and when they are found they should be retained as long as they can be wisely used for the glory of God and the upbuilding of the Church. This office should never be given to any man merely as an honor, nor as a reward in any sense whatever. I apprehend that our Bishops are always looking for just such men, and I further venture the suggestion that much prayer and thought is occasioned right here.

7. We must enact some needed legislation on the Superannuate Endowment movement.

Use Medicines Wisely

Most folks doctor their symptoms instead of the source of their trouble. If they have Indigestion or Stomach Trouble they take a Stomach remedy to digest their food and only weaken their poor stomach still more. If they are constipated they take a harsh, irritating, drastic physic or some habit-forming laxative to move their bowels and only make their constipation worse. They might as well try to kill a tree by trimming or pruning its branches. That only promotes the growth of other branches. You may seem to check your trouble for awhile, doctoring symptoms instead of stopping it at the source, but it only breaks out worse than ever later on.

The source of most all Stomach and Bowel Trouble with Constipation, Light colored stools, pains in stomach, back or right side, biliousness, sick headaches, indigestion, colic spells, sour risings, gas, nervousness, bloating, heart palpitations, bad color, yellow or itchy skin, blues, etc., is in the Liver and gall and your remedy should be wisely aimed at this source, the root of your trouble.

Information in detail is contained in our Book on Liver-Gall Complaints, Gallstones, etc., which we will be glad to send you free upon request. Address, Gallstone Remedy Company, Dept. 219 S. Dearborn St., Chicago, Ill.

ment movement. Some way and for some reason our people have not responded to this demand as it was believed they would do. Some of our annual conferences refuse to make any assessment or any provision whatever to meet this requirement. Just what ought to be done and just how it should be done I am not prepared to say, but I favor legislation to make it absolutely binding upon all or let it bind none at all and resort to some other plan. I am and have been giving to this matter my very best thought and shall continue to do so. It is my candid opinion, however, that each annual conference can more wisely and satisfactorily look after its own claimants.

8. An experience of over thirty years mixing and mingling with Methodist preachers, privately and in all five of our different conferences, has taught me that after all, preachers are but men. That they make mistakes like other men make them, and they need help like other men need it, and sometimes they need a check line in the hands of some other good man who will pull it only when it ought to be pulled. I therefore favor the placing of one layman for each presiding elder's district in the Cabinet with the Bishop and presiding elders. The details of his election or appointment can easily be agreed upon. As the laymen are expected to and should provide the means for carrying on the institutions of the Church, and as they love the Church and its prosperity and have no special interest in preachers except as they may show and exemplify their fitness for the itinerancy, I believe they will prove invaluable to the Bishops and the wise presiding elder in the Cabinet, and it would give the presiding elder some one to share the responsibility. It would also prevent any presiding elder from rewarding some inefficient fellow or sending an inefficient man to a Church for any reason on earth except the actual fitness of the man for the place.

Meridian, Texas.

A Mexico Letter From Texas

In three of our Advocates, I have read Bishop Candler's appeal: "Wanted—A Little Money and a Big Man." These words have stirred my heart no little. But then, a missionary appeal always stirs me. I remember when Bishop Lambuth was lecturing at Georgetown about his trip to Africa and the opening of our new mission over there, I had a great desire to go to that country.

Surely, Bishop Candler's call will be answered. Think of the hundreds of pastors throughout our home land, where, it appears to me, the people are almost preached to death, who could do a mighty work for God on the Isle of Pines. Having done some work of this kind among our American colonists in parts of Mexico, I can testify to the large returns that come to a man who will throw his heart in with a people like that. Roman Catholicism will do its best to win them. They will resent it at first, but Rome never tires or gives up, and in time, if we fail to do our duty, Romanism will get the American people on that island and we will have missed a great opportunity. Surely God has a messenger for that people.

Last week I attended a meeting of all available missionaries of the Mexican work, at Laredo, Texas. The attendance was good and the interest manifested was great. It was decided as the best step for the Mexican work in Texas, to separate it from the Mexican Border Conference, and make of it a mission, thus placing it under the management of the Home Missionary Board, instead of under the Foreign. This is the right step, and we believe it will result in welding this Mexican work to the American Methodist Church in Texas, as has never been done before.

What the Americans have done for the Mexican work in the past is certainly appreciated; but now, as never before, do we call upon our people to take an interest in these dear people. There are multiplied thousands of them here now on account of the disturbance in their own land; and this is surely an opportunity for us all to do something. Let us make the Mexican laborer feel that we are his friend and that we are worthy of the Christian name.

The Mexican Border Conference has just been held in Laredo by Bishop H. C. Morrison. The work in Texas has done wonders during the past year. Both the presiding elders reported many conversions and acces-

sions. Bro. Reynolds, the elder of the Laredo District, which embraces the work from San Antonio south, has thrown out a strong line of new Churches and is busy in the evangelistic work. Bro. Cox, the presiding elder of the Monterrey District, reached the conference with messages of cheer from the other side of the river. He says that there are only three appointments left in his district, but great work has been done by the faithful people down there. In spite of the hard times, the high prices obtaining everywhere and the unsettled condition of things, the Churches both at Saltillo and Monterrey paid every dollar of their assessments and their full quota to their pastors. Much of this is due to Bro. Cox' faithfulness, for he acted, not only as elder, but as helping pastor in these places.

Bishop Morrison will not get to the Central Mexican Conference, as the lines are cut south of Saltillo. At times they are repaired at short intervals, and then cut, so that one never really knows whether he can get over the line or not. The Northwest Conference is to be held in Nogales, Arizona, within the next few days. The Bishop has gone out there for this work.

This will be the first time in sixteen years that I have not responded to roll call at the Central Mexico Conference. To say that this goes very hard, puts the case very mildly. During my forced absence and permanence in Texas, the Board of Missions has loaned me to Southwestern University. This is new work for me, but I am glad to say that it is a delightful one. It is a joy to find that, although Texas Methodists have given so largely to Southern Methodist University at Dallas, they will never stand to see old Southwestern neglected. With a history of forty years of pronounced success, as is shown by its thousands of successful old students all over the State; and many still seeking entrance in the Woman's Building, but unable to make it for lack of room, there is only one thing to do, and that is to meet the need.

In the \$200,000 for endowment, we have started the "Cody Memorial" fund. There is not a more popular educator in the State than this loyal friend of thousands of young people, and the way the old pupils are responding, this amount will be raised in a jiffy. Up to this time I have not found a single old student who has turned me down on this proposition. How fitting to honor one who has been so faithful.

I have been reading a few books of late; in fact always carry a good volume in my grip. For some years my studies have been much along the line of "shop," as we say. Having to teach young preachers, it was necessary to be always brushing up on theology, etc. Well, the science of religion is interesting, but religion is more so. A recipe is alright, but if it does not materialize on the table in the shape of wholesome food, it does not fill the bill.

I am very fond of good salad dressing, and consequently always looking out for some new twang. Some time since I was entertained in a delightful home where the mother and wife was an expert cook. I was so taken

with the salad dressing that I begged for the recipe, which was gladly given me with all the explanations written down. To make a long story short, we have never been able to get that recipe to make salad dressing like that eaten in the home referred to.

After years of study over the doctrine of atonement and other questions about religion and God, I have, of late, been reading what some people call "light books." They are books which do not deal with the modus operandi, but with the finished product; a life saved and kept by the power of the blood of Christ.

When Mr. Begbie's book, "Twice Born Men" came out, I read a copy. And by the way, the one I read was a copy presented by the great Dr. Howard Kelly of the Johns Hopkins University, and probably the greatest surgeon on this continent, to a doctor friend of mine in San Luis Potosi. The great surgeon wrote on the fly leaf, among other things, these words, "O to be like O. B. D." Those who have read the book will remember that this was Old Born Drunk. His mother was a drunkard before he was born and he was born drunk. Yet, in spite of all this, and added to it, the lowest possible surroundings, the blood of Jesus made a saint out of him. Now a religion like this is more than the mere theories that men study about it.

I bought and read "Souls in Action," which I think is a better book than the other. It takes men and women who have seen better times, but have gone away from the Lord, until the lowest depths of degradation have been reached. Then God's power to save them is shown, and ones spirit glows as he reads. Then I recently got a little book from Dallas, Bro. Everett sent it to me, saying if I did not want it, to return it. The title is "Out of the Abyss." It is the story of a poor woman who had been led to the lowest depths by strong drink, but the blood of the Lamb was sufficient, and she was restored to God and the very taste for the accursed stuff was taken away.

Dr. Rankin's book, "The Story of my Life," was a great help to me. It demonstrates what a great purpose laid in the faith of the Son of God can do with a poor boy. That book reached me, for I had to work my way through the last two years in college at Georgetown. It does not treat of theories, but shows you the product of grace.

"Bernard of Clairvaux" is a book that has not only widened my knowledge of history at a point where it was weak, but stirred my soul to its depths. It is the story of God making a saint out of a sinner, back yonder in the twelfth century. I would recommend to our young men that they get this book and read it carefully; yea, much of it will bear more than one reading.

Talking about theology. It has occurred to me lately that we are putting too much stress on "what the German scholars think." Has anybody heard of any great revivals over in Germany? Are all those treatises on religion making the German people more religious? I have been reading how empty their Churches are, and how void of spirituality are the general run of people. To be perfectly

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candid with my own soul, I care very little for a theology of that origin.

But—what's the use to write all this? If any "advanced thinker" should happen to read this, he will just proceed (if he feels anything) to feel sorry for the writer. More and more does my poor heart feel the need of an experimental knowledge of God. I need to pray more and take time for meditation, as well as to strive evermore to be leading souls to Jesus and cheering people along life's way.

FRANK S. ONDERDONK.
San Antonio, Tex.

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G. C. RANKIN, D. D. Editor

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Our District Conferences

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

Georgetown, at Hutto	March 4
Sulphur Springs, at Wimsboro	March 24
Terrell, at Rockwall	March 24
Decatur, at Justin	March 26
Greenville, at Celeste	March 27
Sweetwater, at Snyder	March 27
Cleburne, at Cresson	March 31
Cuero, at Victoria	March 31
San Antonio, at Pleasanton	April 2
San Marcos, at Luling	April 7
San Marcos, at Luling	April 7
Corsicana, at Kerens	April 7
Paris, at Detroit	April 7
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
Uvalde, at Cotulla	April 16
Gainesville, at Era	April 21
Amarillo, at Higgins	April 22
Clarendon, at McLean	April 22
Sherman, Trinity Church, Denison	April 22
Brownwood, at Brownwood	April 28
Weatherford, at Graford	April 28
Vernon, at Odell	April 28
Lampasas, at Mullen	April 28
Stamford, at Seymour	May 1
Abilene, at St. Pauls, Abilene	May 8
Cisco, at Ranger	May 29
Plainview, at Hale Center	June 5
Gatesville, at Killeen	Aug. 28

DEATH OF REV. A. G. GANTT.

The death of Rev. A. G. Gantt, in an accident at Fort Worth last Sunday, is a sad and distressing episode. He and his son were driving an auto and the machine was struck by a street car and the aged minister was so injured that he died in a few hours. Brother Gantt was a member of one of the North Carolina Conferences, but was on the retired list. He has several children living in Texas, two of them in this city and one in Fort Worth, and he was living with the latter. His wife died in this city a year or so ago. He was a fine Christian man and in his active days a most useful minister of the gospel. His death is regretted by a large circle of friends and relatives.

REV. WILLIAM MONK ILL.

In a telegram from Rev. Z. V. Liles, of Lampasas, we learn that Rev. William Monk, the old veteran of the West Texas Conference, has been stricken with paralysis and is slowly sinking. For years he has been on the retired list, but Texas Methodism has never had a grander old hero in its list of ministers. In the long ago he was a strenuous pioneer preacher when he carried his gun with him when he went to his preaching places. The old people remember him, but the younger generation do not know him. But his name is written high up on the Lamb's book of life and in the judgment he will have many stars placed in his crown by the Master.

Just a Few Things Here and There

The Dallas Daily News is a fastidious critic. It has many good things to say editorially of Colonel Thomas H. Ball, of Houston, as a man and a public leader, and it gives favorable comment on many things he said in his speech at Fort Worth last Saturday—and then come its inevitable "buts." It clandestinely objects to his State-wide prohibition declaration and to some of his economic utterances. The Dallas Daily News is a great newspaper, but editorially it is next to impossible to please it in the selection of public men for leadership.

The Fort Worth Record is very anxious that the Washington Administration keep its hands out of Texas politics. It had a lurking fear that when Postmaster General Burleson dropped into the State last Saturday that he might give out something that would shock the Record's sense of propriety; but when he failed to do it the Record rejoiced greatly. Yet the Record strenuously opposed the nomination of Woodrow Wilson, got into the band wagon when he was elected, fought his tariff bill while pending in Congress, and now assumes to give him such superfluous advice. The Record is a bright newspaper with good capabilities, but it rarely ever fails to land on the wrong side of all great civic issues. It acts like it was being edited and conducted for a constituency living in Southwest Texas, rather than in North Texas.

While the great conference at Fort Worth was in prospect last week the "Retail Liquor Dealers' Association of Texas" was assembled in Dallas behind closed doors, busily engaged grinding sulphur under cover of secrecy. Just what all they actually did nobody, but themselves, knows. They gave out nothing to the public, except to say that they were here not for any political purpose, but to take measures to elevate their trade! They also gave it out that no candidate for State, county or city office was discussed. Selah! There were about two hundred of them, but they moved with such cat-like softness of tread that it was hardly known they were here. If the papers had not mentioned it they would have come and departed without having made any impression on the general public. But everybody knows now why they were here.

Then, on Saturday, while the conference was in session at Fort Worth, the decoy officials of the saloon interests were gathered in large numbers at the Oriental Hotel, with that matchless statesman and brilliant leader, Col. Jake Wolters, in command. The Oriental was his haunt in 1911 when he had his luxuriant headquarters there, supplied with a great fund with which to defeat prohibition. So he has again emerged from his silence and come forth with his "cabinet" to use around the Oriental again just as another great moral campaign is brewing. He is a wonderful patriot in Texas when the saloon interests are threatened with danger. But the Fort Worth gathering so stunned Mr. Wolters and his cohorts that they slipped away without giving out anything to the public, but they "reserved rooms" at this hostelry for a future meeting early in March, and then they will get down to serious business.

We now have in Waco a full fledged prohibition daily paper, known as the Waco Daily Morning News. It comes out every morning fresh with the Associated press reports and larded with the latest news of the day. Its editorial department gives out no uncertain sound on the great moral issues of the day; yet it is not a paper of one idea. It embraces all the departments of a first-class newspaper. This is the only morning daily in Texas, classed as a leading daily, to espouse the cause of prohibition and other civic reform measures. We are glad to have the Waco Morning News

on our exchange list and we welcome it to the great brotherhood of Texas journals fighting for moral reforms. There is room for a morning daily of this character and it ought to have an open gateway to the favor of moral sentiment in Texas. A large majority of the Texas weeklies are for these great causes, but the big dailies seem to be controlled by the other class of people. Saloons are still classed with "big business," and the leading dailies in Texas have great respect for "big business."

The use of our ritual in connection with public services ought to be regarded as somewhat authoritative. As Methodists we do not need much ritual. We believe in freedom very largely; but a certain form of public service is essential to decency and order. We have a very brief ritual, but it is sufficient and ought to be observed. We do not need to enlarge it, but we need to practice it. In public worship, in the reception of members into the Church, in the administration of the Lord's Supper, in the marriage ceremony, etc., we have no right to ignore our ritual. Some people think that this brief ritual is an invasion of our Methodist simplicity and is an effort to relate us to Episcopalianism and Romanism. They simply do not know Methodist history. Mr. Wesley, our wise founder under God, gave to his "Societies" an abbreviated ritual, and when worshipping in chapels or consecrated houses, he observed this ritual and enjoined it upon his followers. The Wesleyan Methodist Church, Wesley's Church, adheres to this ritual still; and who can accuse Mr. Wesley of not being a deeply spiritual and a wonderfully evangelical preacher of the gospel? He was not afraid of our brief and insignificant ritual.

Some of our good Baptist people still persist in saying that Methodists count their baptized infants as members of the Church in the aggregate of our Church statistics. We do not mind taking time to discuss a real issue with such people, but when they fly into the face of actual facts and willfully pervert the truth, we have no time to waste upon them. Such people are not looking for the truth; but this does not apply to the great bulk of our Baptist brethren—only to that small class of them who are seeking to make capital in their efforts to exploit their self-aggrandizement. Even they know that Methodists do not include baptized infants, as bona fide Church members, in reporting their statistics. Roman Catholics do; and they go further and report their Roman constituents in their enumeration. Methodists only include in their statistics their actual communicants, such as assume the vows of the Church after they have come to the years of maturity. But this is too well known to require any proof. If perverse people or ignoramuses want to assert to the contrary, there is no law to prevent them, since the law of truth is of no effect among them.

The Wesleyan Christian Advocate comes out in its last issue in a strong and pungent editorial in advocacy of the proposition of a Bishop being assigned to the Far East for at least four years in succession in order to give stability and success to our work over there. This is the position taken recently by the Texas Christian Advocate and supported by Rev. Frank Onderdonk. The Wesleyan goes into an elaborate statement of the case to show the necessity for such a plan. And if we are any judge of an argument it is serious consideration. The other day one of our leading Connectional men said to us that the men and women on the field in the Far East did not want an arrangement of this

sort; that they preferred a man fresh from the great heart of the Church every year. In our judgment they are not the ones to advise on the question. They are good and true workers, but they have their little jealousies over there just like we have them here; but these things do not count for much. We have wasted money enough already in giving a Bishop a biennial outing to the Far East, with no time to remain on the ground and give close and sustained study to the problems of the Church under those trying conditions. It is time now to get down to real business and when we send a Bishop to that far country, let him remain long enough to be of real service to Christianity. The Wesleyan is eminently correct in its arguments.

Old Virginia is in the throes of a prohibition struggle. For some years the moral forces have been trying to get the Legislature to pass an enabling act to permit the people of the State to vote on the prohibition issue; but the liquor people have stubbornly fought it down. The Lower House has been willing, but the Senate, with its forty members, has been the real battle ground. The body is now in session and the proposition has been before it for some weeks. The lower house passed the bill by an overwhelming majority, but it has hung fire in the Senate. There the liquor forces massed their strength and put forth their superhuman effort. They are alarmed lest the people of the whole State get a chance to vote on the question. So the fight has been bitter and doubtful; but it came to a vote recently and it stood 29 to 29—a tie vote. Then the brave Lieutenant Governor and President of the Senate promptly cast his vote for the pending measure, giving it a majority of one. Now the liquor forces say they will attack the measure in the courts on the ground that the Lieutenant Governor had no right to vote on the proposition. But so far the battle has turned in favor of the pros and the probability is that next September the whole State will take a hand in eliminating the liquor traffic from the business and moral life of the Old Dominion. So mote it be!

President Wilson has appointed John E. Green, Jr., to the United States Attorneyship of the Houston District, and no appointment made in Texas by the President is more worthily bestowed. He is the son of Rev. John E. Green, known to all our readers. Mr. Green is a young man, educated at Southwestern University in his literary training, and at the University of the State in his law training. For several years he has been a popular young member of the Houston bar. We predict for him a brilliant career in the service of Uncle Sam. He is gifted by nature and well equipped by education and practice for this high position.

The Baptist Memorial Sanitarium, in Dallas, is doing a splendid Christian work. It is one of the best equipped institutions of the sort this side of the Mississippi, and every department in it is up-to-date and modern. And such is the demand for an institution of this sort that all its accommodations are crowded nearly or quite all the time. It is the only Church institution of the sort under Protestant control. We hope to have one of our own, yes, more than one in Texas. But we are so burdened with our educational problems that we will have to work them out before we take hold of the Sanitarium idea. In the meantime, the Baptist Sanitarium is at the service of our people, and every day there are afflicted Methodists there for treatment. Our ministers are brought there frequently; and we are glad to say that this institution offers to ministers the very lowest rates possible. On account of their calling—men not making money, but serving their Master—this Baptist Sanitarium makes it possible for the poorest of them to get the benefit of its benign

ministration. The fact is, no minister in the regular pastorate is turned down on account of his lack of money. Those who have its management in charge have told us time and again to so inform our afflicted ministers, standing in need of treatment. All honor to an institution for its generous effort to so adjust its charges as to make it possible for us to have its services in the time of need.

PERSONALS

Rev. W. W. Armstrong, of Alto, was to see us recently. He is making a good start on his work.

Judge J. H. Long, of Carthage, was a pleasant visitor recently. He is one of our leading laymen in that section.

Rev. Sterling Richardson, of Glenwood charge, Fort Worth, was to see us the other day.

Bro. H. L. Griffin, of Henderson, and his brother, of Kilgore, were pleasant visitors to this office the other day.

Brethren C. A. McIntyre, of Kemp, and F. H. Pool, of Millican, made us a pleasant visit a few days ago. They are both readers of the Advocate.

Rev. G. S. Wyatt, of Quanah, one of the Advocate's best friends, brightened up this office with his pleasant greeting last week.

Rev. J. G. Putman, of Vernon District, made us a brotherly visit last week. He is having plenty of work, and he is doing it well on his large charge.

Rev. and Mrs. G. C. Cravy, of Bellville, are rejoicing over the arrival of a fine baby girl in their parsonage home. She is in good case and has taken place in the household as a well developed member of the same.

Rev. George S. Sexton, D. D., pastor at Shreveport, was a pleasant visitor to this office this week. He makes a good report of his work in the Pelican State and he is already in love with the people and his field.

Rev. G. F. Winfield, of Meridian College, dropped in to see us not long since. He and his co-workers are doing their level best to make that important school fill its place in the work of the Church, and they are succeeding.

We hear good report of the work of Dr. O. E. Goddard, of Central Church, Galveston. He has won the hearts of his people and is making things move down on the Gulf. He is also showing his appreciation of the Advocate.

We had a delightful visit from Dr. John M. Moore, our busy Home Mission Secretary, last week. He is going here and there looking diligently after the interests of his department and he is doing his work wisely and systematically.

The good wife of Bro. John H. Garner Cisco, and delegate to the General Conference, has been quite ill of late, and is now in Galveston under treatment. We are glad to hear that her case is much more hopeful than a while back. She is also the daughter of Rev. S. W. Turner.

The Secretary of the Quarterly Conference of University Church writes us that during the fifteen months of Rev. R. P. Shuler's pastorate the Sunday School has reached an attendance of more than 500, the membership of the Church has increased 250, the seating capacity is taxed at every service, and the current expenses are paid in full to date. This is a good record and shows this

Pure Blood

Is absolutely necessary to give the health that brings happiness, a good appetite, restful sleep, and makes you eager for life's duties. HOOD'S SARSAPARILLA makes pure blood and so creates this much-desired condition.

Church to be in first-class condition. The Methodism of Texas can well afford to help this Church meet the responsibility of that situation: for it is looking after more than 500 Methodist boys and girls in the State University.

Bishop Atkins has appointed Rev. B. W. Dodson presiding elder of the Sweetwater District, Northwest Texas Conference, to fill out the unexpired term of the late lamented Rev. J. M. Sherman. Brother Dodson is one of our strongest preachers and is fully competent to fill the position. See his announcement to the district in another place in this issue.

Humphrey Lee, son of Rev. and Mrs. Josephus Lee, pastor of our Church at Ferris, has won the Stephenson Gold Medal in a try-out debate at Trinity University, and this made him the leader of the team in the Inter-Collegiate debate, and he won that contest, giving to the young man a proud distinction. Preachers' boys have nothing to lose in the honorable contests of life. You find them in the front ranks everywhere. Young Lee will graduate this year and then he will be ready for S. M. U.

We notice in the daily papers that Rev. J. M. Binkley, one of the aged and leading ministers of the North Texas Conference, was stricken with paralysis last Sunday and is seriously ill. We hope that the attack is only temporary and that he may soon rally from the illness. Brother Binkley has a State-wide acquaintance and is known throughout the Church. We all feel a profound interest in the outcome of his affliction.

Rev. S. C. Cameron, of Paducah, was in to see us the past week. He had been to Sweetwater to visit his son's family, and while there baptized two grandchildren. His town has suffered severely of late on account of a general smallpox epidemic.

Rev. W. M. Pearce, President of Seth Ward College, Plainview, has tendered his resignation to take effect at the close of this term, and he will enter the pastorate at the next session of the Northwest Texas Conference.

The will of man—a man is as good as his purpose or as bad as his purposelessness.

Perfect separation from the world of these two—you cannot have both God and the devil.

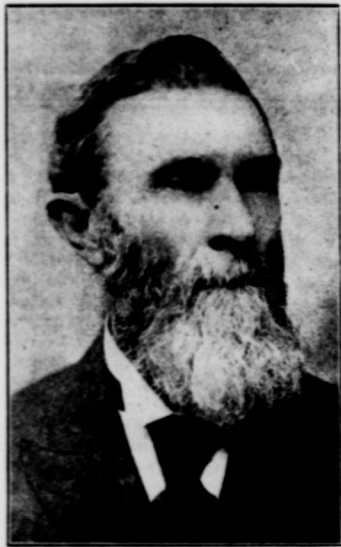
He who merits praise that he never receives is far better off than he who receives praise that he never merits.

A visitor to Korea has described it as "a broken-hearted Nation turning to Christ."

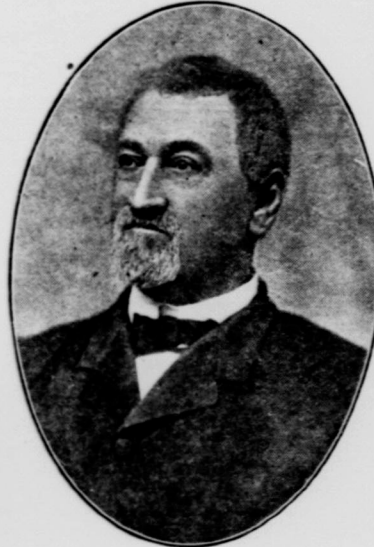
One of our self-addressed envelopes, containing two one-dollar bills, has come to us from Waxahachie, Texas, and there was no letter nor other writing to indicate the name of the person sending same. The envelope is postmarked Waxahachie, Texas, February 21, 5 p. m., 1914. If you are the sender, please notify us at once, so that proper credit can be given for the amount.

TEXAS CHRISTIAN ADVOCATE.

Two Old Warriors



REV. J. H. McLEAN.



HON. T. S. GARRISON.

Counting Brothers Konken and Bencke, of the German Conference, and Brother Phillips, of the Mexican Conference, Texas will have fifty-five delegates in the 1914 General Conference, and of the fifty-five, more than thirty are going for the first time. In looking over the General Conferences I find that Dr. J. H. McLean will be the only delegate from all the Church to sit in the 1914 General Conference that sat as delegate in the 1882 General Conference; and that Brother T. S. Garrison will be the only delegate of the Church sitting in General Conference of 1886 who will be a delegate to the next General Conference. This will make Dr. McLean's seventh General Conference. Brother Garrison has served in every General Conference since 1886. These two men have been hard working and wise law-makers and deserve a special recognition at Oklahoma City.



REV. B. W. WILKINS, Kress, Texas, Northwest Texas Conference.

Brother Wilkins has not only all his stewards, but every one of the twenty-two members of his Quarterly Conference on the Advocate list—trustees, local preacher and Sunday School Superintendent. This is getting the standard higher than the 100 per cent steward list. He has sent over 20 new subscribers and is still at work. Brother Wilkins was admitted on trial at the last session of the Northwest Texas Conference. Rev. O. P. Kiker, his presiding elder, furnishes us with his photo and says of him: "He is a real addition to our ranks." Brother Kiker also adds: "Shall we have other reports from Plainview District like this?"

The 100 Per Cent Roll

Waco, Herring Avenue—Rev. W. T. Gray. Centerville—Rev. T. C. Sharp. Beaumont, Roberts Avenue—Rev. L. J. Power.

West—Rev. W. T. Kinslow.

Rev. W. T. Gray, of Herring Avenue, Waco, Waco, sends eight new subscribers, and more will follow. All his stewards are on the list.

Rev. L. C. Lilly, of Ward Memorial, Austin, starts his Advocate campaign with six new subscribers.

Twenty-five new subscribers to date and list more than doubled. More to follow.

J. F. TYSON.

Brandon, Texas. I am going to stand by the grand old Advocate. W. T. KINSLOW. West, Texas.

I want to place the Advocate in every home. Eden, Texas. W. L. WALL.

You may count on me for twenty new subscribers. E. B. JACKSON. Mabank, Texas.

I mean to canvass the whole congregation at Seguin in the interest of the Texas Advocate. The Advocate in every Methodist family is my motto. J. T. CURRY. Seguin, Texas.

quintessence of Christianity: "Visiting the fatherless and the widow in their affliction, having a conscience void of offense toward God and man, and keeping himself unspotted from the world." In the pulpit he was a power, his sermons revealing close attention and painstaking preparation, and in their delivery the thoughts spoken were indeed "apples of gold in pictures of silver."

His was a life well spent in the Master's service; and when he received the irrevocable summons his sweet spirit winged its flight, pierced the veil which separates this world from that beyond, and his sanctified soul was ushered by angels' wings into the presence of Him who reigns supreme where beyond these voices there is peace. Of him it may well be said:

Ah, steadfast soul thou dost not know Where fell the seed which thou didst sow

With great care, But, God is just, and thou shalt know The meaning of each waiting hour below

Sometime, somewhere. E. E. SHELLEY. Dallas, Texas.

A BRIEF STUDY OF CHURCH STATISTICS.

I read your short and pointed article in last week's Advocate in regard to the statistics of the Baptist Church with a great deal of interest and attention. That able editorial set me to thinking, and I have concluded to put my thoughts into written form for the benefit of your many readers, who, perhaps, would like to see something reliable and authentic on this line.

You are perfectly correct when you say that our Baptist friends speak "figuratively" when they declare that they have 600,000 Baptists in the State of Texas. A Baptist pastor stated in my presence at Church recently "that they have 500,000 members in Texas that they could count, besides ever so many that they could not count." I have investigated along this line and am fully prepared to say that their statements are greatly exaggerated when they undertake to give their numbers in Texas, as the real facts will clearly show. I write with their own Year Book on my table before me, and that book for 1913—the very latest issue of that publication—shows that they only have 487,179 Baptists in all in Texas, and the colored Baptists in the State number 171,935. See Baptist Year Book for 1913, pp. 112 and 116. On page 110 the total number of white Baptists in Texas is given as 312,244. Now these figures are given from their own Year Book, and if it is not reliable they themselves are responsible for it. Surely they have not gained the prodigious number of 187,756 members in one year! Now, the question arises, How do they make it out that they have 500,000 members in the State? Where did they come from? And how did they get them?

About four years ago a learned Baptist D. D., while we were holding a union meeting together in Lee County, stated this: "We now have 350,000 white Baptists in Texas." It was not true then, nor is it true now. Remember that was four years ago that the able Doctor made that declaration. But even now, according to their own Year Book, they only have 312,244 white Baptists in Texas. Verily they do sneak "figuratively" and draw heavily upon their fervid imagination when they publicly declare that they now have 500,000 white Baptists in Texas.

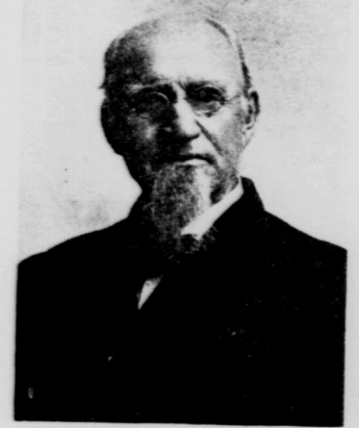
Present statistics of Baptists and Methodists in the United States, according to Dr. Henry K. Carroll, present the following: The Methodist, which is by far the largest Protestant force in the United States, number 7,125,069. The Baptists with fifteen branches, number 5,924,662. The net gain for 1913 is as follows: Methodists, 220,000; Baptists, 64,698. It will be seen that we gained 156,000 more members last year than the Baptists did. We are not boasting of this, but merely

THE CHURCH PAPER.

We believe the religious weekly paper is coming to a new birth. We believe the time is past in which pastors who are real leaders shrank from presenting from their pulpits the appeal of their denominational papers. We believe the time is past in which really religious families were content to fill their homes with secular papers and magazines and say they had more reading already than they could use and did not need a denominational paper. The religious newspaper represents a real and permanent need. And the religious paper has needs of its own. It needs the constant, prayerful support of its subscribers and friends. It needs the help of the ministers and of the Church. It needs the constant blessing of God. Brethren, pray for us, as we pray for you, that these needs may be supplied.—Advance (Congregational), Chicago.

THE PASSING OF JOHN C. JONES.

Who was John C. Jones? He was a man not known much beyond this city, but he was known and loved by a



"COMMODORE"

Who has seen his Pilot face to face, for he has crossed the bar.

large circle of friends in Dallas. He was familiarly known as "Commodore Jones" by those who were familiar with him. He was a Kentuckian by birth and was born in 1834, making him about eighty years of age at the time of his death last Monday morning. He had lived in Dallas a third of a century and was a printer by trade. He was a familiar figure about the Advocate building and loved and respected by the whole force in these offices. He was a thoroughly religious man and a member of Ervay Street Church. Providence blessed him with an iron constitution and a bright mind. Up to the time of his death he was active and a hard worker. He rarely, if ever, lost a day from his work on account of sickness. He was one of the most optimistic men we ever knew. He was always bright and cheerful and full of pleasant mirth and sunshine. He had a kind word for everybody and his humor was keen and enjoyable. And though he was fourscore years of age, yet he acted like a young man of twenty in his relation to all. He was buoyant and retained his powers of body and mind in full maturity to the end. He died just as he would have chosen, filling his place to the last and passed out without suffering. Peace be to his ashes.

giving facts as they are, without any exaggeration whatever.

The total number of Roman Catholics in the United States is 12,082,541, and their gain for 1913 was 212,500 for the different Catholic bodies. But it must be remembered that the Catholics count their baptized children and all members of Catholic families, while the Methodists count actual membership.

In conclusion, I wish to say that we entertain no sort of malice or unkind feelings whatever towards our Baptist brethren, or any other Church. We recognize that Church as a great and glorious Church, and gladly admit that they are doing a good work in spreading the gospel and in carrying on their great educational institutions. We highly appreciate all the good work they are doing, but we just want "to keep the record straight."

W. W. HORNER. Wallis, Texas.

DOES JESUS CARE?

Yes, he cares, and the heavenly Father who takes note of even the falling off a single sparrow to the ground is not indifferent to those who are of "more value than many sparrows." It is difficult for us to realize that God is concerned about little things, but our failure to appreciate this is due to human limitation. Greatness is as much exemplified in the infinitesimal as in the big things. How much worry would be avoided if people only grasped the thought of God's overruling providence even in the petty trials and small details of life. Praise his name, he cares!—Living Water.

The best brand of religion is the kind a man uses in his business.—Chicago News.

We know some men who seem to know everything that isn't worth knowing.—Atlanta Journal.

If you want a crop of wheat don't plant a crop of tares.

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.

We notice that all the officers of Anglin Street, Cleburne, are subscribers to the Advocate. It is needless to say this is a live society and a live church.

The pastors are striving to get every steward to read the Advocate. Suppose we join them in good work by adding every officer in the Women's Missionary Societies. The President and Publicity Superintendent can be a great help in accomplishing this ideal. How many will join Anglin Street in a complete roll? Let us hear from you. We will print the list in the Woman's Department.

THE COUNCIL DAILY.

The Council Daily is coming this year to its fourth issue, and we hope to make this one the most helpful and interesting of its history. Realizing that if the Council Daily is to attain the purpose for which it is intended, it must get into a larger number of the homes, we are asking your co-operation in securing one hundred subscribers from Central Texas Conference.

MRS. A. L. MARSHALL.
MRS. LEE BRITT.
MISS ESTELLE HASKIN.

I have prorated the 100 subscribers asked for between the twelve District Secretaries. Women of Central Texas, will you please send your name and money to your District Secretary before March 15, if you want the daily? The price remains unchanged—25c.

MRS. J. H. STEWART.

IREDELL AUXILIARY.

At our regular business meeting, held at the Church, February 17, the following officers were elected: President, Mrs. J. M. Vaughan; Vice-President, Mrs. E. B. Foster; Secretary, Miss Josie Weeks; Treasurer, Miss Nannie Lawrence; Corresponding Secretary, Mrs. L. A. Foster; Press Reporter, Miss Stella Jones.

MISS STELLA JONES.

RIVERSIDE AUXILIARY.

We are looking forward with joy to the Woman's Council which is to be held in our city in April, and our prayer is that it may be a blessing to each of us, and that we in turn may go out to bless others. We hope to make great progress in our work this year, the best year we have ever had.

We meet every Thursday afternoon. The first Thursday is business meeting. The second social meeting. The third workers' meeting, and the fourth we will take up Bible study. The following officers were recently installed: Mrs. J. A. McAdams, President; Mrs. Warner Moore, First Vice-President; Mrs. A. M. Vance, Second Vice-President; Mrs. J. F. Cartwright, Third Vice-President; Mrs. Wm. Hagans, Fourth Vice-President; Mrs. J. P. Connolly, Corresponding Secretary; Mrs. J. W. Akers, Recording Secretary and Treasurer; Mrs. Geo. Mercer, Publicity Superintendent; Mrs. T. Z. Luce, Agent for the Missionary Voice.

MRS. GEO. MERCER,
Publicity Superintendent.

SAN SABA AUXILIARY.

The first social meeting of the Woman's Missionary Society of the M. E. Church in the new year was enjoyed on last Tuesday afternoon from 3 to 5 o'clock at the beautiful home of Mrs. T. C. Henry, with Mesdames P. H. Walker, M. F. Allison, R. S. Crain and R. E. Low as hostesses. Despite the disagreeable weather the members almost in full responded to the call. After a few moments of friendly greeting and happy conversation a most interesting program was rendered. Then the hostesses, assisted by Mrs. Henry, served delicious refreshments. It is the sentiment of all present that this was one of the most pleasant social events in the history of the society. All too quickly the time was upon us to bid our hostess adieu.

Everyone declared she had had a most enjoyable time, and hoping that the hostesses could at some future time be prevailed upon to entertain again.

MRS. W. F. BURGER,
Reporter.

MARSHALL, SUMMIT STREET MISSIONARY SOCIETY.

Our Missionary Society is doing fine and getting better every week. At the annual election the following officers were chosen to serve for the ensuing year:

Mrs. J. L. Alexander, President; Mrs. Frank Davis, First Vice-President; Mrs. Jessie Lovejoy, Second Vice-President; Mrs. E. W. Terry, Third Vice-President; Mrs. D. M. Johnston, Corresponding Secretary; Mrs. C. E. Fisher, Treasurer; Mrs. S. W. Carpenter, Agent for Missionary Voice; Mrs. W. W. Gollighugh, Secretary; Mrs. Claude Walker, Superintendent of Supplies; Mrs. Ruby Whitsitt, Publicity Superintendent.

We had a public installation January 10. We are having three social meetings and one regular business meeting each month; last week we were entertained by Mrs. Frank Davis and Mrs. Brammer. There were sixty-six present. After the devotional service we were led to the dining room where a loaded table awaited us; for lack of space

we couldn't mention separately all the good things that were served, from which we realized \$8. Then we had a musical treat by Mrs. Annie Taylor and Gennie Spahn. All spent a delightful afternoon.

On February 25 little Ola Belle Robinson will entertain, assisted by her mother, grandmother and great-grandmother. We are expecting a large attendance at this meeting.

PUBLICITY SUPERINTENDENT.

BATESVILLE AUXILIARY.

The Woman's Missionary Society of the Batesville Methodist Church held its business meeting the first Friday in January. After the devotional exercises, and the closing up of the year's business, the following officers were installed: President, Mrs. Geo. Myers; First Vice-President, Mrs. Jennie Smith; Second Vice-President, Mrs. C. M. Rabe;



TEXAS CLUB SCARRITT BIBLE AND TRAINING SCHOOL 1913-14.

Third Vice-President, Mrs. J. H. Sawyers; Fourth Vice-President, Mrs. W. T. Childress; Recording Secretary, Miss Elsie Hermon; Corresponding Secretary, Mrs. O. A. Mills; Treasurer, Mrs. S. B. Pincham; Agent of Voice, Mrs. J. Grove; Librarian, Miss M. L. Sawyers; Superintendent of Publicity, Mrs. M. Martin; Organist, Mrs. C. M. Rabe.

The past year we made some improvement in our parsonage by adding more furniture. We want our preacher and his family to be as comfortable as possible. We have lately taken up the foreign part of the work and hope to make this the best year of the society.

MRS. M. MARTIN,
Publicity Superintendent.

SEVENTH STREET (TEMPLE) AUXILIARY.

For fear our sisters may think that we have not elected officers, or at least forgot to elect a Publicity Superintendent, I must give you a few notes from our society. This society is very much alive, has every department thoroughly organized and expect to accomplish more this year than ever before. Our meetings have all been well attended, new interest and more enthusiasm manifested than for several years.

Our Mission Study Circle began the study of new America and will continue each week until the book is finished. We find it more profitable and thorough than taking only one or two lessons a month. We think now that we must take up "America God's Melting Pot" as soon as we finish this.

The following officers were elected and ready to assume the duties of their respective offices with the beginning of the new year: President, Mrs. R. T. Streibling; First Vice-President, Mrs. Sam Callaway; Second Vice-President, Mrs. Hancock; Third Vice-President, Mrs. Cowan; Fourth Vice-President, Mrs. Tom Alexander; Connectional Treasurer, Mrs. Tatum; Local Treasurer, Mrs. Shear; Corresponding Secretary, Miss Jennie Spencer; Recording Secretary, Mrs. Caldwell; Publicity Superintendent, Mrs. E. V. Cox; Agent for Missionary Voice, Mrs. Caboon; Superintendent Supplies, Mrs. H. Alexander.

PUBLICITY SUPT.

SCARRITT TRAINING SCHOOL.

I hope our Texas sisters are ready to welcome another article from us as I have not trespassed on your space in some time, although many interesting events have passed. Our Christmas this year, while beautiful and much enjoyed by all, lacked last year's special features, and was not so elaborate on account of the nearness of the Student Volunteer Convention, which was indeed a notable event with all. Our last year's linen shower was not forgotten as there came several much appreciated packages this Christmas also. The Missionary Society in Danville, Ky., sent a number of beautiful and useful articles, many of them decorated with

delicate handwork, which greatly enhanced their value, since putting something of one's self in anything always adds to its worth. "The gift without the giver is bare."

Our chapel was converted into a big, beautiful living room where all assembled at stated times and any one enjoyed at her leisure. In one corner stood the tree which bore Santa Claus' fruit every day for several days in succession, as the parcel post man continued to leave packages until our girls were indeed rich in remembrances; and "spreads" in many rooms almost rendered the dining room unnecessary at times. Miss Howell and her committee deserved credit for the truly homelike arrangement of the chapel, and it was also enjoyed by our guests during the convention. Miss Gay's committee made the dining room a thing of beauty, suggestive of Christmas in many lands.

On Monday after Christmas, our beehive was in commotion indeed, as "convention" preparations were in full progress and the entire house was made over for the accommodation of our expected guests, forty-two in number. Now, when you consider the fact that every room was occupied and every table filled, this feat seemed almost impossible, but "hospitality" is our watchword, and every student and teacher was eager to relinquish their own comfort to have the pleasure of

COUGHS

Hard coughs, old coughs, tearing coughs, deep coughs, all kinds of coughs. Go to your doctor, he knows best, and ask him about Ayer's Cherry Pectoral. Sold for 75 years.

J. C. Ayer Co., Lowell, Mass.

Peabody, and Miss Moore of Georgia. Miss Daisy Davies we claim as one of us. Just here, let me mention the fact that this same dear lady was the instrument for putting a new gas stove in our kitchen last fall, and we hope she enjoyed her dinner while here. Several of Scarritt's other-time daughters were with us for short stays: Misses Case and Fox from Mexico; Miss Waters from China; and we are still enjoying the presence of Miss Richmond from Brazil, and Miss Wright from Laredo Seminary. We have two young women from the latter school: Misses Gonzales and Hernandez, earnest, good young women.

It is a source of much pleasure to all that Mrs. Hargrove is able to meet her classes regularly and seems slowly improving. The good she has done through her Bible teaching here can only be guessed at on this

McPherson (a member) stressing Connectional work and with "information is inspiration," as a motto, we hope to achieve greater things.

Officers for the present year are: Mrs. L. D. Kelly, President; Mesdames Collins, Bramlette, Andrews and Rembert, First, Second, Third and Fourth Vice-Presidents; Mesdames Sessum and Boring, Corresponding Secretaries; Mrs. O. L. Frederick, Recording Secretary; Mesdames Taylor and Lacy (elected), Treasurers; Mrs. Pat Rembert, Superintendent of Supplies; Mrs. F. G. White-lock, Publicity Superintendent; Mrs. S. E. Kirby, Agent for Voice.

PUBLICITY SUPERINTENDENT.

NORTH TEXAS WOMAN'S MISSIONARY SOCIETY.

I know many of you are anxious to know the result of our last year's work in the foreign department. I hope that when you compare the total collection for this past year, to the three preceding years, you will stop long enough to ask yourself the question: Is the advancement we are making commensurate with our opportunities?

Surely the Lord has blessed us by placing this trust—sending the gospel to our sisters—into our hands. We should awaken to our task, and increase our zeal for larger gifts and greater service if we wish to keep pace with the needs of our work. Let us resolve at the beginning of this new year to make it the best in the history of our missionary work of North Texas Conference. Dear friends, we can do more, if we try; we can give more to our missionary work if we will.

Let us give this year as if we would to our Lord, if his hand our offerings take. The time to make god resolutions is now. The time to plan your work for the year is now. Let me insist that you plan largely this year. Make an effort to increase your gifts for our connectional work.

Then when planning is done, set about to work out your plans, by making full reports to your Conference Treasurer each quarter.

This systematic way relieves you at the close of the year from the annual "tug," often resulting in short reports. Let us render to the Lord a real sacrifice of service and an offering that costs us something this year.

REPORT OF FOREIGN DEPARTMENT.

Collections.	
Conference Dues	\$1,721.68
Conference Expense Fund	465.05
Retirement Fund	58.99
Scarritt Endowment Fund	95.40
Conference Pledge	4,538.41
Scholarships	250.00
Bible Women	240.00
Jubilee Fund	31.00
Baby Life Member Dues	2.50
Baby Dues	1.25
Baby Mite Boxes	3.25
Juvenile Mite Boxes	7.83
Adult Mite Boxes	3.15
Week of Prayer	158.12
Oak Cliff Day School	100.00
Donations	77.50
Easter Offerings	2.30
Balance from last year	\$7,697.40
	707.85
	\$8,405.25

Disbursements.	
Dues	\$1,571.90
Conference Pledge	4,733.00
Life Member Dues, baby	2.50
Bible Women	240.00
Scarritt Endowment	100.00
Week of Prayer	158.45
Retirement Fund	59.90
Jubilee Fund	40.00
Ruby Hendrick Day School	150.00
Oak Cliff Day School	100.00
Mite Box Collections	32.15
Scholarships	250.00
Total	\$7,417.90
Paid out for Conference Expenses	406.20
	\$7,824.10
	8,405.25

Balance \$ 581.15
MRS. C. B. BRYANT,
Treasurer.

Whitewright, Tex.
Humors feed on humors—the sooner you get rid of them the better—Hood's Sarsaparilla is the medicine to take. (Adv.)

side of heaven, for it rolls on and on in ever-widening circles to eternity.

Our Texas Club is a credit to the State in every way, and we are delighted to be able to tell you that the word "Texas" now ornaments the freshly varnished door. They have raised money among their friends to pay off the indebtedness on the room and partly refurnish it, having put in four pretty white, single beds, a library table and four chairs and new curtains.

We are at last counting the days when our dear principal, Miss Gibson, will be with us again. We feel that we have made quite a sacrifice in doing without her for six long months. Miss Billingsley has carried the double burden of being principal and financial secretary bravely and well, but for her own sake we will be glad to see her relieved.

Once more "Council" is getting to be the topic of conversation, and as that will meet in Fort Worth, we Texans feel quite a proprietary interest in it this time, and we are hoping its influence will send us many more girls next fall. We doubled our number this year and would like to continue at that rate. By the way, Miss Richmond is a Texan, too, and we are rather proud of the record our girls are making "in the field."

Just now we have with us Mrs. B. H. Hill of Waco, as a six weeks' student, and we think "Scarritt" has gained one more warm friend in her. We enjoyed having with us Mrs. M. H. Neely during the convention week. Hope to tell you soon of Miss Gibson's return.

MRS. HATTIE ROSSER JACKSON.

LONGVIEW AUXILIARY.

The Missionary Society of the Kelly Memorial Church, is justly proud of its successful year's work with Mrs. F. M. Moore, President. To begin with she was a good parliamentarian, and under her wise and faithful leadership our society accomplished its undertakings early and made a splendid record. We met every Monday afternoon, using first Monday for Connectional work and the Bulletin, second for local work, third for Advocate and King's Messenger for additional information, fourth for reading course and social, meeting at the members' homes, and fifth Mondays for "rally days," inviting all the ladies of the Church and having attractive programs with refreshments. One of the most enjoyable fifth Monday programs was "a missionary school," conducted like the old-time country school, with the Junior Societies, the Gleaners and Vashties assisting. This was not only amusing, but instructive. Our society expended for local and Connectional work, \$1355.30 besides sending several boxes and \$100, a gift from Mrs. Yates to our dear Virginia Johnson Home.

We have learned that building and fitting parsonages, though essential, is not missionary work, so with district Secretary, Mrs.

MRS. HATTIE ROSSER JACKSON.

LONGVIEW AUXILIARY.

Such men as Sherwood Eddy, Mr. Hounshell, Dr. Houston of England, Robert Speer, Dr. Penfield and John R. Mott would insure success to any meeting, and our own volunteers felt they were indeed fortunate in being permitted to hear them all, even though the "packing and jamming" of the immense crowd was at times unpleasant, but such a concourse as that was different from ordinary crowds, since one felt themselves surrounded by brothers and sisters, and consideration and kindness was the rule. No tobacco and whiskey, no painted cheeks and cheap perfume, but men and women with pure souls and clean bodies with clear eyes and kind hearts, all with the mind of Christ Jesus impelling them to good works. Truly, no one observing them could fail to feel the fact that these people had found the true source of happiness. A most significant feature of the occasion was the presence of one hundred Chinese students. As a school we greatly enjoyed having with us a number of young people from various Southern Methodist institutions, and of course the Texas visitors were especially welcomed by the writer and the Texas Club girls. We had with us such representative women as Mrs. Cobb, Mrs. Ross, Mrs. Stevens, Mrs.

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If you live within 150 miles of Sherman; express prepaid if the distance is greater. 9x12 FEET \$4.95.
Our own private pattern, Green and Tan or Red and Light Green or Oak colorings.
Money refunded if not satisfied.
HOLLINGSWORTH CARPET CO.
Sherman, Texas.

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Will be glad to mail free descriptive folder of Southwest Texas, particularly the country along the San Antonio and Aransas Pass Railway. Address A. K. Ragsdale, T. P. A., San Antonio, Texas.

each person only...
Wesley Adult...
IG TEETH...
Sweet Tone...
Money On...
BED...
Counterpane...

(Continued from page 5)

Lynn gave us a soul stirring sermon on "Seeking the Lost." Thursday morning our institute was favored with a paper, representing the women work, by Mrs. T. E. Richards, President of the Woman's Missionary Society of Plainview.

Rev. O. P. Kiker, our presiding elder, while not on the program, was very much in evidence. It is true that some times he would hide from some part that would occasionally fall his way, but more generally he was in the midst of the enthusiasm with his onward pushing spirit leading us into victory and helping to make this one of the greatest occasions it has ever been my privilege to attend.

LAMPASAS DISTRICT INSTITUTE.

Our District Missionary Institute held here recently brought together most of the preachers of the district and a few of the laymen, and the occasion was one of great inspiration and profit. The thoughtful and carefully prepared sermons and discussions were interesting and helpful to all present.

Steps were taken by the institute to take in all the unoccupied territory in the bounds of the district. A committee consisting of consecrated and aggressive preachers and laymen was appointed to look after this important work.

One thing occurred during the institute which was of special interest to the occupants of the district parsonage—an act of kindness on the part of the preachers of the district that renews the writer and his family under lasting obligation to them. It was a regular "pounding" those who attended brought useful and valuable remembrances and those who could not attend sent their remembrances through the mails.

Everything looks encouraging and promising in the district and we are hopeful. The Texas Christian Advocate is in great favor with our people and subscribers are increasing.

LAMPASAS DISTRICT INSTITUTE.

The Lampasas District Missionary Institute met in Lampasas, February 11, at 9:15 a. m. Rev. J. W. Cowan, presiding elder, in the chair. All but five of the pastors were present and a small number of the laymen. The institute was full of interest from start to finish.

The printed program, as arranged by our presiding elder, was followed with but little variations. It gave every missionary interest a place and every item was fully stressed. The paper on "The Church School an Important Factor in Missionary Work," by Rev. C. A. Lehmberg, was requested furnished the Advocate for publication, a copy of which will follow at an early date.

Some missions paid. The district is far in advance of anything she has done for a number of years. The Committee on Resolutions reported, offering appropriate resolutions, which cover the work in the district. A committee was appointed to assist the presiding elder in supplying all unoccupied mission territory with the preaching of the Word by Methodist preachers.

The woman's work was very ably presented by Mrs. M. Y. Stokes and Mrs. M. M. White. The institute was a blessing to every one in attendance.

Brother Lies and his good people entertained us royally. Brother Lies is in high esteem with his people. They are now entering on a series of special services.

GEO. L. KEEVER, Sec. Cherokee, Texas.

The Passing Day

The old-time theory that an open winter's profile of ill health seems disproved for the present season in Chicago at least. The winter has been unusually mild, the thermometer on January 28 registering 69 degrees. There has been practically no snow throughout the months of December and January. According to the Bulletin of the Chicago Department of Health, there has been for the eight weeks ending January 24 a reduction of 29.6 per cent in influenza and 7.8 per cent in the rate for tuberculosis.

Sooner or later, every city large enough to need street cars has to settle this question: Should or should not smoking be permitted on such cars? In all cases of the closed type—the most prevalent kind—when smoking is permitted it is usually limited to the front or rear platforms.

The Union Terminal Company last week sold a \$2,000,000 bond issue to Solomon & Co., New York bankers, and also let the contract for the construction of the Dallas Union Station. Actual construction will be in evidence by March 1. The station and terminals will cost \$6,000,000. It will be located just northeast of the end of the Oak Cliff viaduct. It is the hope of the Terminal Company to have the great Union Terminal nearly completed in a year from date of starting actual work.

In an address before the Traffic Club at Baltimore last week, Judge Pruett, in charge of the physical valuation of railroads for the Government said: "I am not forecasting or trying to influence the decision of the rate question, but I say there are forces at work which will make Government ownership a big political issue in a short time. If Government ownership comes it will be because the railroads have not given satisfactory service. They cannot give satisfactory service without the necessary money. Take, for argument's sake, the valuation of railroads at \$20,000,000,000. The roads declare they should be allowed to earn 8 per cent. Most people believe 6 per cent sufficient. That makes a difference of \$400,000,000 the country will have to give railroads controlled by private interests. Will the country be willing to pay? The thing for the railroads is to create public sentiment in their favor. The fair thing for the public to do is to meet the railroads half way."

The Mayor of Pittsburg, Pennsylvania, is a strong believer in the doctrine of segregation. He has ordered that all picture shows be divided into three sections—one for men, one for women and one for women accompanied by men. The order followed numerous complaints of annoyances by women and young girls.

The first sale of the Texas Jersey Breeders' Association was held last week at Dallas. Over eight thousand dollars were realized from the sale of eighty head of pedigreed Jersey cattle, the prices ranging from \$65 to \$200. The success of the sale has determined the leaders in the Association to make this an annual event in Dallas.

In Watertown, Massachusetts, two Armenian lads, sixteen and seventeen, killed a Turk, their companion, because he cursed the cross. They said they had been taught in Turkey to fight for their faith and they had taken an oath to defend the cross, and believing it their duty they stabbed him to death.

The Sixth National Corn Show has just closed in Dallas. It developed many wonderful results in the industries of the country, especially in agriculture, and will stimulate greater advancement in all lines. It is probable there will be no exhibit next year, in view of the Panama Exposition in San Francisco.

The Shreveport, (La.) Board of Health has adopted resolutions that has for its object the changing of the Government's method of compiling mortuary statistics, so that the custom of including the death of negroes with those of whites will be stopped. The main desire of those launching this Nation-wide movement is to have the figures on deaths of negroes separated from those on deaths of whites, as there are about twice as many negroes to die in the South as whites. To compile the statistics without designating be-

twen the races leaves the impression, especially in the Northern section, that many Southern communities are unhealthy. Those behind the movement also hope to bring about a separation of mortality records for residents and nonresidents, especially in the cities, as many persons, seeking medical and surgical attention in cities die there, and if the fact is recorded along with the deaths of residents the total is misleading, injuring the city.

Isom Taylor and Roy Bailey, convict guards at a camp below Houston, were drowned in Buffalo Bayou last week in an attempt to capture one of two negroes who had escaped from the camp. The negro was discovered in the bayou about fifteen feet from shore, standing on a log anchored below the surface of the water. Bailey waded out to him and in an effort to arrest him a desperate fight ensued. Taylor then plunged into the water and went to the assistance of Bailey. The three men engaged in a fierce combat. Bailey had drawn his pistol and struck him a blow on the head that rendered him insensible. The three men stepped from the log into about ten feet of water, when Bailey was seized with a prostrum and grasped his fellow guard about the neck. Both men drowned.

The great fir tree in Ravenna Park, Seattle, Washington, which was thought to be older than the Christian era, is dead. It was over 180 feet in height, with a diameter of 20 feet and a circumference of 58 feet.

In Siam old maids are unknown. London women are now wearing trousers with slit skirts. Russian women are now having designs painted on their faces. Out of a population of 33,130 in Mustapha, Persia, there are only 4000 males. Ninety-eight per cent of the women in Kansas are members of the farmers' institutes. Several young women of Dodge City, Kansas, have formed a good habits club and decline the attention of young men who swear, smoke, drink or gamble.

Ex-Senator Henry M. Teller, of Colorado, died February 23, in Denver. In 1876, with the admission of Colorado as a State of the Union, Senator Teller was chosen to represent her in the United States Senate and acted in that capacity for thirty years, both as Republican and Democrat. He was Secretary of the Interior in President Arthur's Cabinet.

Gov. Culbitt signs paroles of fifty prisoners who will work on roads in Lindale district.

Board of regents of Texas University requested Governor to declare \$350,000 deficiency to meet expenses of university.

Peach crop and tomato plants killed by cold in region of Tyler, Texas.

San Antonio adopted commission government plan, to become effective next year.

An Agricultural special will be operated on all "Katy" lines, beginning March 5, in cooperation with A. and M. College and College of Industrial Arts at Denton.

James E. Ferguson, candidate for Governor, invites Thomas H. Ball, pro designee, to meet him in debate at Waco, March 14.

Sam Sparks, candidate for Governor, criticizes Fort Worth pro convention, and suggests preferential primary for selection of some one to oppose him.

Mexican Federal gunboat Tampico and crew have voluntarily surrendered to insurgents at Topolobampo.

American Chamber of Commerce charges discrimination by France in favor of other countries in fixing import duties.

Seven thousand four hundred and sixty-five National banks have accepted new Federal reserve act, according to official count.

President Wilson was halted unrecognized by aged doorkeeper at Patent Office. The doorkeeper was greatly embarrassed when he discovered his mistake.

Court of Appeals of New York decides cases growing out of murder of Herman Rosenthal, on appeal, reversing case of Charles Becker and affirming conviction of four gunmen.

The Busch-Everett oil and gas lands in Louisiana are sold for \$1,667,000.

Food manufacturers have won an important decision in Supreme Court. Deleterious substances added to food products must be sufficient in quantity to injure the user in order to incur penalties.

Thousands of Chicago women cast their first ballots February 24 in election for nomination of candidates for Council.

A St. Louis shoe concern will put on from 5000 to 7000 additional hands. 1914 is going to be a prosperous year.

The organization of the British Antarctic expedition, 1914, is proceeding apace and the leader, J. Foster Stackhouse, F. R. G. S., has made a number of appointments to his navigating and scientific staff. Lieut. A. E. Harbord, R. N., who has been lent by the Admiralty, will command the Discovery, Captain Scott's old ship, which Mr. Stackhouse has acquired from the Hudson's Bay Company.

Lieut. Harbord was an executive navigating officer on the Nimrod in the Shackleton expedition, 1907-09, and has since been employed in the Hydrographic Department of the Admiralty. The first officer will be a friend of "Little Bowers," who perished with Scott, in the person of Lieut. Richard H. Garstin, of the Royal Indian Marine, surveying Lieutenant on the Northbrook. The navigating officer will be Lieut. R. Beatty, from the same service, a cousin of Rear Admiral David Beatty. These appointments are subject to the approval of the director of the Royal Indian Marine. Chief Petty Officer Tom Green, who sailed with Scott in the Discovery and the Terra Nova, will probably be the boatswain.

After a preliminary wrangle continuing over a year the new income tax bill has been finally passed and the Austrian taxpayer finds himself in sympathy with the American citizen in figuring out the worst that can befall him under the terms of the new law. The taxing of incomes is not a new thing in Austria, but the revised system has so many new points that it will practically be beginning all over again. The new law will exempt altogether more than half a million of the present taxpayers, but will so raise the rate of taxation all around that an increased revenue may result. The chief improvement is in favor of the poor man, and the new burdens fall heaviest upon the bachelors and persons without children and persons with incomes of more than \$200 a year.

Secretary Bryan has ordered a far-reaching investigation of the killing of William S. Benton, the British subject, at Jauze, He has announced that until all facts in the case had been gathered from all available sources an opinion would be expressed by the Department. All information will be transmitted to the British Government.

Despite an actual shortage of \$1,091,730, creditors of the wrecked Mercantile Bank will realize about 50c on the dollar, according to the report of J. L. Hutton, State Superintendent of Banks, made public today. The bank closed its doors February 9, following the announcement of the defalcation of its president.

During the last year the National Consumer's League has co-operated in shortening the workday of women in eighteen States. Three great industrial States—New York, Pennsylvania and Connecticut—have joined the enlightened Nations in prohibiting night work of women in factories. Only three other American States had hitherto provided this essential of health. Nine States passed new or amended old laws establishing the ten-hour day. Four States established the nine-hour day. One State established the eight-hour day. Three States provided commissions empowered to fix the hours of labor of women so as to protect life, health and welfare.

President Wilson, according to a dispatch from Washington, has conferred with the chairman of the Interstate Commerce Commission regarding the application on the part of the railroads for a 5 per cent increase in freight rates. While the report states that the President has refrained from expressing an opinion as to the merits of the application, it is clear that he regards the subject as one of far-reaching importance, which, in the interest of the general public, should be disposed of as speedily as possible. In fact, he expressly disapproved of its postponement until September, as ordered by the commission. It is apparent that he thinks the application should not be granted. We cannot have the prosperity that is due and that would naturally result from the adoption of the new banking and currency system, and the settlement of the tariff question until this problem is settled, and this has prompted the President's action. The railroads are the largest employers of labor of all our industries, and, besides, they are big buyers of iron, steel and lumber, which in turn gives employment to hundreds of thousands of men. The industries must shut down or reduce their force when the railroads are out of the market. The hearing so far before the Interstate Commission has developed the fact that the shipper is opposed to the proposed increase in rates, because it affects his business. But there is a larger view. From the public's standpoint the question is solely one of whether or not the increase is necessary to enable the railroads to properly handle the commerce of the country and give efficient service.

The devil sees to it that a faultfinder is always very fortunate in discovering much that he is looking for.

"Sleep's clothing" on a wolf will change the appearance but it will not change the disposition, the appetites or the howl.

Terrible Train of Troubles
Lake Charles, La.—Mrs. E. Fournier, 516 Kirby street, says: "The month before I took Cardui, I could hardly walk. I had backache, headache, pain in my legs, chills, fainting spells, sick stomach, dragging feelings, and no patience or courage. Since taking Cardui I have no more pains, can walk as far as I want to, and feel good all the time." Take Cardui and be benefited by the peculiar herb ingredients which have been found so efficient for womanly ills. Cardui will relieve that backache, headache, and all the misery from which you suffer, just as it has done for others. Try Cardui.

RAINBOW FLOUR Makes Better Bread. Because the flour is better, and the flour is better it is made in absolutely pure white wheat, grown in Denton County, brought to us right from the farmer. You won't have to apologize for your bread when you use "Rainbow Flour." No flour can be better or purer than the wheat from which it is made. We grind the finest wheat produced in the South. Get a sack from your grocer. Absolutely pure soft wheat flour and guaranteed. FREE If you have used this flour, write us and we will send you a useful souvenir; if you haven't, write us why. KRUM MILL & ELEVATOR CO., Krum, Texas Located where the wheat is grown.

T mail file for pos fifty ed me the Eve mot not all wor W of a sim be othe be este diff far cure in t reve Prot ivity canv crea ty, a est, whik of dom aris At ever out in tl all p co-o. Ever com care vass the l dists Ist wisd senti sion Unit 2n other freed wort tion ord for " Chur feren 4th tarie es to the f over 5th men feren exam ing at Di Conf 6th ty al provi the c demp At Fran to m 4th: baseb churc ball i the a funer Nov, wI gain I Chure He ce age at ing th giving tage l from Norri learn game same believ be ab the h Norri anyho dox in said as the cl the Cl SA Want soap 30c Stick Safety Stroop The money 1 700 So.

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.

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

CRAWFORD.—Mrs. Evir Allen Crawford (nee Lister), the wife and helpmeet of one of our stewards, Brother Guy G. Crawford, was taken from earthly scenes and battles to heavenly sights and victories on January 16, 1914, at six o'clock in the morning, just as the sun was ready to light up earth with his radiance, she went where there was a grander and continual radiance emanating from Deity on his throne. Upward where many mansions be, where her Savior had prepared a place for her she journeyed. She met at the beautiful gates of gold, four sisters and others who had hastened on ahead to the glory world. There together they will await the coming of other loved ones till all can answer "here" at the last roll call. Sister Evir Allen was born in Shelbyville, Texas, and moved to Center early and here spent her life. She was born November 7, 1884; was married in November, 1902, to G. G. Crawford. God gave them two children, one dying in infancy. The other, Derohn, is now lovingly cared for by his father and grandmother. Her father and four sisters had preceded her home. There are the stepfather, Brother Beauchamp, the mother, Sister Beauchamp, husband, son and a sister, Mrs. T. Wood Smith, besides a host of other relatives and friends left to mourn her departure and to miss the charm and solace of her presence. As a girl in April, 1897, under the ministry of Rev. A. J. Weeks, she came into the Methodist Church, South, by baptism and left its membership only for the Church triumphant. She came in a revival with twenty-five others. Her delight was to work where and when needed. She was a great sufferer and had been seriously sick quite a number of times. Last spring a serious operation brought her and hers face to face with trying times. But she was then of a sublime courage and went through the ordeal splendidly, recovering rapidly. Her last spell found her ability to resist the encroachments of disease lessened. And when the malignant blood poison broke out it was too much for her strength and in a week's time she was called home. A great circle of sympathy rose around the sick one and all was done that was possible by physicians, nurse and all, but to no avail. Her courage was, however, equal to the danger. Her trust and resignation met the demands of the Father. And while she struggled to remain with her duties and her loved ones, she did not rebel. There were times when she said she would get well and times when she seemed to doubt. But always there was an unflinching, a sublime trust. Cool and calm, she thought characteristically of others much, "Cheer up, Guy," she said, "I will be by your side in a few days again." "Poor mamma, I know you suffer more than I do." "Sister, you must take my place in the Church and Sunday School and live for God." Such were her messages to her own. When told she must expect the worst, her words were, like these. Also a song she sang, "Nearer, My God, to Thee." Then she sank into rest in His arms. Appropriate services were held at the Methodist Church, led by her pastor and Rev. J. L. Ross, after which she was lovingly laid to rest in the Center Cemetery, here to await the resurrection of the just. Beautiful and gracious was she, kind and thoughtful of others; so considerate of her mother, husband and son. The great earthly anchor to her soul was her mother's splendid Christian character. Of this mother's faith she spoke with enthusiasm and admiration so often. Buried in the body; freed is the spirit and at rest with the Lord. Faith and hope is ours. The golden chain of love is not broken, nor is either end loosed. One bright, glorious day we will meet again. We thank God for her faith, for her life, for the triumph of her going. C. B. GARRETT.

QUINN.—Alease M. Quinn, better known as "Aunt Mariah," was born in Monroe County, Alabama, October 16, 1834, and was married to T. J. Quinn, February 18, 1858, with whom she had lived in happy union for 56 years, and died on the 56th anniversary of her marriage, in the same room of the house in which she was married. Sister Quinn professed religion during the Civil War, and united with the Methodist Church at Auburn, Texas, in which she and her husband have been accepted members more than half a century. Her faithful husband sustains a sore bereavement in the separation that her death has brought to him, but rejoices in the hope of meeting her again when he is called from labor to reward. Sister Quinn leaves one daughter, an only child that is living, who, with her family, feels keenly the loss of her good mother, but they sorrow not as those who have no hope. Her remains were laid to rest in the family cemetery, February 19, in the presence of relatives and many sympathizing friends. When Brother and Sister Quinn came to Ellis County there were only a few people in the county, and they endured their share of the privations incident to frontier life, and her husband will miss her all the more because of their long experience of mutual trials and joys. R. F. DUNN, P. C.

LUMPKIN.—Simon Hyrons Lumpkin was born June 5, 1850, at Mountain Gap, Fairfield District, S. C. He was the ninth child in a family of twelve children, eleven sons and one daughter. These twelve were the children of Mr. Abram F. Lumpkin and Mrs. Patience Lumpkin. Simon H. Lumpkin attended Mt. Zion College at Wimsboro for three years, then went to Wofford College at Spartanburg for two years more, and Transylvania University of Lexington, Kentucky, enrolled him for one year. After teaching school for one term in Kentucky, he took part of a law course in the University of South Carolina at Columbia, and in 1874 went to Lagrange, Tex., and after teaching here for one year moved to Meridian and began the practice of law. He married Miss Laura Alexander of Waco, April 4, 1876. To this union were born three children, namely, Mrs. Jimmie Truelove of Plainview, Abram Alexander Lumpkin of Amarillo, and Mrs. Ora Mayfield of Austin; all of whom were living and present at the funeral. His wife died June 12, 1908, and is buried in the Meridian Cemetery. Following the death of his wife, he moved to Amarillo and lived with his son, A. A., and daughter Mrs. Truelove until his second marriage, which occurred Nov. 3, 1910, to Miss Belle Hale. Following this marriage he came to Meridian, where he lived until his death, which occurred on February 7, 1914. Besides his wife and three children referred to above, four brothers survive, Dr. J. J. Lumpkin and Mr. E. L. Lumpkin of Meridian, Mr. O. L. Lumpkin of Perry, Oklahoma, and Mr. R. K. Lumpkin of Tampa, Fla. All were present at the funeral except the last named. His grandchildren number eleven, and his friends are legion. He was baptized in infancy, and joined the Methodist Church while attending Wofford College, and has been identified with the Methodist Church ever since. He was a teacher in the Sunday School for thirty years, and has served his Church in the capacity of Steward and trustee for many years. He loved his Church, his Sunday School and his Lord. The Methodist Church at Meridian was crowded to overflowing for his funeral, showing the esteem in which he was held. We laid him to rest by the side of his wife, and shall expect to see him in the great beyond. S. E. KNOWLES.

BRIDGES.—Hugh Bridges, son of B. F. and Mary L. Bridges, was born at Center, Texas, January 16, 1882. He married Lillie Bell at Patroon, Texas, April 4, 1904, giving up the bride of a few months into the hands of death August 3, of the same year. He died December 25, 1913, and was buried from the family home, interment being in the Neabern Cemetery, the pastor holding the services. He worked on the farm, was station agent, telegraph operator and station cashier, always being faithful and efficient in the service. For three years now he has lived and labored at the farm near home. The beautiful heritage of a Christian home and training was his; the good example and advice of consecrated parents and helpful brothers and sisters. And to these influences and to other good teachings he responded and as a boy in October, 1898, under the ministry of J. B. Turrentine, he professed Christ and joined the Methodist Church, ever being faithful and true to its Lord and his. When told by a brother that the end was coming soon, he readily and naturally replied that he was prepared and there was no hesitancy as he proclaimed his faith. Father and mother, two sisters—Mrs. O. L. McKnight and Jennie Lou—four brothers—W. A. Zed, Frank and Forl—are left to bear the stroke of his death. But they rejoice to know that he had found the Christian secret of a happy life and triumphed in death. The rainbow of hope bends resplendent above his tomb; expectation is strong that we will see him again in glory and love answers, it will be true. Both relatives and friends bear witness to his splendid manhood, his well-rounded character, his fine courtesy and loveableness. C. B. GARRETT.

HERNDON.—Mrs. Maggie Herndon (Mrs. Donough) was born July 27, 1859, in Morehouse Parish, La.; married F. W. Herndon Dec. 18, 1888; came to Texas Jan., 1895; died near Smiley, Gonzales County, Tex., Jan. 26, 1914. She was the mother of two boys, Otis and Loyd, fine young men, both married and are good citizens and members of the Church. Sister Herndon became a Christian in early life. Her whole life was one self-sacrificing service, a true wife and companion, a very devoted mother, and a kind neighbor. Her religion was not emotional and spasmodic, but steady and constant, gentle, sweet-spirited and unselfish. She commanded the admiration and won the love of all who knew her. In her home the light of her Christian life shone with splendor. The place of mother—that highest and noblest of earthly positions—she filled with success. Her sons are proof of this. As the sun was setting we laid her body to rest in the Bundick Cemetery, to await the call of her Lord in the resurrection morn. E. G. HOCUTT.

COLLINS.—Mrs. P. A. E. Collins was born in Marshall County, Mississippi, November 20, 1847, and died at her home in Bryan, February 9, 1914. She was a resident of Brazos County since 1856. She was twice married—the first time to Wiley Reed, in November, 1866, and after his death to T. B. Collins, in 1880. Five children blessed each union—four of whom survive—Mrs. Claude Mitchell, of Hull, Texas; S. E. Reed, of Palestine, Texas, and John Collins and Miss Erma Collins, of Bryan. In 1878 she joined the Methodist Church and continued a faithful member of it until her death. She was a good

woman, thoroughly good, constantly good. Hers was not a revival nor a Sabbath piety, but a piety manifest every day and everywhere. Her loyalty to her Church and her Master was inspiring. Hers was a lingering illness of many months, but she was patient and cheerful through it all. She learned beautifully the lesson of dependence on her Savior and when only a few hours before her death I asked her if I could do anything for her, she shook her head and pointing upward, replied, "Only He can help." Peacefully she fell on sleep and while she will be missed among us here we know certainly where we may find her. GLENN FLINN.

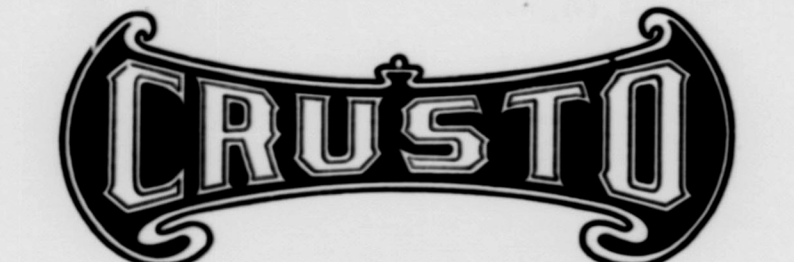
SCHULTZ.—The death angel came to our community last Sunday, Feb. 8, 1914, and claimed for its victim our friend and neighbor, Mrs. Maggie Schultz. She was born Jan. 12, 1857, in Indiana. She was converted and joined the M. E. Church, South, early in life, after which she was a true devoted Christian woman, loved God and the Church, and was faithful to attend when she could. She was married to F. W. Schultz Dec. 16, 1877. To this union were born ten children. Four of them preceded her to glory. The six remaining children, with their father, mourn the loss of a good wife and mother, who dearly loved her home and family. Sister Schultz was greatly afflicted several years before her death, but for a number of weeks we all thought she was better as she attended her home duties so pleasantly. All at once she took very bad and in two days she was gone to heaven. The whole community is sad indeed, for we have lost one of our best women. I pray that the whole family will meet her in the home above. We laid her body to rest beside her children in the Rocky Cemetery, six miles northeast of Bangs. G. W. HARRIS.

BELL.—Mrs. Sue A. Bell (nee Hodges) was born May 14, 1836, in Tuscumbia, Ala., and removed with her parents to Texas three years later, where she resided till death. After the loss of her husband at Goliad, she made her home with her daughters. She was converted at the age of twelve years and joined the M. E. Church, South, to which she remained faithful till death, which occurred at the home of Mrs. C. C. Walker, February 8, 1914, in the seventy-eighth year of her age. Her children present were: Mrs. Mary Perk, Mrs. H. A. Ball, Mrs. S. C. Box, Mrs. C. C. Walker, Mrs. O. S. Adams and Orion Bell. At 3:30 p. m., February 8, 1914, Revs. Carl and Perkins conducted the funeral service at the home of C. C. Walker, from which place we bore her to the Fraternal Cemetery, where amid the tears and flowers of a host of friends, we laid her body to rest, while her spirit lives with God. She was a sweet-spirited Christian mother, and we miss her sorely, but thank God, we shall see her where there is no more parting. A friend. MRS. MARY R. FLY.

ALDERTON.—C. H. Alderton was born in Harris County, Texas, June 2, 1853. He died in Houston February 5, 1914. He died of nephritis, after an illness of only a few days. He passed into a state of unconsciousness several hours before his death, hence he left no farewell message. But what was the use in this case? Brother Alderton left, not a dying, but a glorious living testimony to the saving grace of the Lord Jesus Christ. He was converted twenty-six years ago and joined the Methodist Church. Most of his Christian life was spent as a steward, and I can truthfully say after having been his pastor for one year, that I never saw a more faithful steward or Sunday School teacher. He met his difficulties and fought his battles out at home, and always met his pastor with a smiling face, a pleasant word and a hearty handshake. Brother Alderton was one of the most liberal givers toward the support of the Church for his means that I ever saw. He was a regular attendant at the service of his Church. He was not a "preacher-knocker," but a preacher's friend from beginning to the end. How keenly we miss a man like this. There remains of the immediate family a widow, Mrs. C. H. Alderton, a daughter, Mrs. C. A. Bahr, one brother and two sisters. May God bless and comfort the hearts of the bereaved loved ones and friends. A. A. THORP.

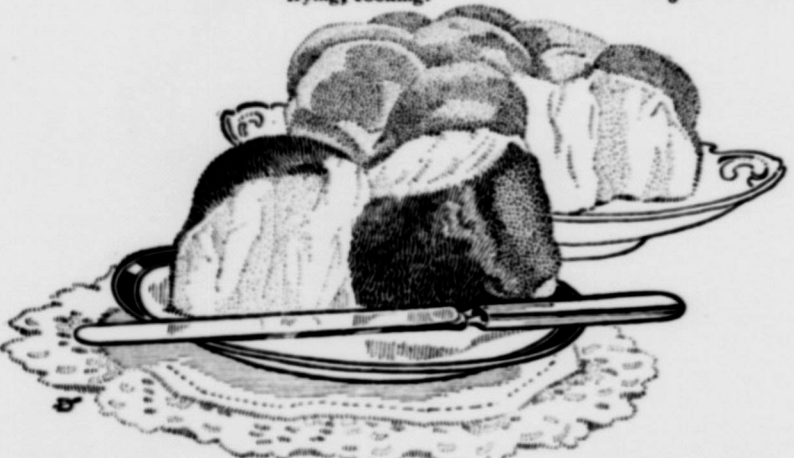
BRYAN.—Anna Maud, little daughter of Joe and Lillian Bryan, was born March 11, 1905, at Greenwood, Wise County, Texas; died at Cornish, Oklahoma, February 3, 1914, of congestion, after an illness of only thirty-six hours. Dear little Anna Maud was a bright, loving and obedient child. At home, school and Sunday School she was ever ready to do her part. We shall miss our little girl, but may we not grieve unduly for God knows best and perhaps he had need of this sweet blossom in his kingdom. The parting here was sad and so sudden, but the meeting "over yonder" will be joy unspeakable and full of glory. Let us not forget that we are not alone in our loss and sorrow. Two other small, white caskets stood beside our Anna Maud and two other homes were made desolate as our own. It was indeed a day of mourning in the little village of Cornish, but we pray that the Lord will bind up those broken hearts and sanctify their sorrows and save them all at last in his kingdom. Anna Maud's grandmother. MRS. A. E. HALL.

SHELTON.—Thomas G. Shelton was born Dec. 8, 1849, and passed to his reward Feb. 9, 1914. Brother Shelton was one of the true and faithful men of the Bowie Methodist Church. Converted in his boyhood days, he spent nearly fifty years in the service of his Master. He was one of those much appreciated, dependable men. Pneumonia did



These Crusto rolls are as good as they look. Brown crust outside — feather-light, delicious "meat" inside.

Besides delicacy of flavor and lightness there's this feature to Crusto-made bread and rolls—they're pure white. That's because Crusto itself is so pure and made of such top-grade, perfectly refined materials that it brings out all the goodness of the flour. It can't jeopardize, it can only enhance results, being itself odorless, flavorless and colorless. Better than lard as a shortener—for baking, frying, cooking.



CRUSTO ROLLS AS SHOWN AT THE WESTBROOK PT. WORTH

AT ALL GROCERS COMES IN TIGHT TINS, 5 SIZES—2 1/2, 4 1/2, 5 1/2, 10 1/2, 15 1/2

CRUSTO—Houston, Texas

its fatal work in about six days. He was laid to rest in Elmwood Cemetery from the Methodist Church, the writer conducting the service in the presence of a congregation of the best people of Bowie, which taxed the capacity of our building. He leaves behind a widow, three sons and other relatives. The host of busy men who left their places of business to attend the service, and the large number of Christian men and women from the various Churches of the town, bore splendid testimony to the high esteem in which deceased was held by those among whom he had lived for fifteen years. We pray that the great Comforter of all hearts will minister to those who weep, that those left behind will emulate the example of his faithful life, and that his sons may follow him as he followed Christ. His pastor, W. L. TITTLE.

PARKS.—Aaron Parks was born in Lincoln County, Tennessee, July 21, 1833. Brother Parks moved to Texas in 1856, settled in Cherokee County, where he made his home until the Civil War. In 1861 he returned to his native State and joined the eighth Tennessee Regiment, which became a part of the army of Northern Virginia. After the war he returned to Texas and settled in Granbury, Hood County, where he was married to Mrs. Laura Halford. This union was blessed with six children, three boys and three girls, all of whom are living and were present at his death. In 1886 he moved to Knox County, where he remained until he went home. He professed religion and joined the M. E. Church, South, in 1888, in which he lived a consistent Christian life until he was taken from his suffering here to his eternal home in heaven. Just before he left 'us he said: "Listen, don't you hear the singing!" He also spoke of seeing loved ones over yonder. Brother Parks was a good man. He had many friends. I would say to his companion and children, weep not, but be faithful and meet him where there will be no parting. Funeral services conducted by the writer. His pastor, J. H. WATTS.

JENNINGS.—Mrs. Ethel Jennings, daughter of Mr. and Mrs. M. F. Witherspoon; was born Dec. 18, 1883, at Center, Shelby County, Tex.; married to B. M. Jennings April 9, 1902; died in Timpson, in Shelby County, Tex., Oct. 2, 1913. She was the mother of three children, Maurice, Bernard, and Ethel Louise, who, with their father, grandparents, four aunts and one uncle, mourn her going away. She was an obedient child, possessed with a lovable spirit which developed, with the years of maturity, a strong Christian character. She was a kind, tender, and loving mother; indeed a helpmeet for her husband, loved by all who knew her, especially her near neighbors, who ministered to her needs during her long and protracted illness. She was confined to her room for several months, realizing all the time that that it would not be long until she must say good-bye to all earth and slip into eternity. With patience and fortitude she bore her suffering. Did she want to

live? Yes; who would not! With three sweet children looking into her thin face with wistful, pleading eyes, while broken-hearted parents, sisters and brother and husband, were so anxious about her recovery. Yet disease worked its vengeance upon the mortal, but thanks be to God the Father, through our Lord Jesus Christ, her immortal spirit liveth and is with God. For when but a child she gave herself to him and her life to righteous usefulness. She joined the Methodist Episcopal Church, South, when quite young and was a faithful member until death claimed her body and God her soul. To the bereaved ones, I say look and live by faith in Jesus till the home-going, when Sister Ethel will be found waiting for you. R. E. BEAIRD.

Tenaha, Texas. Christ wept for the Church, bled for the world and rose from the grave for the heavens.

GERMAN MISSION
Western District—Second Round.
Harper, at James River, Mar. 7, 8.
Fredericksburg, Mar. 14, 15.
Llano, at Pontotoc, April 18, 19.
Mason, at Mason, April 25, 26.
C. A. LEHMBERG, P. E.

NEW MEXICO
Albuquerque District—Second Round.
San Marcial, Mar. 1.
Watrous, Mar. 4.
Gallup, Mar. 7, 8.
Magdalena, Mar. 15, 16.
Albuquerque, Mar. 21, 22.
Clayton Cir., Fairview, Mar. 28, 29.
GEO. H. GIVAN, P. E.

El Paso District—Second Round.
Trinity, March 1.
Highland Park, March 7, 8.
Alta Vista, March 8, 9.
Las Cruces, March 14, 15.
La Mesa, March 21, 22.
Tularosa, March 28, 29.
J. B. COCHRAN, P. E.
1107 E. Boulevard.

Pecos Valley District—Second Round.
Toyah Valley, March 1, 2.
Clovis, March 7, 8.
Blacktower, March 14, 15.
Texico, March 21, 22.
Hope, March 25.
Elda, March 28, 29.
Lake Arthur, April 1.
Lovington Cir., April 4, 5.
Sacramento, April 11, 12.
Hagerman, April 18, 19.
Grady, April 28, 29.
J. H. MESSER, P. E.

WEST TEXAS
Austin District—Second Round.
Weimar Cir., Feb. 27, March 1, 11 a. m.
Flatonia, March 1, 8 p. m.
McDade Cir., at Hill's Prairie, March 5, 6.
University Church, March 8, 11 a. m.
First Church, March 8, 7:30 p. m.
Liberty Hill and Leander, March 14, 15.
University Church, March 22.
Elgin, March 28, 29.
Manor, March 29, 30.
Webbville, April 1, 2.
Smithville, April 4, 5.
West Point, April 7.

Southern Methodist University

EVENT EXTRAORDINARY

It will only be a few months until all civilization will join in elaborate celebration of the opening of the Panama Canal; and deservedly so, for it is an event worthy of the attendance of delegations representing every nation.

Not many months hence many thousands of our people will assemble for the opening of a great exposition celebrating the material development of our Nation. This also is worthy and proper.

But very indirectly, at the very best, do such institutions vitally touch each home in Southern Methodism.

Not less, therefore, in intense interest and importance to every citizen, especially Methodists of Texas, New Mexico and Oklahoma would be the formal presentation of a plant with assets already aggregating two million dollars, whose only purpose and ambition is the training for service in this world and salvation for the next. Not less than a thousand of our sons and daughters have already anticipated the event. Many hundred letters touching upon it have been sent and received; thousands of citizens who appreciate the fact that the "building of men" is properly the chief industry of a nation, have expressed interest—in any event looking to the perfection of this institution.

Southern Methodist University continues to grow, reaching steadily and safely stage after stage in natural development. Some friends get hasty and try to enforce more rapid growth, others insist that best interests demand slower growth, but all are agreed that to this good hour progress has been marvelous.

One of our chief difficulties lies in the fact that our people are not aware of what has been accomplished. A very small proportion have ever grasped the wonderful proposition in its reality.

The Executive Committee of the Trustees have responded to general demand by a declaration that as early as weather conditions will allow and preparations completed

OUR THREE STATES WILL CELEBRATE PRESENTATION DAY.

At which time the city of Dallas will formally present to the Methodist Episcopal Church, South, a campus of one hundred and thirty-two acres, endowment lands in the edge of Dallas of five hundred and twenty acres and the most magnificent single school building in the South, costing about three hundred thousand dollars. It is to be a fete day; speakers of National reputation are expected to be present; Church dignitaries will participate; the city of Dallas will be a magnanimous host, entering heart and soul into the event to which it has contributed so much, and efforts will be made to have a delegation from every pastoral charge in the State of Texas to take part.

The time, a balmy spring day; the place, the most beautiful campus in Texas; the participants, thousands of Methodists and their friends; the occasion, an event to which future generations will look back with pride. Details will be announced later.

MAKES
Light Biscuit
Delicious Cake
Dainty Pastries
Fine Puddings
Flaky Crusts



The "Royal Baker and Pastry Cook," a complete cook book containing over 500 valuable cooking receipts sent free on request.

ROYAL BAKING POWDER CO., NEW YORK

STUBBORN STATEMENTS ABOUT OUR ORPHANAGE.

One cold winter night in Kansas City I saw lined up in front of a downtown mission the bread-line. It was 12 o'clock, and as I looked into the bleary eye of the drunkard, the stolid indifferent eye of the foreign-born into the defiant eye of the down and out and realized that each was hungry, each cold, waiting for hours until this hour when they were served by the kind hand of charity to a slice of bread and a cup of coffee, my heart chilled with the horror of it all. These were my brothers, most of them only waiting for a chance to test out splendid strength to make good.

There has been slowly gathering in front of your Orphanage here in Waco another bread-line. This another cold night. There nearest the steps are six helpless little ones from J. —, five from T. —, and on and on until there are fifty of them. As I look into the trusting blue eye, the laughing black eye, the drooping brown one, and know that they are hungry, that they are cold, my heart freezes within me. These are God's little ones. They are His jewels and yours, helpless with no strength to test out, only waiting the chance you give them to make good. Suppose your innocent darling were in this bread-line tonight?

I must confess, sister, brother, I cannot stand it much longer. We must take them in. We are not a detention home, or a child-home-finding society, but we have been forced to place children in homes to make room for those more pitiable, less fortunate, to whom we could not say, "No!" The short experience I have had in it, this finding of homes for children, is not an easy matter. It is one thing to get a home for a child, another thing, like little "Orphant Annie," to place them in a house where they work for their board and keep. The placing-out system is a good one, however, when a

good home is found, and that is the only kind our children have gone into. But we have a large international society, who does that work of placing out children. Ours is a home with all that means sacred memory to you, and as such we should keep it.

The generosity of you loyal Methodists enabled us not only to meet all the running expenses of the Home last year, but to put it in as splendid sanitary condition, adding to it much in the way of furniture, to make it comfortable, besides the much needed heating plant. This year, by scheming and careful planning, utilizing some waste space, converting the present dining room, kitchen and dairy into chapel and school rooms, and adding one wing, we can double our capacity.

Instead of 160 children, we can care for 300 or more, and have ample room for our school with its high school (not college or university) industrial features. This can be done for so small a sum, considering results therefrom, that you will almost have cause to doubt it (\$15,000) by actual computation of a good Christian architect from drawn plans. Fifteen thousand dollars will enable us as Methodists to care for half the number of children after being established 20 years (about) that our great sister Church, the Baptists, in their splendid Orphanage at Dallas are capacitated to care for after 50 years of establishment. I keenly realize that it is not huddling together large numbers that will make a great Orphanage, so trust me in the future to develop other plans whereby noble men and women will come forth from their character factory as they have done in days gone by, inspired by such lives of sacrifice as our own Brother and Sister Vaughn, who laid their plans so broadly we are privileged to build thereon.

Methodists, you are up against it. The bread-line is pleading. Baby hands are reaching up to you, you whose eye reads this.

God help you to hear the bugle blast of duty for 1914, and give you means to heed it.

R. A. BURROUGHS, Manager.
 J. N. McCAIN, Assistant Manager.

ORPHANAGE OPPORTUNITIES.

Resolved, The assessment for the Orphanage will be sent in during the earlier part of the year. Signed, Pastors of Methodist Church of Texas.

Since January 23 to February 23, the following amounts have been sent:
 Central Texas Conference \$204.85
 North Texas Conference 272.85
 West Texas Conference 383.30
 Northwest Texas Conference 124.00
 Texas Conference 454.65
 German Mission 67.08
 Remember that it takes about \$55 a day to meet our running expenses. I cannot think that any brother would allow these little ones to go without the bare necessities of life this bitter cold weather.

Please "put yourself in my place," think of and pray for us. In brotherly love,
 R. A. BURROUGHS.

RESOLUTIONS OF RESPECT.

Whereas, It has pleased God in his wisdom to take from our midst Bro. J. H. Anderson, therefore, be it

Resolved, That we, the Woman's Missionary Auxiliary of McCauley, extend to his widow, Sister A. E. Anderson, who was one of our charter members and who has been a faithful and efficient worker in the Auxiliary since its organization, our heartfelt sympathy in her bereavement. That a copy of these resolutions be spread upon the minutes of the Auxiliary, a copy be given Sister Anderson and that copies be sent for publication in the Roby Banner and in the Texas Christian Advocate. Respectfully submitted,
 MRS. LEVI McCOLLUM,
 MRS. GROVER ELLIS,
 MRS. IRA PARKER.

A Teachers' Bureau For Service, Not PROFIT.

The Board of Education of the Methodist Episcopal Church, South, conducts such a Bureau Being in touch with many teachers, and schools and colleges in the South, this Bureau has excellent opportunities of serving its patrons. No per cent of salary is charged, but a registration fee of two dollars to cover cost of correspondence, literature, advertisements, etc. Pastors and others can serve the interests of Christian education by referring teachers and schools to the Bureau. To help to bring capable, well-equipped teachers in touch with educational institutions desiring such teachers, the Bureau was organized, and is now conducted.

For full information, write

The Board of Education
 Of the M. E. Church, South,
 810 Broadway, Nashville, Tenn.

THE UNIVERSITY THE POOR BOY'S FRIEND.

Now and then some kind-hearted but misinformed friend complains that the universities are for the rich only. Oh, how far from the facts!

Such a brother ought to investigate before he makes such discouraging statements before the boys of our country.

The very opposite is the truth.

It is a fact that a very large majority of the boys in attendance upon the universities are absolutely without financial resources. Furthermore, they are the very boys who carry off the honors, as a rule. Many officials will say that the pride of the student body is found largely among just such boys as would be called "poor boys."

Investigation will show that hundreds of boys perform the services of menials for the necessities while enjoying the privileges offered by the universities. They finish their four years' course often with only the pitiful funds they make on the side while attending school.

When the records of great leaders are studied it is found that not only are the majority college and university men, but that they were also very poor men. Our friends who complain are simply those who either have not investigated and are therefore ignorant of the facts, or else are endeavoring to justify the stifling of their better nature's prompting to help the thousands of poor boys who would live on crusts in order to partake of the privileges offered by universities.

The truth, therefore, is that the university offers practically without cost priceless opportunities to poor boys. This is made possible by great buildings of splendid equipment and corresponding endowment. Every dollar put in endowment helps a thousand poor boys to make men. Any poor boy who wants an education and has none other dependent upon him can easily attend the university, and some even take care of families and take honors in their studies.

Let no man condemn himself by saying without investigation anything that would indicate that the University is not the good Samaritan of modern days to thousands of poor boys.

"THE KEY MEMORIAL CAMPAIGN."

The initial trip in the interest of the Key Memorial Chair, has just been completed, and that, too, most successfully. This campaign covered a period of eight days, and was spent in the Waco and Gatesville Districts. The campaign was led by Evangelist Abe Mulkey and was under the personal direction of Commissioner "Jim Dandy" Young. From reports gathered from different sections, these two "young hopefuls" yoked together are "live wires." Texas, or for that matter the Southwest, has only one Abe Mulkey, and he is in a class all to himself. Every place in which he spoke great crowds assembled to greet him, and in most places even in the week nights standing room was at a premium. He was heard gladly by all, and he dispensed with his famous dish of "salad" in a most gracious and bountiful manner.

The plan of the Key Memorial was presented at the close of his address by Commissioner Young, and to say that it met with a most generous response on the part of the people, both the young and the old, is attested by the fact that when "Jim Dandy" opened his grip in the office Monday morning it was crammed full of signed bonds and quite a big bunch of the real "long green." This beautiful memorial has certainly met with a responsive chord and thousands propose to rise up, from every section of the State, and place a laurel wreath of love and affection to crown the life and labors of our beloved Bishop Joseph S. Key.

Commissioner Young says that everywhere they went, the pastors, district and commissioners received them most cordially and rendered every assistance possible. Many expressed great pleasure in the opportunity of presenting this beautiful memorial to their respective congregations.

The second trip in the interest of the Key Memorial will take place

March 15 to 22, inclusive. This trip will be led by Bishop James H. McCoy, chairman of the General Epworth League Board. Commissioner Young, under whose direction this trip will be made, says "many of the details have been worked out and much interest is manifested in the interest of the same." He expects to make full announcements of this campaign next week.

The "Key Memorial" founders' medals will be ready for distribution in a few days. Samples were accepted some days time since, and orders for two thousand contracted for. Send in your subscription for this fitting and beautiful memorial, and we will send you the medal.

I would like very much to see the University open September 15, 1914, and will do all I can to this end. Enclosed you will find my medal, which is rather unsatisfactory.—A. T. White, Harlingen, Texas.

I consider your "conditions" reasonable. I favor opening next September if those conditions be met, because: (a) there is great need now for the University; (b) a large number of young men and women are calling for university education; and (c), as you say, it would strengthen popular confidence, and ought to bring forth larger gifts.—S. C. Riddle, Decatur, Texas.

I am intensely anxious for the opening on above date. I have a son who completes the high school this term and I want him to be one of the charter members of the University. I am willing to do what I can to make the opening possible.—W. F. Manning, Pellevue, Texas.

I heartily indorse the work being pushed, and if possible open the date mentioned above.—H. G. Edens, Kerrville, Texas.

There is an opening for a good dentist in a North Texas town surrounded by the finest of country—right in the black belt.

Also same town wants a good jeweler.