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Volume LX

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IT IS not only the right, it is the solemn duty of every pastor to give his people wholesome instruction and sound counsel on the subject of worldliness. We can afford to make no compromises. The Methodist Church has an honorable record on this subject, and she cannot afford to recede; no not one step. The Methodist Church stood originally for the best things in Puritanism without the extravagances and legalism. Now she is rich and powerful, and the temptation is to weaken; yet she stands where she has always stood. True, there are those who have never been able to understand the Methodist point of view. It has seemed to them that Methodists are narrow-minded and bent on curtailing the natural joys of life. Methodists have no such intention. Worldliness is the same danger to the soul and the spiritual life as formerly. Our message is this: "Whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these

The Deadly Sin of Legalism

things." We say to our young people: "All things are yours"—that is, all things wholesome and uplifting. "For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; for it is sanctified through the Word of God and prayer."

However, our "Puritanism," if one chooses so to call it, rests not on a pre-Christian, legalistic basis, but on the gospel of our Lord Jesus Christ. We seek not the bondage of the servant, but the freedom of the child who dwells in his Father's house. The love of Christ constrains us. We are new creatures. We were called for freedom; only we will not use our freedom for an occasion to the flesh.

There is such a thing as attempting to mount a horse, and jumping too far, that is, over to the other side. To jump from worldliness to legalism would mean to transfer from the frying pan into the fire. It would be as though the man from whom the demon of worldliness were cast

became possessed by seven demons of legalism, more distressing than the first. He cannot forget the withering language in which Jesus condemned the legalists, nor the protest of St. Paul against a reversal to a pre-Christian standpoint. And yet we seem sometimes in danger of forgetting it. A man attempts to extricate the mote of some alleged worldly trait from his brother's eye, when, behold, the beam of Pharisaic legalism is in his own eye. Handicapped by such a beam he cannot see clearly in ethical matters.

Our brethren of the Methodist Episcopal Church have been having much trouble on this subject. Years ago, sincerely in the interest of the spiritual life, a paragraph was inserted in their Discipline specifying certain worldly amusements as forbidden. Every General Conference since that time has vainly sought to take out the paragraph, most certainly not by way of compromising with sin, but rather in order that the moral issue might not thus be clouded and in order to place the

Church more clearly on a New Testament basis. But when it came to a vote a number of timid brethren, who really and confessedly wished the paragraph were not in the Discipline, feared that its removal would be interpreted as an encouragement to worldly indulgence.

Happily our own Church has never taken that step. Years ago our Bishops delivered an earnest address on worldliness, which used to be published in the Discipline. This has been replaced by another address, ordered by the General Conference. Our pastors would do well to read this address to their congregations. It does not contain even the suggestion of legalism. Our General Conference Rules state the case admirably. We are Protestants and not Roman Catholics. Hence we live by principles and not by rule. We must not do what we know is not for the glory of God; we will not take such diversions as cannot be used in the name of the Lord Jesus. Our pastors are expected to read these General Rules to their congregations once a year. The occasion may be made one for a good sermon on worldliness.

About Our Order of Worship

WHILE the brethren are exercising themselves so earnestly with reference to the word "catholic" in the Creed, the hymn book and other matters of proposed General Conference legislation, we have some suggestions to make that involves no change in law, but simply the right use of the regulations we already have.

The value of public worship to the individual will depend largely on the decorum with which it is conducted. We have had our present order for a number of years, and yet it seems quite unfamiliar in many of our churches. In small towns and country churches it is often utterly ignored. In these places the educative value of conducting the services in a dignified, orderly way would be considerable. Our presiding elders have the opportunity of instituting a reform in this direction. But it is not simply the country churches, where services are irregular, new hymns unfamiliar and choir and organist uncertain, that are offenders. In some of our chief towns the congregation remains seated during the singing of the second hymn, in spite of the fact that the directions read plainly, "the people standing."

We are not disposed to become sticklers for the latter, or to be so formal as to crush out all spontaneity. The official "order of worship" itself leaves considerable latitude; voluntary, creed, anthem, gloria, are all optional. Some of our pastors offer a short prayer in connection with the collection. A beautiful prayer may be sung, number 740 in the Hymnal:

"All things come of thee, O Lord, and of thine own have we given thee." Many of our churches are so arranged that the people cannot conveniently "kneel in prayer, keeping their faces toward the minister." Seldom is it customary to sing the Doxology immediately after the third hymn. Though often appropriate, it is hardly to be expected that the minister should always give an invitation to come to Christ, or to unite with the Church, when the third hymn is announced; and surely the meaning is not that a candidate is then and there to be received into the Church on profession of faith, without any previous examination and preparation.

Our Ritual is often handled in the most ignorant, slovenly, and irreverent manner. The order for the administration of the Lord's Supper is cut short. The "general confession" is read only by the minister, when the directions say that "both he and all the people" are to use the words. Indeed it is astonishing that when several ministers are present they do not seem to know that the "general confession" is to be repeated by all. Of course the people are not going to join in if the ministers do not set them an example. Some pastors read the words, "drink ye all of this," as though the meaning were that all of the wine should be drunk. It is almost ludicrous to hear a minister asking a candidate whether he ratifies and confirms the promise and vow of repentance, faith and obedience contained in the baptismal covenant, when the individual has not been baptized, perhaps having the ministrations deferred on account of preference for immersion. At times "thou" and

"you" with the corresponding verb forms are badly mixed.

We have now only one other suggestion to offer in this connection. When the State law prohibits the common drinking cup on trains; when our schools have abolished it; when the feelings of refined people are outraged by it, is it not high time that our Churches adopt the individual communion cup?

Let all things be done decently and in order.

The Dancing Craze

OUR American life is so intense that it never does things moderately, but it almost invariably rushes to extremes. This is particularly true of the social life of the people. Take the mania for the public dance, and you will admit that it has taken on such excessive forms as to challenge the fear and the suspicion of nearly all good and conservative men and women. These forms of indulgence are positively disgraceful. How can any decent mother get the consent of her mind to permit her daughters to engage in it? Even the secular press is crying out against it, and high Church dignitaries, who usually take but little interest in such matters, are expressing themselves in no uncertain notes concerning it. All virtuous and discriminating eyes see in these forms of the modern dance a menace to the modesty and the purity of girlhood and young womanhood. They throw the sexes into such intimate and voluptuous contact as to excite passion and stimulate indelicate suggestion. No young woman or grown up girl can loll round in the arms of a boy or

a young man in these dance revelries and maintain her womanly innocence and refined sense of propriety. She comes out of such contact and such questionable embraces with her sense of modesty impaired. If she could look into the mind of the boy or young man who is taking such liberties with her person as the dances afford she would be shocked, if any of her real womanhood remains. And it is out of these performances that wrecked character and ruined life proceed. We are not surprised that the police in many of our cities are putting forth special effort to close out these dance halls because of their evil influence upon the conduct of young people. And it is high time that mothers and fathers were investigating these things in order to protect their homes against the encroachment of the worst forms of evil upon the sanctity of the domestic circle. If something is not done to stay this tide of social iniquity the old-fashioned virtue of the homes of our people will become a thing of the past.

The man who knows it all is a difficult person to deal with, but the man who is incapable of being taught anything is more hopeless. Neither one of them is normal in his mental belongings.

Some people have an idea that if their advice is not heeded the whole world will go to pieces. We often wonder how the world got along before they were born? And what will become of it after they are gone? It would be a sad thought if the success of the world was absolutely dependent upon any one man or set of men. Yet, it is true, that every man has his own work to do and ought to do it.

Present Conditions

By REV. W. A. STUCKEY, Kaufman, Texas.

The sermon preached by Bishop Mouzon at our late Annual Conference was great, judged from any viewpoint. It was pointed, evangelical and full of thoughts. But his address to the brethren received into full connection was one of the most wonderful I have ever heard. It showed the man and revealed elements of great leadership so much needed in this age. He has eyes to see and courage to speak. His remarks in regard to the baneful and shoddy work of some of the schools and his statement that the Church has not been confronted by such an alarming condition of things since the beginning of the eighteenth century are worthy of our prayerful consideration. There is no doubt that we are in the midst of serious and threatening conditions. The people are pleasure-crazy and money-mad, and sin and indifference abound everywhere. Again, it is an age of dangerous tendencies in regard to religious creeds and even as to faith in the inspiration and authority of the Bible. Higher Criticism, the doctrine of Evolution and so-called Modern Science have directed their forces at the very foundation of Christianity and destroyed the faith of many. We naturally turn to the ministry for hope of relief from such conditions. They have always led the fight against sin and doubt. I picked up Mott's "The Future Leadership of the Church," and found some alarming facts. Mr. Mott is a great layman who has studied world conditions and world needs. He says the future leadership must be educated in order to meet the demands of the age. What, then, is to be the theological complexion of this leadership? Speaking of the college students he says, "Conversations with men of this class discover in their minds a general sense of insecurity. Their views are unsettled as to the nature and authority of the Bible. One finds not only questioning as to the nature of Old Testament revelation, but a serious recrudescence of skepticism about the New Testament." Again: "The battle which has continued to be waged around the person of Christ has also resulted in seriously perplexing many an earnest soul as to the cornerstone doctrine of the Christian faith, the Deity of Jesus Christ. Moreover, the atmosphere in which not a few young men find themselves is unfavorable to the definite acceptance of Divine revelation and dogmatic creed." Again: "This does not deter as many young men from entering the ministry as do some other difficulties, but it does concern certain men of more than average caliber and conscientiousness. These intellectual difficulties do not keep strong men from entering the ministry today as much as they did twenty or thirty years ago. This opinion is shared by many on both sides of the Atlantic." That is, men who doubt the inspiration of the Bible and the Deity of Christ are entering the ministry to be the teachers and custodians of Christianity. A few years ago they would have been classed as infidels, but now some of them wear the title of D. D. O what changes have come since the fathers fell on sleep!

What has brought about these conditions? Mott says "In the midst of restatement of religious truth, resulting from the teaching of evolution, as well as from literary criticism and philosophical studies, some students have been thrown into confusion." Again: This sense of uncertainty about the character and scope of Divine revelation is deepened in the minds of young men by their observation of ministers who themselves are unsettled, and who give public expression to their doubts." That is it in a nutshell. Higher criticism and evolution destroying faith in men who go out as preachers and wreck the faith of others. And they are becoming very bold. I heard one of national repute, before a multitude, compare ex-

perimental religion to soapbuds and foxfire; another deny the resurrection of the dead; another say the call of Abraham is a fable; another, that the Bible is out of date; and I saw an effort made, on a large scale, to prove that Moses copied his laws from a Babylonish lawgiver; and some have grown bold enough to write in papers and publish in books a denial of the vicarious sufferings of Christ. Nor is this all. I have before me a book on Social Psychology, written by E. A. Ross, professor of sociology in Wisconsin University, which is taught in some of the universities and colleges of the country. Under the headings, "The Mob" and "The Crowd," the author says: "The striking psychic manifestations which reach their climax among us in emotional revivals, camp-meetings, and negro services, have direct relation to certain states of an essentially hypnotic and hallucinatory kind." Then, after classing revivals with St. Vitus' dance, and the spirit of the mystics as being automatic and suggestive, adds: "Similarly, the phenomenon in Methodist history known as the 'power' was induced by hypnotic processes now well understood, though hidden until long after the days of the Wesleys." Under "The Spiritual Life," he quotes from Harnack, whom he indorses, who attributes the following to hypnotic hallucination: God speaking to missionaries in visions and dreams, revealing to them His plans and purposes; telling them where to go; conviction of sinners by the preaching of apostles and others; the crying out, "What must I do to be saved;" the joy of the saved; inspiration to interpret the past and foretell the future, and to write songs and prayers; speaking with tongues, inspiration to write, healing the sick, casting out devils in the name of Jesus, and the witness of the Spirit. But, perhaps, he reaches his climax in this: "There have been scenes of wild violence in Paris and London, there have been draft and other riots in New York City, but the collective violence in all the great cities of Europe and America for two hundred years would not make a great showing by comparison with the epidemics of emotion—accompanied by dancing and other manias—that surged through rural communities in connection with the later revivals of 1837 and 1857, the insurrections like Shay's Rebellion and the Whiskey Rebellion." This is a thousand times worse than the charge of drunkenness made against the disciples at Pentecost. It is an impeachment of Christianity from inspiration to redemption. Can we be surprised at the destruction of the faith of students in the inspiration of the Bible, and that the revival fire burns low at so many Church altars? Yet, if we are to believe Mr. Mott, many young men, filled with such doubts, are entering the pulpits in all lands. Add to this the fact that many of our presses and publishing houses are sending out literature replete with skepticism, and we can see the awful problem which confronts us. But there is no reason for despair. Good literature is also passing through the press and publishing houses that will overcome the bad; there are colleges and universities whose halls will glow with the radiance of Divine truth, from beneath whose domes students will go out imbued with the spirit of true Christian faith to conquer the world. They will expose the fallacies of false philosophies, reduce psychology to Bible truths, vindicate Moses in his account of the creation of man, bury Higher Criticism deeper than death and show the world that the Bible is the light of God, shining out of the heavens. In the meantime, let the "thousands who have not bowed the knee" turn the batteries of the gospel on the advancing foe. The conflicts of the past prophesy for us future victories. Let us believe in the Book, seek the anointing of the Spirit, kindle the old revival fire and march to the conquest of the world.

Southern Methodist University

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

It was my pleasure and good fortune a few days ago to visit this great enterprise of Texas Methodism, in company with Dr. Hyer, the accomplished and worthy President, who is superintending with skill and parental care every step of progress in the erection of this wonderful building.

I weigh my words when I call it a wonderful building. I had made up my mind from the start that this building would be something noble, but when I saw it and had Dr. Hyer explain the design and purpose of each apartment, and the selection of the very best and most durable material which will last for centuries, and the superior workmanship and

skill with which that material was being put together, and the unsurpassed beauty in the finish, I must confess I was astonished, surprised and delighted. I thought, like the Queen of Sheba when she heard of the wisdom of Solomon and saw the ineffable beauty of the Temple, "The half had not been told."

This is one time when the liberality of the Church is being wisely used for the permanent betterment and uplift of the piety and intellectual wealth of the present and future generations of our boys and girls. This visit to the university was truly a revelation to me. I took in the whole situation as I had never done before. The location is an ideal one—it could not be

improved anywhere in the great Southwest. It is not on a rough or rugged hill, but on a high and smooth prairie which rises many feet above the valley, which nestles at its foot, in which the city of Dallas is located.

From the great dome of the main building the city can be seen, and eight or ten miles to the western boundary of Oak Cliff. It is close enough to the city to have all conveniences and advantages of the city, and far enough from town to enjoy the quiet and privacies of the country. I do not believe a more healthy or beautiful location could have been selected anywhere in the great State of Texas.

It would be a great pleasure for every subscriber to this enterprise to visit and see how wisely his benevolence is being utilized. And a visit of that sort on the part of those who have not contributed would cause them to invest in this great educational enterprise. It is not a charity, but the best investment we can possibly make; it will pay a larger dividend and continue to repeat itself in benefits to unborn generations, both religiously and intellectually, when we

are dead and gone. It will enable us, like Abel, "though we be dead, yet to speak."

It is a source of real pleasure to those who have undergone the disadvantages of the past to see these increasing opportunities for the intellectual equipment of the coming generations. "If any man has the wherewithal to glory" in this crowning success of Methodism, "I more." I, of all pioneer preachers, am spared in the good providence of our Father to see this grand success.

When I cast my lot sixty-two years ago with the infant band of pioneer Methodists who then consisted of only a few dozen, who as a Church had no house of worship and not a dollar's worth of property of any sort in Dallas County, we preached under trees, brush arbors and in little huts called schoolhouses, but we labored as seeing Him who is invisible. But now, we count multiplied thousands of Methodists, and millions of dollars' worth of property. With glad hearts we exclaim, "What hath God wrought!" God has been "exceedingly and abundantly" better to us than our most sanguine hopes.

The Attitude Of The Baptists Of Texas Upon Church Union

By REV. G. S. WYATT, Quanah, Texas.

(As reported by the Committee on Christian Union, and adopted by the State Convention assembled in Dallas, November, 1913.)

The Committee begins by saying: "The Baptist General Convention of Texas, assembled in the city of Dallas, November, 1913, taking notice of the widespread interest in Christian union, and representing the views and sentiments commonly held among the 600,000 (?) Baptists of Texas, goes to record as follows: "I do not know by what process the Baptist people secure their statistics of the number of communicants in their Church, but taking it for granted that the delegates attending the Convention in Dallas were representing the white Baptists of Texas, the above number is about double the number that this writer is able to secure through their official report, if there be any such thing in that Church. According to Baptist usage, if all local Churches be independent and free, by what authority can the individual Church be made to report or do anything else that it does not choose to do? If independence means anything it means independence; if free means anything, it means to be free. But you let an anti-board Church get in the way of the Convention and it will find out that what the Baptist Church means by independence and freedom are not independence and freedom. We itinerants, ruled-over-by-one-man, as they say, sit off and laugh at the inconsistency of some people.

The report continues: "We look with deep and sympathetic interest on the efforts now making throughout the Christian world, to reunite the scattered, and ofttime antagonistic forces of Christendom." I wondered when I read this statement if the Committee did not have its mind's eye on the early days of the Baptist Church (?) when Peter fell from grace, and on being reclaimed cried out to the assembled people, "The promise is unto you and your children;" when Paul and Barnabas were at loggerheads; and when Paul boastingly said, "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not baptize, but to preach the gospel." And when the great discussion over the question of circumcision between Paul and Barnabas on the one side, and "certain men" on the other, they determined to refer the matter to the apostles and elders at Jerusalem, who, it seems, had some authority in the matter; at least their decision in the matter was accepted as ending the controversy. But I must be mistaken about my supposition, for none of the things referred to appears to have anything in common with Baptist preaching or practice, except the wrangle between Paul and Barnabas; and the last act mentioned is so much like an appeal of the Methodist people to our General Conference for light on any mooted point, that I am sorry I made such a mistake. When were all of the forces of Christendom united? As my mind takes a cursory glance over the history of the Christian Church, I am forced to believe that we are nearer together today in the essentials of Christian fellowship than we have ever been, even in the very beginning of what the world calls the Christian era. Did not the disciples complain to the Savior that there were those who did not follow them?

Did not Paul and Barnabas find those who were doing the same thing that some people, claiming to be Christians, and this writer does not say that they are not, are doing this very day, with all the advantages of our enlightenment and Christian learning, both from the lexicons, and the plain English, viz. teaching, "Except ye be circumcised after the manner of Moses, ye cannot be saved." What is the difference between the teachers that Paul and Barnabas antagonized, and these modern teachers, who declare that baptism by immersion, first taught sometime during the "dark ages," is of such vital importance that we cannot surrender it, even for as good a thing for the world as Christian union would be? Listen to the words of the report: "We long for Christian union. We pray for it and will labor for it, on a scriptural basis; but we insist that it can not and should not be secured on any other basis." We are to understand by this that the "scriptural basis," and the only basis on which the Baptists of Texas is willing to enter into a Christian union of the people of God, is a system of doctrine and ecclesiastical procedure based on an interpretation of the scriptures as held and set forth by the Baptist Church. If there is any yielding to be done, any swerving from original positions, any compromises of conviction, all must be done by the people of other creeds, but we the great Baptist Church, the only people who are so lead by the Spirit of God as that it is impossible for us to be mistaken in our understanding of what the Bible teaches, we, the "ground and pillar" of the truth, cannot afford to concede one thing to any other creed or denomination. I would like to know how they and the Protestant Episcopal Church will ever be able to form an alliance, as the Episcopalians want union on the same basis, and with as much show of sincerity they could say: "We long for Christian union, we pray for it and will labor for it, on a scriptural basis; but we insist that it cannot and should not be secured on any other basis." That is to say, "If you will all become Protestant Episcopalians we will take you in;" or in the case of our Baptist brethren, "If you will all become Missionary Baptists we will be generous enough, if you are not Anti-Board Baptist, to give you the right hand of Christian fellowship." There is not a denomination in Christendom that would not be equally as kind, even the Roman Catholics would gladly do the same. I wonder if the writers of the report really thought that any one who had intelligence sufficient to read the report would be dull enough not to see that our Baptist brethren under the guise of a longing desire for Christian union were not simply using it to parade their narrowness and intolerance before the world; or in other words, to show that the Roman Catholic Church was not the only one that claimed infallibility in knowing the will of the Lord and in being the true and only Church of God. I submit the following problem for any one to solve who can: If infallibility of interpretation of the Word of God belongs to the ministry of the Missionary Baptist Church, which faction is right, the Anti-Board Missionary Baptist, or the Board Missionary Baptist? They can't both be right. Nor can they say of each other, as they say of preachers of other denominations, that one or the other has not been baptized by a valid administrator and been received into the Church. But here is a difference regarding one of the most important interests of the Church, that creates a most dis-

astrous schism. The fact is that they are just simply poor fallible creatures like the balance of us.

The report further says: "We hold the immemorial position of Baptists," (since when?) "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." Yet, this man saved, with the assurance of an indwelling Christ, with hope sure and steadfast of a home in the sky, absolutely satisfied in his own conscience with his baptism and that the doctrines of the Church to which he has attached himself are in perfect accord with the teachings of the Bible as he sees it, yet they deny him the emblems of the broken body and shed blood of the Lord who has saved him, because, forsooth, he has not seen his way clear to join the Missionary Baptist Church, and accept baptism at the hands of one of their ministers. They refuse to allow the man to carry out the instruction of Paul, "Let a man examine himself, and so let him eat of that bread, and drink of that cup," but instead, they say, "We will sit in judgment on your case, and unless you come to our terms," (not the Bible terms). "You cannot eat and drink with us." "Who art thou that judgest another man's servant? To his own master he standeth or falleth." "So then every one of us shall give account of himself to God. Let us not therefore judge one another any more." You say the man is saved. If so, he must have the light and presence of the Holy Spirit, as well as the light of the indwelling Christ. If so he must be, at least, sincere in the declaration of his belief as to the teachings of the word of God, for to be hypocritical would result in losing to him the presence and approval of the Triune God. Therefore, consequently, hence, if he is saved, according to the concession of the report, and has examined himself, according to the instruction of the Apostle to the Gentiles, and adds that he can conscientiously take the bread and wine in remembrance of the broken body and shed blood of his blessed Christ, no Baptist, nor all the Baptists combined have the right or authority from the word of God, to deny him, whether in the Baptist Church or elsewhere, the blessed privilege of the Lord's Supper. Then I aver that no man, who read that report with any degree of closeness, unless his eyes were so deep under the water that he could not see, will adversely criticize Doctor G. C. Rankin for saying that the Baptists are intolerant, narrow, sectarian, selfish and bigoted. I do wish they were otherwise. It is devoutly to be hoped that in no distant day that some man like Spurgeon will appear in America who will lead our brethren out of the wilderness of their closeness and intense selfishness into that broad and Christly view of Paul and when he said: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body whether we be Jews, (Baptist) "or Gentiles," (Methodist) "whether we be bond," (Presbyterian), "or free," (Christians), "and have been all made to drink into one Spirit. For the body is not one member, but many."

You will notice that though the report is divided and subdivided into many sections and divisions, yet each one reaches the same conclusion, namely, that the Baptist Church began with the truth, has stayed with the truth, and intends to stay with the truth until the end of time, therefore, not until all other professed Christian people see the truth as Baptists see it, can there be any consideration on our part of Christian union. We are established. We are The It, and though "we pray for it, and will labor for it, on a scriptural basis," yet we must confess at this writing we do not see any chance for it. In other words, there is no use to pray for the rain unless the wind changes. For my part I do not see much chance for her to change. It does seem like a crime to have to write such things about a sister denomination in this enlightened age of the world, when all, nearly, are minimizing their differences and magnifying their agreements, yet, when such bigotry, selfishness, sectarianism and intolerance are flung right under the nose of a people who have any respect for their opinions and any regard for the standing of their own Church, how can it be helped? It takes just a little more grace than the most of mortals have to remain silent under such provocations. "If it be possible, as much as lieth in you," (I am glad that was put in), "live peaceably with all men." With some you cannot. But why say more? I suppose the Lord has so convoluted the brains of some that it is impossible for them to be otherwise than narrow, etc.

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"We hold Baptists," believers savior are gain; and ention of h, sacra- this man of an in- sure and sky, abso- conscience the doc- ch he has ect accord ble as be the em- and shed caved him. t seen his nary Bap- tism at ministers. n to carry al, "Let a so let him k of that "We will e, and un- (not the t eat and thou that vant? To h or fall- of us shall God. Let e another e man is e the light Spirit, as indwelling least, sin- his belief of would re- sence and d. There- s, if he is cession of ined him- ruction of and nds y take the nbrance of d blood of ist, nor all e the right of God, to ie Baptist e blessed per. Then ad that re- closeness, punder the e, will ad- C. Rankin sts are in- in, selfish they were o be hoped some man in America out of the ss and in- hat broad and when is one, and d all the dy, being o is Christ, all baptized r we be s." (Meth- bond," (Christ- I made to r the body ny." igh the re- vided into s, yet each conclusion, Church be- trayed with stay with time, there- professed truth as e any con- Christian d. We are pray for it, a scriptural ess at this chance for is no use is the wind do not see change. It to have to sister de- hened age nearly, are and magni- yet, when sectarian- flung right e who have ions and standing of can it be little more orts have ch provoca- as such as hat was put all men." but why say ord has so me that it be otherwise

"Socialism and Democracy in Europe."

By REV. LUTHER ROBERTS Caddo, Oklahoma

In the January number of the Methodist Review there appears, over the signature of Rev. G. M. Gibson, of Dallas, Texas, a review of "Socialism and Democracy in Europe," by Samuel P. Orth, Ph. D. The second sentence of the review contains Brother Gibson's excuse for writing as he does: "One does not have to listen but a few minutes to the ordinary discussion of this movement until he is impressed that there is a painful lack of accurate and comprehensive information with regard to its real spirit and its fundamental claims." The same mail which brought me Brother Gibson's review brought also a clipping from a Milwaukee Socialist paper quoting Bishop Whitehead, of the Episcopal Church, as saying: "The Golden Rule is Socialism; by its promulgation and perversion into all the activities and relations of life, humanity can only hope to have true Christian Socialism, and I believe in the Golden Rule." My remarks here are based upon Brother Gibson's excuse, and I offer Bishop Whitehead as a shining example of that "painful lack of accurate and comprehensive information" which Brother Gibson so deeply deprecates. That there is a general lack of information as to the spirit and mission of Socialism I am willing to admit; and it is due to the reading of reviews like that of Mr. Orth's, instead of going to the heart of the movement and taking testimony from those on the inside. The trouble with these reviews is, they usually move over the thin surface and deal only with some of the political aspects of this many-sided movement, with the result that the casual reader is led to look upon it as a harmless political agitation, a recrudescence of Populism. Socialism and Populism have little in common. Populism was a third party political agitation; Socialism is a philosophy. It is a philosophy of human life. It was a philosophy ages before it wrote a political platform or conceived a political program. This general misunderstanding of Socialism is apparent in the quotation from Mr. Orth: "The current toward State control * * * land nationalization, nationalization of railways and mines, has set in with the swiftness of a millrace, and is grinding grist with an amazing rapidity." Then, to quote Brother Gibson: "Already the State has taken over all the telephone lines, and the whole movement indicates that it will be only a short time till other public utilities are taken in hand by the State." This, with reference to the growth of the movement in England. It is further cited that the movement has gripped the Church in that country and permeated the universities, "particularly Oxford and Cambridge." As a matter of fact, Socialism has nowhere declared itself in favor of Government or National ownership or control of anything. Socialism is international and anti-national. To the Socialist neither regulation nor ownership of railways and telephone lines, etc., by the capitalistic State is of any importance. Socialism has always and everywhere declared itself in favor of "collective ownership" of all public utilities. If you will read carefully the Socialist leaders' interpretation of "collective ownership" as here used, you will be able to determine what that demand means when written into the declaration of party principles. Said one of the leaders of the American party in a speech before the National Convention of 1908: "The distinction between national and collective is a good deal if you study it." Ask an intelligent, honest Socialist what he means by "collective ownership," and he would not be willing to substitute the word "National" for "collective." Then read the "Communist Manifesto," the birth-cry of modern Socialism and the platform of the movement adopted by international congress, and it will begin to dawn on you what Socialist collectivism means, and why the National parties write into their platforms the term "collective" in preference to the term "communal" as used in the International Platform. Socialism, with reference to property, gathers itself around the central idea of the absorption of private capital by a collective capital. Socialism opposes national ownership and speaks contemptuously of it as a "bourgeois reform." But this is not all of Socialism. Mr. Morris Hilquitt, a brilliant Socialist lawyer, writing recently in Everybody's Magazine, makes this significant statement: "The dominant factors in the Socialist thought, movement, and ideal may be said to be of a politico-economic nature. But Socialism is not devoid of ethical and spiritual implications." Mr. Hilquitt is one of the brightest men in the American party and is put forward by the Socialists as the ablest exponent of their doctrines and tenets. Let us inquire, in the light of Socialist philosophy, what these "ethical and spiritual

implications" are. Thos. Kirkup, the historian of the movement, says: "The most of the prevailing Socialism is based on the frankest and most outspoken revolutionary materialism." Karl Marx, a German Jew, a metaphysician, an atheist of the most uncompromising order, must have the credit for organizing the modern Socialist movement, and he bears the unique distinction of having launched and bolstered up with a political propaganda a "philosophy of human life." Writing of Socialism, Marx says: "The religious world is but the reflex of the real world." "Christianity, like all religions, is but an expression of material conditions, a direct outcome of social relations, the unsubstantial image of a world reflected in the muddy pool of human intellect." Marx built his system on "Economic Determinism," which, according to Socialist interpretation, is economic fatalism. It is a theory of social evolution, the idea being borrowed from the Darwin and Wallace theory of organic evolution. Economic Determinism to the Socialist means simply this: Economic causes have produced the present system of organized society, with its prevailing ideas of philosophy, history, economics, morals, and religion. In other words, Brahmanism, Buddhism, Christianity, came all by the same route—economic; and the gods they proclaim are so many celestial despots conjured up in the minds of the ruling classes to coax and scare the workers into submission and obedience. It is not charged here that Socialism is atheistic, because Marx was an atheist; but it is charged emphatically that it is atheistic, because as a movement it accepts and proceeds upon the atheistic dialectics of Marx. The Marxian philosophy, which inspires and dominates the movement from Siberia to California, literally seizes the Almighty by the collar and pulls him out of the universe. Cut the atheism out of the movement, and you cut the ground from under its feet; it would be like cutting God out of the Bible. As well speak of Christian Atheism as "Christian Socialism." Lest some think I am overdrawing the picture, I give here a few quotations from the standard literature of the movement, which are logically deducible from its philosophy. Bebel, the leading German Socialist, says: "We aim in the domain of politics at Republicanism; in the domain of economics, at Socialism; in the domain of what is today called religion, at Atheism." Bebel, up to the time of his death a few months ago, was the most conspicuous figure in the movement. The Social Democrat, the organ of the German party, says editorially: "When God is driven out of the brains of men, the whole system of privilege by the grace of God comes to the ground, and when heaven hereafter is recognized as a big lie, men will attempt to establish heaven here. Therefore, whoever assails Christianity assails, at the same time, monarchy and capitalism." Geo. D. Herron, once a Congregational minister of prominence, now a Socialist leader, wrote recently in The Advance: "Christianity stands today for the lowest and basest in life. The Church sounds the lowest note in human life. It is the most degrading of all our institutions, and the most brutalizing in its effects on common life." Robert Blatchford, in "God and My Neighbor," page 145: "A religion built upon the doctrine of free will and human responsibility to God is built upon a misconception and must fall. Christianity is a fabric of impossibilities built upon a foundation of error." He further says: "I am working for Socialism when I attack a religion which is hindering Socialism." Eugene Debs refers to Mr. Blatchford as "the inspired evangel of Social emancipation." The foregoing will prepare the reader for what follows here from the pen of Mr. Bebel in "Woman Under Socialism," page 343: "The satisfaction of the sexual instinct is as much a private concern as the satisfaction of any other natural instinct. None is therefore accountable to others, and no unsolicited judge may interfere. How I shall eat, how I shall drink, how I shall sleep, how I shall clothe myself, is my private affair—exactly so my intercourse with a person of the opposite sex." Mr. Bebel's book is published, sold, indorsed and defended as Socialist propaganda literature. It has the indorsement of the Woman's National Executive Committee as "the most satisfactory book ever written on the sex question." The Socialist literary classics are filled from preface to appendix with utterances like the foregoing. Socialism sends out more literature in a week than our Church sends out in a year. These books can be had by ordering from any Socialist publishing concern in the world. To know what the movement stands for, send to the National Secretary of the American party for such literature as

he is instructed by the party to send out; read it all, and you will find that the quotations I have made here are conservative and chaste for Socialism. It is the concentrated degeneracy of Paganism. Unlike Mr. Orth, I can see in Socialism something "of alarming moment to America" and to every country in the world. If the Socialists can do anything for the working man, God speed them in their efforts; he is doubtless entitled to more than he gets. He has built and decorated the world, and there are many evidences in the movements about us that he is coming into his own. But Socialism is not and never has been his friend. The Socialist leaders have been trying for some time to run the labor organizations into the Socialist camp, and but for Samuel Gompers they might have done it. Addressing them some years ago, Mr. Gompers said: "I want to tell you Socialists that I have studied your philosophy, read your works on economics, studied your standard works, both in English and German. I have not only read but studied them. I have heard your orators and watched your movement the world over. I have kept close watch on your doctrines for thirty years, have been closely associated with many of you and know how you think and what you propose. I know, too, what you have up your sleeve. And I declare to you, I am not only at variance with your doctrines, but with your philosophy. Economically, you are unsound; socially, you are wrong; industrially, you are an impossibility." Here I quote from the resolution on religion adopted by the American party in the National Convention of 1912: "Science is the best antidote against religion. When science comes in, beliefs and creeds must give way. Instead of belief and faith, we put conviction, based on freedom of conscience. Freedom of conscience is broader than freedom of belief. It includes both freedom of belief and freedom of non-belief. A man can believe what he will. He may not believe anything. * * * The ethics of socialism and religion are directly opposed to each other. Christianity preaches brotherly love for all. Socialism discriminates among social classes. It preaches the class struggle among those whose interests are opposed. It does not create the class war, but it does explain it, while the Church tries to conceal it. * * * Socialism bases all its ideals on this 'sinful world'; the Church cannot help preaching about some other world. * * * The Church puts its stamp of approval (good) and disapproval (bad) according to some superhuman ethics, dictated by a being unknown to mankind. * * * As long as the gods remain confined to their temples, they can cause no direct harm to the class struggle."—Proceedings National Convention, pp. 247-48. If you would know what Socialism really "has up its sleeve," read its standard works, just as you would learn what Methodism "has up its sleeve." Caddo, Oklahoma.

A Five Dollar Sermon

It is a good one, too. We are told that figures never lie, but they often tell tales. Numbers are not the whole thing in figures. Why the letter X was ever chosen to represent an unknown quantity is unknown to me; but it just as well have been that letter as any other; its only to point a tale of some sort, anyhow. It may be that it was because it had two legs and they crossed so that it might go most any way. Just have a little novelty about it to give it readable qualities, if nothing else. And tales wag sometimes as well as tails do; and may be for the same reason; that's one of the attractions, I suppose. The old fowler could teach a mighty truth though he had to resort to extremes in his stories. The elephant and mouse, for instance. He made that old elephant suffer mightily in her extreme effort in bringing out that mouse affair. If it had not been so serious it would have been ridiculous—a real slander on the old thing. It is hard to tell which had the worst time on that important occasion—the mouse or its mammy. Anyhow it made a real case in history, notwithstanding the disparity between the contending parties. In some important respects. It is probable, I suppose, had that old hard-laboring elephant known how posterity would view that affair in its own light she would have blushed to think she had made it such a day of extraordinary labor as she saw it. Well, well, we can't all see our day either; and all the world has to bear with us also. But for fear that you may think

that I am preaching like the fabled darkey "away from my tex." I had better find firstly: In my going around in the interest of your Orphanage at Waco, Texas, I talk to Sunday Schools about it. So at one of our nicest little cities the other Sunday I asked the children how many of them over fourteen years of age knew that the Methodist Church in Texas had an Orphans' Home in Waco? In a school of more than one hundred and thirty children how many do you suppose raised the right hand? Only two little fellows tried to get theirs up just a little. I then asked the superintendent if anybody had ever explained to the school about the Orphanage, and he said No. That's firstly. The matter had been very briefly set before another school with the same result as to information. But one teacher of ten boys from 8 to 10 years of age, explained the needs of the Orphanage to them, and in a moment every one of them asked to subscribe fifty cents each to its help. It was a short sermon to a small audience, but it had its legitimate fruits. Information. That is secondly. One class in that first school here mentioned sent me five dollars a few days ago as their first installment. Twice told tale—information, interest, response. Cause and effect, the old law, has as hard a grip on truth now as ever. This is the middle of the tale of this five dollar sermon. That Orphanage at Waco is the child, or mouse, of the biggest thing in the empire of Texas—the Methodist Church. It is now nineteen years old, and ought to have a broadcloth suit, especially for Sunday parades. But—"for the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." There are now one hundred and sixty inmates; two buildings once large and good enough for what was in hand, but now it is very different. In spite of everything, the manager is compelled to put two and three in each bed, sick or well. It's a scramble everywhere. Then there is no way to teach the boys any trade. This is my hobby. A work shop of becoming magnitude and equipment to amount to some credit to the Church. Ye proud Methodists, and believers in great things for Texas, and in Texas, what about this your crying infant in your arms? With a membership of about three hundred thousand people, the largest, wealthiest Church in the State, and you brag on the superior talents and energy of those members; their willingness to do vastly great things, and they are in real fact, but suppose we all stand up here by the side of this big thing and have a word of prayer in front of our Orphanage? Wouldn't we feel a little funny, or something like it, as Mark Twain would say? Wouldn't we feel like the old fowler might get a grab on us and imagine he has his old elephant in his arms? Look at our neighbors, the Baptists, not near so strong in any part, but have an Orphanage in correspondence with their claims of magnitude and of real Church abilities. They have more than six hundred inmates against our one hundred and sixty. That sounds like something, doesn't it? Well, now for my fourthly: Every Baptist Sunday School is aligned with the Orphanage. Every class is a contributor. They observe one Sunday in each month as Orphans' Day. Every pastor and teacher exhorts warmly the previous Sunday for a liberal collection for the home. They pay monthly, and pay well. Their Orphanage is in their hearts and minds, and in their pockets. Every child feels its own identification in and with that institution. It gets money. The children know all about their own Orphanage. It is theirs. Cause and effect runs smoothly, because there's a plan, and it is intelligently worked out. It is not a charity, but a privilege. Before Amen, let's see a moment: Figures say that there are in Texas Methodist Sunday Schools, officers and pupils, two hundred and twenty-nine thousand, three hundred and thirty-three members. Just suppose, and then what? If each member of the Sunday Schools were to pay fifty cents each, then what? Then add the Church membership over and above the Sunday Schools, and how much? Cause and effect working intelligently in the Sunday Schools by being taught, identified, given a chance, sustained by a like thing in the conscience of the Church members, what then? The manager feels like the Methodist Church does not want an Orphanage. How does it look to you? His co-laborer, his financial agent, shall be glad to receipt you for your liberal repentance. JEROME HARALSON.

THE TEXAS CONFERENCE BROTHERHOOD.

Let Us Have a Brotherhood Day.

I notice that in the last report sent out by the Rev. A. P. Bradford, Sec.-Treas., that only 194 are included in its membership, mostly ministers, only ten laymen. Is this as it should be? When Christ organized the first Brotherhood, of the twelve Apostles, he saw it was essential to add 70 disciples, making a strong army-force that meant much in the upbuilding of His Kingdom here on earth. Nothing can be built up without adherents to help. This Brotherhood is a great thing, as far as it goes, but it does not go far enough to mean much to a deceased brother's family. The 194 members' dues of \$2.00 mortuary fee will provide about enough to pay the burial expenses of the brother deceased, but leaves nothing for his family. Now we all know but very few of our preachers receive salaries enough to live comfortably on, to say nothing of laying away a portion of it for a rainy day. So consequently most of them die without leaving a home for their families, and if they should be fortunate enough to have a home, nine-tenths of every ten it was secured by the extra efforts of the wife keeping boarders or taking in sewing or perhaps both together. And the small amount given them by the Conference after the death of their husbands helps to provide very meagerly for their sustenance. Is this an over-drawn picture? Nay, verily not. Then the point is this: should we hinder a great cause that would naturally appeal to the 74,314 members of the Texas Conference laymen, who, perhaps would gladly contribute to this cause of their means, which is only two dollars, when a preacher dies, not becoming a beneficiary themselves. I believe they would gladly do it, for it would mean so much to the preacher's widow and children that are left, and might prove a blessing to the giver. I believe at least one thousand good men and women in our Church could be induced readily to join this Brotherhood, without becoming a beneficiary, if the matter were brought to their attention. Then these widows would receive \$2,000 at their husbands' death, which would enable them to buy a little home, or use it in a much needed place. Why not have a Brotherhood Day, the first Sunday in March, and let all the pastors in ten or fifteen minutes present and explain to their people what it would mean to belong to a Brotherhood like this, and what it would mean to a preacher's family? And if he does not care to do it himself, let him get a live layman to do it for him. But let us have a Brotherhood Day, and raise this amount so it will really mean something to the families. Other organizations do it and why not we? MRS. M. B. ADAMS. Tyler, Texas.

NO GUSHER

But Tells Facts About Postum.

A Wis. lady found an easy and safe way out of the ills caused by coffee. She says: "We quit coffee and have used Postum for the past eight years, and drink it nearly every meal. We never tire of it. "For several years previous to quitting coffee I could scarcely eat anything on account of dyspepsia, bloating after meals, palpitation, sick headache—in fact was in such misery and distress I tried living on hot water and toast. "Hearing of Postum I began drinking it and found it delicious. My ailments disappeared, and now I can eat anything I want without trouble. "My parents and husband had about the same experience. Mother would often suffer after eating, while yet drinking coffee. My husband was a great coffee drinker and suffered from indigestion and headache. "After he stopped coffee and began Postum both ailments left him. He will not drink anything else now, and we have it three times a day. I could write more but am no gusher—only state plain facts." Name given by Postum Co., Battle Creek, Mich. Write for a copy of the famous little book, "The Road to Wellville." Postum now comes in two forms: **Regular Postum**—must be well boiled. 15c and 25c packages. **Instant Postum**—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins. The cost per cup of both kinds is about the same. "There's a Reason" for Postum. —sold by Grocers. (Adv.)

Notes From the Field

Geneva.

We have had our first Quarterly Conference and things are moving on as well as could be expected, owing to the large territory and bad roads, but eleven Churches are too much for one man. He can do the preaching better than the pastoral work. The man who is overcropped and half cultivates his land will not get as much per acre as the man who cultivates his land thoroughly. When circuits are cut down and pastoral work done better, results will be better.—Nat A. Griffin.

Nixon.

During the past twelve months we have made wonderful progress at Nixon. Seventy-three have united with the Church—fifty-four of these on profession of faith. At the last session of our Annual Conference we reported a new parsonage, costing \$2300 entirely out of debt. Since conference our church has been enlarged and remodeled until it is a question as to whether we have built a new church or not. Details would not be interesting, but suffice it to say that no town, of near its size, has a better Church plant than Nixon. The finishing touches were added to the property the other day in the completion of over 2000 square feet of cement walk. On all our property we now owe but \$1500. This amount is not against the property, but a number of the faithful ones went on a "personal note" for the amount. We are all going to pull together and pay the last cent of this before October 1, 1914. When we do, it will be the first time in the history of the charge that it has been free from debt. We are striving to dedicate before Conference. We give the glory to the faithful ones who have sacrificed to make the above possible and to our Father above who doeth all things well.—J. W. Rowland.

Carlsbad, New Mexico.

Our Church has been on the upgrade for some time. All the departments of the Church have shown new life. The Wesley Bible Class, numbering about fifty ladies, built themselves a classroom right after conference. They now have splendid quarters. Immediately after conference we engaged the service of Rev. D. L. Coale for a meeting. As the time approached we put everything to work to this end, and had a number of reclamations before the meeting proper started. When Brother Coale and his singer, Brother Huston, arrived they found the trees burning and the meeting was a success from the very start. There were 150 or more conversions and reclamations. I quote from a local paper: "Old residents here say the people have never been so moved and never have plainer and yet more scholarly sermons been heard than the large congregations at the court-house have listened to night after night and day after day. The work has been difficult in many ways, but from start to finish the interest has never flagged, and a larger crowd was in attendance the last day and night of the meeting than at any other time." The Church was thoroughly revived and got greater vision of what it means to be a Christian. Thirty-six, so far, have joined our Church, and many others will come in. Quite a number will join the other Churches. All the Christians of the town helped us in the meeting, and all received blessings from it. The meeting was held in the large courtroom, and the attendance increased daily until the house overflowed at the last service. Brother Coale is a



PLEASANT VALLEY COTTON PICKERS.

The above is a crowd of Methodists in a cotton field picking cotton to pay for their little church. Last fall the debt on our little church at Pleasant Valley was due and in order to pay for it something out of the ordinary had to be done. In the good providence of God, and under the leadership of Brother T. O. Kiker who moved into this community the first of last year, the people got together and rented some land and planted a church cotton crop and donated all work, that by this method they might save the church. The above picture is the crowd picking this crop, which netted them a sufficient amount to save the church. We recommend this as a splendid way to raise funds for the purpose of paying old debts.

M. L. STORY, Pastor.
T. O. KIKER, Supt. S. S.

strong preacher, thoroughly dedicated to the work and does not use any sensational methods, but drives home the truth with force and power. He has a very pleasing address and every one in our town was delighted with him and sorry his stay was so short. The morning service of the last day was a truly great service. It was the consecration service of the meeting. The house was full and the people came expecting God. And when the call was quietly given for the dedication to

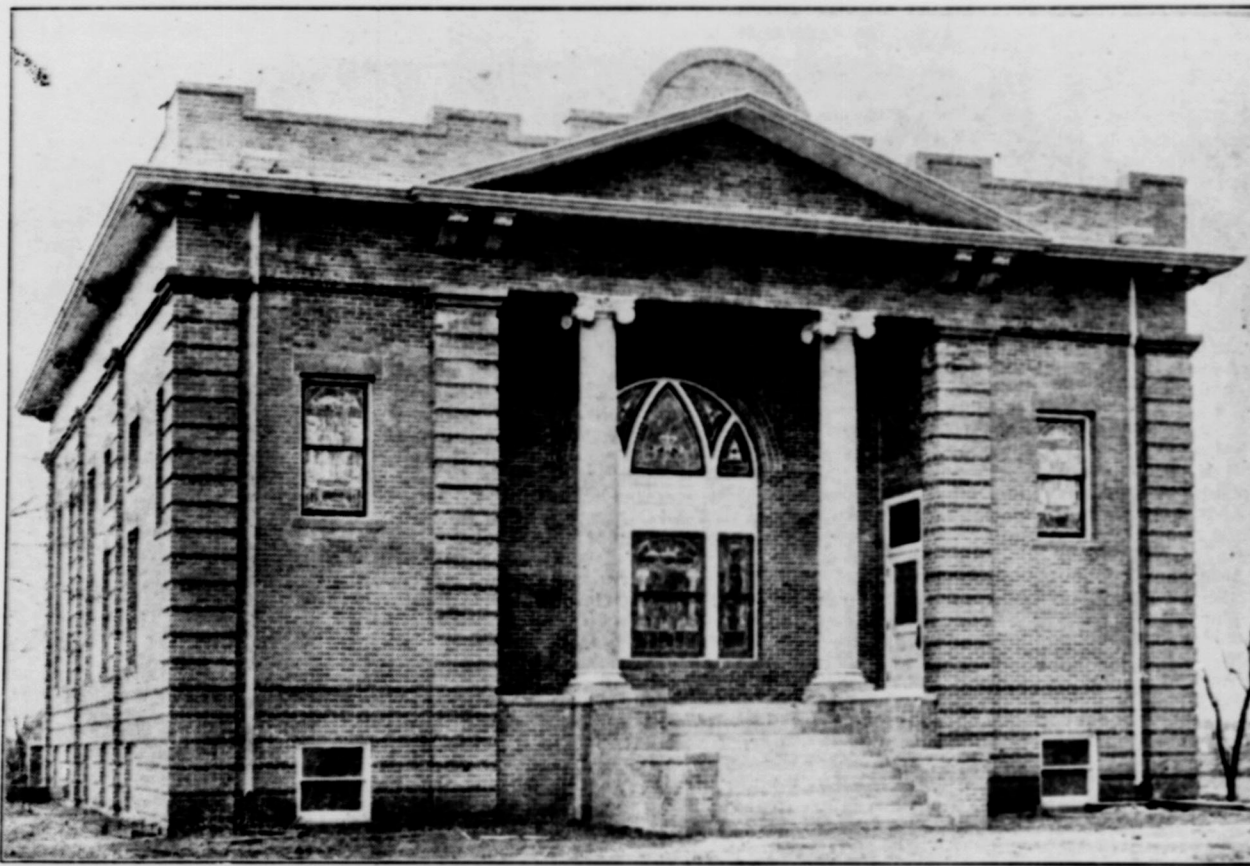
our Church at the night service. During the four weeks of the meeting there were, all told, 154 conversions and more than seventy of these were business men—lawyers, bankers and cattlemen—men of affairs. The reclamations in our Church and the other Churches will run the total to more than 250. This has been one of the greatest spiritual awakenings this town has ever had. Strong men who never before evidenced much concern over their condition have become deeply convicted and say they will not give up even though the meeting has closed. They are in earnest and plead for the good people to continue remembering them in their prayers. The meeting is likely to break out afresh most any time. Truly the devil seems to have had his day in Hereford, with a great majority of the

text, "Is the young man Absalom safe?" and it was great. After the sermon we had a gracious communion. Our stewards are handling the pastor's salary in great style—a third of it in the treasury at the end of first quarter, lacking only a few cents. White Rock is a rural station and of course I am expected to do good work. I'm not saying that this is the only one, but I do say they are not numerous. Wonder how many we have in the State? Bonham District is thriving under Rev. Watt's administration. You'll hear from us at Conference.—A. A. McClesky.

Blakeney.

We closed our nine days meeting at Blakeney, in Red River County, last Monday night. We had bad weather all the way, but in spite

both spiritually and financially. This district is one of the largest in the conference, composed of twenty stations, circuits and missions. We are not doing any big things, but are moving along slowly and growing some. Our Sunday School has increased twenty-seven since the first of the year. It about numbers the membership of our Church. We have a good prayer meeting on Sunday night, which is very well attended. It was with much regret that we gave up our former pastor, Rev. T. Bennett. He is a good man, preaches a pure gospel, makes no compromise with either in the Church or out of it, but warns sinners to flee from the wrath to come and be saved from their sins. But we feel that conference has dealt kindly with us in sending us Rev. P. W. Layne. He is



M. E. CHURCH, SOUTH, WELLINGTON, TEXAS.

This building was finished November 1, 1913, and has a seating capacity of 800 people. The church has a basement full size of the auditorium equipped for Sunday School work. The building is modern in every feature.

A. L. BOWMAN, Pastor.

the ministry or missionary work they presented themselves until fifteen had answered. Others are debating the subject very seriously. Since the meeting our Sunday School has gone from 170 to 190, and any day may go over the 200 mark. The pastor's salary has been increased \$200, and the new church proposition has been taken hold of with determination. We are looking for a prosperous year in Carlsbad.—J. Rush Goodloe.

Hereford.

We have just closed the most wonderful revival meeting ever known in the history of Hereford. Closed out last night on high tide with a great shout and hallelujah, with eighteen conversions and fifteen additions to

people at any rate. As one of the business men expressed it this morning, "We have traded the old booze wagon for the water wagon and have put on a hay frame to accommodate those who want to get on." Brother J. R. Henson, our pastor, ably assisted by one of our laymen, Mr. J. I. Walker, a recent convert, conducted the meeting. Brother Henson has a wonderfully strong hold upon the people of Hereford and his preaching was of the right sort throughout—uncompromising and full of zeal, enthusiasm and the Holy Ghost. Brother Walker, gifted as a speaker and a natural born leader among men, wielded a wonderful influence for good, preached a number of lay sermons and worked like an old war horse. He conducted three services for "Men Only" that were the most wonderful the writer ever witnessed. One of the strong features of the meeting was the ladies' prayer meetings in the afternoons in the different homes of the town, where the good ladies of all denominations would meet together in prayer for the evening services and plan personal work. The Lord has blessed us abundantly. From now on things are going to be different in our town. One of the results of the meeting is that the men of the town have organized a Men's Brotherhood Association in which they have pledged themselves to assist one another, and more especially the young converts, in their Christian life. Another result is that more than seventy-five heads of families have promised to erect a family altar in their homes.—O. E. Thomas.

White Rock.

Perhaps Novice would be a better name for us than White Rock, as the charge, in its present status, is new, the preacher new and the presiding elder new. Wife and I were met at Petty by one of our good stewards, Uncle Dave Cunningham, on Friday, January 30. We were taken to the good home of this good man, where we were royally entertained over Sunday. At our first service, which was Sunday, February 1, we had a good congregation that gave evidence of a high spiritual tide. After valiant work by several of our good women and girls we were domiciled in the parsonage on Tuesday. Tuesday night came the pounding, and they hit us hard. Our grocery bill will be materially affected for months to come. We spent several minutes socially, then we sang "What a Friend We Have in Jesus." Uncle Dave Cunningham led in a fervent prayer, several of the officials made encouraging talks, after which the people departed. It's great to serve a charge like White Rock, February 21 and 22 our beloved W. W. Watts, Sr., was with us for the Quarterly Conference occasion. He gave us two magnificent sermons of the Holy Ghost type. We observed Purity Sunday. He preached from

of that we had a fine meeting, about thirty professions and organized a Church with twenty-nine to start with. I was entertained in the lovely home of my old friends, Brother W. K. Snell and his good wife. Any preacher who ever had the pleasure of being in their home will understand that I had a most delightful time. I am to return in the near future, as soon as the weather gets warm so we can have an arbor and conduct a meeting near enough for them to attend where we can bring three or four communities together. Our young Brother Adams, the pastor, is quite popular with his people down in those parts.—W. H. Brown.

DeLeon Station.

Last Tuesday night we closed a splendid revival meeting in DeLeon, which had been running for seventeen days. We had with us Rev. M. J. Thompson, the lawyer-evangelist, and Stanley Burdine, a gospel singer. These men did fine work. Brother Thompson is a good preacher. There is no flourish of trumpets, nor resorting to sensational methods, but he presents the simple gospel message, aimed at the hearts of the people, and gets results. He believes much in prayer, and in much prayer, and soon has the Church praying for definite results. Brother Burdine is a consecrated singer and does his work well with the choir. The meeting resulted in sixty-nine public professions and reclamations. Forty-six gave their names for membership in the Churches, and thirty-nine of these for the Methodist Church. The meeting has done us great good and we are happy. We are also indebted to Rev. J. D. Smoot, pastor of DeLeon Circuit; Rev. U. J. Morton, of Morton's Chapel, and Mrs. Atlee, of Dublin, for splendid help rendered in the meeting.—W. C. Hilburn.

Anson.

We closed out the first quarter of the conference year in good shape. Fine congregations, manifesting deep interest; fifteen accessions, total finances for quarter \$2624, membership faithful and the outlook hopeful. Our presiding elder, C. N. N. Ferguson, preached two very fine sermons for us to large, appreciative audiences. He is fine in a Quarterly Conference. Our people love him, and we would rather let him know it now than to state it over his grave.—A. M. Martin, P. C.

Wayland Mission.

Wayland is in the Central Texas Conference, Cisco District, presided over by Rev. C. E. Lindsey, who knows how to do things right. He is a wide-awake presiding elder, looks well after all interests of the Church,

a fine young man, full of energy and of the Holy Ghost. He has visited in more than fifty houses since he has been on the work, and we are truly glad to have him and his family with us this year, and take courage praying the Lord will send us victory over sin.—Wm. P. Lockhart.

McCaulley.

The writer has been very kindly received by the good people of McCaulley charge. After spending several years down in "liquor-dom" I feel like I am in a different atmosphere up here a hundred miles away from a saloon! I feel like clapping my glad hands and crying Rah! Rah!!! Rah!!! for Texas. My, my, what a relief to one who has had to run up against the dirty saloon gang for a number of years to be placed all at once a hundred miles away from the gabble and slush and slander and drink and stink of that crowd. Have not smelt liquor on a man's breath or seen anything that looked like a bottle of liquor since I have been West. I will jump on the dirty saloon with both feet when they are about where my work happens to be, and that causes friction, as we are most sure to always have a few sorry Church members who sympathize with booze. I find Sunday Schools and Women's Missionary Society, etc., in good working order. My predecessor, our dear Bro. C. B. Smith, is a great sufferer, but he is "leaning on the everlasting arms," and perfectly submissive to the will of God. He is esteemed very highly by the people of this charge. His many friends over Texas will not forget to remember him at a throne of grace in this sore affliction.—C. G. Shutt.

Kirven.

Your readers will be glad to know that we are making progress in this growing charge. The good people of Kirven pounded us liberally on our arrival. Kirven is a new town on the T. & B. V., and is growing substantially. It is in the center of this work. The old parsonage at Cotton Gin was sold recently and a new one is about completed at Kirven. We moved in a short time ago. We have a neat, comfortable five-room building near the church. It is costing between \$700 and \$800. The plucky band at Streetman have recently papered, seated and put electric lights in their beautiful little church. Our presiding elder held the first service in this church at the Quarterly Conference last Sunday. The improvements at Streetman have cost between \$500 and \$600. The people of Streetman are progressive in every way. Twelve splendid brick business houses and scores of residences have been built during

Southwestern's Great Campaign Launched at Georgetown

Citizens Pledge \$50,000.00 For Town And County

the past twelve months. The new \$10,000 public school building is magnificent. The Stewards at Streetman have placed the salary three times more than last year. I am preaching at six appointments and could reach others if I were able. This is a splendid field for Methodism.—Seba Kirkpatrick, P. C.

Merkel.

The pastor of the Merkel Church is enjoying fair liberty in the pulpit and good crowds who are responsive to the message he brings. There is a spirit of revival amongst the members. We are fully persuaded that the good Lord is doing a great work in our town for strong men are made to feel the power of the kingdom.—Ed R. Wallace.

Newton.

Rev. H. B. Delaye has just closed the greatest meeting ever held in Newton. God was in the meeting and although we had some rain and bad weather, great crowds gathered and the church was filled to overflowing and there were conversions at nearly every service. Brother Delaye is a great preacher and he goes after sin in all of its forms. He hews to the line and lets the chips fall where they may, and if one is guilty of any sin he is sure to ring his number. He is the best evangelist that it has ever been my pleasure to hear. He is not seeking to be popular, but he works for the salvation of lost souls. He preaches the gospel under the direction of the Holy Spirit and I hear the people of the town say that the Churches are in better condition spiritually than ever before. We are profoundly grateful to God and thankful to Brother Delaye for the good that has been done in our town. Rev. E. W. Pfaffenberger is a great singer. He sings the gospel and it makes one rejoice to hear him. He is a great choir leader and personal worker and he knows how to get the choir to sing and then get them out to do personal work in the congregation. We had about one hundred and fifty conversions and reclamations. We have received forty into the Methodist Church and baptized ten infants as a result of the meeting.—W. A. Belcher.

MARLIN DISTRICT MISSIONARY INSTITUTE.

The Marlin District Missionary Institute and Pastors' Conference met at Reagan, February 24-26 inclusive, Rev. I. F. Betts, presiding elder, in the chair. Sickness on the part of two pastors, and a glorious meeting which could not be left kept another one away. But the program, as arranged, was carried out. Prominence was given to preaching during the institute, Revs. W. F. Packard, R. A. Burroughs and W. A. Craven holding forth with fervor and unction.

The program gave emphasis to three things: Missions in general and in the Marlin District in particular, various phases of Sunday School work and efficiency in pulpit and pastoral work. Details of the good things said and resolved would lengthen this report too much. The next time, come and see for yourself.

A committee on evangelism to co-operate with the conference committee was appointed as follows: W. F. Packard, A. A. Wagon, J. D. F. Houck, W. D. White and R. A. Walker.

The conference was delightfully entertained by the pastor and good people of Reagan as an appreciation of which a resolution of thanks was unanimously adopted by the conference.

J. D. F. HOUCK, Secretary.

MISSIONARY INSTITUTE AND PREACHERS' CONFERENCE—TIMPSON AND MARLIN DISTRICTS.

The joint Missionary Institute and Preachers' Conference of the Timpson and Marshall Districts met in Carthage, Texas, from February 24 to 26 inclusive, and was presided over by the energetic and efficient presiding elders, J. W. Mills and F. M. Boyles, of the respective districts. Cordial words of welcome were spoken by Mayor J. H. Long, to which Presiding Elder Boyles made a happy and an appropriate response on behalf of the conference. There was a large attendance of the pastors, representing almost every pastoral charge in the two districts, as well as a number of local preachers and visitors. The occasion afforded a social, intellectual and religious feast for all in attendance, as well as for the splendid little

city within whose borders we were so cordially received and hospitably entertained. The work of the conference was varied in its nature and thorough in its execution. Every address was carefully prepared and enthusiastically received.

The subjects under discussion may be summarized as follows: The devotional, social and literary life of a pastor, the day's demands for a preacher on a district, station and circuit; the Sunday School in town and country; the work of Methodism in 1913; our foreign fields, our home fields, our benevolences; the every member campaign, its benefits, its methods; The financial plan for Methodists; the revival, preparation, preaching; conference and personal evangelism; pulpit tones and mannerisms; our doctrines; how to organize our stewards; our literature.

Mrs. O. L. McKnight, of Center, President of the Woman's Missionary Society for the Texas Conference, was present and spoke enthusiastically and encouragingly on behalf of her work. Rev. A. A. Kidd, Commissioner of Education for the Alexander Collegiate Institute of Jacksonville, sounded an encouraging note concerning the opportunities and achievements of that splendid institution, while also outlining the needs and discussing the plans for the future. The conference passed a resolution indorsing most heartily the character and work of our Field Secretary of Sunday Schools, W. E. Hawkins, and urging that he be invited to conduct institutes in all our charges wherever practicable.

A committee composed of Revs. J. L. Dawson and H. T. Perritte with Dr. W. C. Windham, was ordered to prepare memorials to the General Conference, and they made the following recommendations, which were adopted:

1. That a preacher shall be ineligible to continue in the office of a presiding elder for more than four successive years.
2. That the Sunday School Board and Epworth League Board shall be united under one board.
3. That a law be enacted prohibiting the young men seeking admission into our traveling connection from the use of tobacco.

The following brethren preached in the order given: J. W. Treadwell, H. T. Perritte, S. S. McKenney, H. C. Willis and C. B. Garrett. So passed upon record one of the best sessions in our history.

S. S. MCKENNEY, Secretary.

ABILENE DISTRICT MISSIONARY INSTITUTE.

The Missionary Institute of the Abilene District, Northwest Texas Conference, M. E. Church, South, met at First Church, Abilene, February 25 and 26.

All the preachers of the district were present, except two, and a few laymen.

Rev. C. N. N. Ferguson presided over the Institute, outlining in its opening the essential things to be considered during our deliberations, to give life to the various departments of the work, which would finally culminate in a great victory.

The opening sermon was preached by Rev. J. W. Smith, of Clyde. His subject was "Missions."

It was an excellent sermon, replete with thought and delivered in a very impressive manner. Smith is a fine preacher.

Thursday morning, February 26, was spent in discussing "Missionary Interest," "Lay Leader," "Missionary Committee," and "Why secure Missionary Assessments in full by April 1 and a surplus by Conference?" Bros. Hudson, Jameson and Waddill, who had been selected to lead in the discussion, showed that they had studied the subject assigned to them. They made interesting talks, and a lively discussion of the subjects followed.

At 11 a. m. Rev. Ed R. Wallace, of Merkel, delivered a soul-stirring message on "The Endowment of Power by the Holy Spirit for Our Work."

Thursday afternoon was consumed in a study of Sunday School work, "The best methods for increasing the attendance," "How to secure competent teachers," "What should the pastor do in the Sunday School?" "What should be the attitude of the Sunday School to Missions?" And Revival work: "How to have a sweeping Revival in every charge this

(Continued on page 13)

At the District Court room Tuesday afternoon, the people of Georgetown showed their confidence in the future of Southwestern University when after a well rendered program, consisting of speeches by several prominent business men and representatives of Southwestern University, and some very fine music by the Southwestern University Glee Club, under the direction of Prof. Arthur L. Manchester, and closing with a very strong appeal for a Greater Southwestern by President C. M. Bishop, the great mass meeting with a unanimous rising vote pledged Georgetown and Williamson County for \$50,000 to be used in the erection of a Science Building at Southwestern University.

Judge Chas. A. Wilcox showed his loyalty to his Alma Mater when he moved his District Court into the County Court room and gave up the District Court room to this meeting, and the large room with its gallery was crowded with a most appreciative audience. After some music by the cornet band of the Torbett and White Stock Company, the crowd rapidly filled the District Court room and was called to order by Mr. E. G. Gillett. Mayor R. E. Ward was elected chairman of the meeting and made the opening address. He said:

"When I heard some months ago that the Commission of Education of the Methodist Church had agreed to give Southwestern the 'right-of-way' for one year in which to secure funds for endowment and new buildings, it occurred to me at that time that things were righting themselves. It also occurred to me that perhaps the best thing for the people of Georgetown and Williamson County to do was to line up and do as we have always done—stand by Southwestern University.

"I believe that I made the first suggestion that Georgetown and Williamson County, Georgetown in particular, put forth their best efforts to raise funds for the erection of one splendid building for Southwestern University. Later this idea has been amplified, and when it is more fully determined in a general discussion that a Science Building should be erected by the citizens of Georgetown and Williamson County, I believe this will be done. And I further believe that the people who are gathered here this afternoon will start the movement and push it to successful completion."

Dr. Bishop's Address.

When Dr. C. M. Bishop, President of Southwestern University, arose to make the last speech on the program he was greeted with a tremendous burst of applause, then the great room became very quiet as he began to speak. His carefully chosen words were carried by his well-trained voice to every part of the building, and the audience was deeply affected when he mentioned the part played by Judge T. P. Hughes in determining the location of Southwestern University and of his loyalty through all the years to Dr. Mood and the institution he had founded. At times, during the twenty-three minutes of his speech, Dr. Bishop was interrupted by vigorous applause, when some special remark touched a responsive chord in the audience, and he held the attention of the entire crowd not only by virtue of his strong personality and convincing statements, but by his loyalty to the institution he represents, which showed in every word he spoke. Because of the necessity of catching a train he was forced to cut short his address, much to the regret of every one present. Dr. Bishop said:

"Mr. Chairman, Ladies and Gentlemen and Fellow-Citizens: I feel more hopeful about the future of Southwestern this afternoon than I have since I have been here connected with the institution, and I am sure that when the final results of this campaign are summed up that this will

be seen to have been the banner day in the movement for a Greater Southwestern which we have determined upon. I am very happy to look over these faces and see such a representative company of laides and gentlemen of Georgetown present. All the Churches are represented; men and women from outside the Churches are present; all classes, as far as I am able to say, are represented in this company. You have come to show your interest in and loyalty to the institution; you have come, too, because it has come to be a part of your lives; not because it is a Methodist institution; not because it is your institution; not because it has served the Church do you appreciate it, but because it has taken a place in your own lives. And I am very proud to be a representative of my own Church. I do not think I could remain loyal to my own Church if I did not believe that it was so broad-minded, its policies so liberal, and its services to the whole community and the whole State so far-reaching. I realize that when it comes to giving money to any cause men think and think seriously before making subscriptions. Ordinarily men do not consult with their families before making an investment, but I think that before making a gift to an institution of this kind, the head of the family, the man whose signature commands money of the bank, does consult with his wife and with his children before deciding how large a sum he can afford to give. No head of the family looks upon this cause just exactly as he would the ordinary affairs of life, but takes his whole family into his confidence and into his plans when he comes to make an investment like this. He consults with his wife and children about it, because they are interested in this great cause. The little children whose father puts his money in Southwestern University cannot but feel that it is his college and the work it does is somehow a part of my life.

Farm Saved from Wreckage.

"My attention was called a few days ago to a certain estate in another

Some Recent Large Gifts

Southwestern University has thousands of good friends all over this broad State of ours and some of them have recently given largely of their means to help the cause of Christian Education as represented by Southwestern University. Some of the friends mentioned in this article have been the liberal supporters of this institution for years and years and have never failed to rally to the call when they saw a chance to increase the efficiency of the school that has weathered the storms of forty years in moulding the character of Texas boys and girls. God bless these noble men and women and may they live long to enjoy the fruits of their labors.

Mrs. M. A. Pritchett,

of San Marcos, Texas, made the first contribution to the present Building and Endowment Campaign for Southwestern University. This was a gift of one thousand dollars in cash and was without any solicitation whatever. What does this mean? It shows that this great woman of God unselfishly plans for the extension of her Lord's kingdom. She does not wait to be "begged" into giving. May the Lord bless the gift and the giver.

Mrs. Charlotte Traylor,

on her recent birthday, handed to one of our Commissioners her check for five hundred dollars. Instead of expecting a gift on her birthday she makes one, and puts it where she knows it will count for the future. She has only to look around her, and in the person of her grandchildren, see the fruits of Christian education. When these saints of God are long in heaven these investments will continue to bring in great gain in educated Christian character.

county in this State which had been accumulated by a Texas pioneer many, many years ago. The second generation had more money than the old man had had, and they squandered a large part of the estate during their lifetime; the third generation, among which were several sons, came into possession of the remnants of the old estate and succeeded in dissipating it, until, of the many large tracts of land and other valuable property, the only thing that remained that was worth while was one farm that had been left to a Christian college. During a recent State election Dr. Cody said to me: "Today when I went to vote and ran my eye down the list of thirty or more names of men who were candidates for office I was deeply gratified to note that I had taught ten of them in Southwestern University." That same evening Dr. Cody and I were going up the State on the train together, and when we passed through Waco we were enumerating the men of influence in the affairs of Waco and the State, and found that the Mayor of Waco and the District Judge were both graduates of Southwestern. The Mayor of Fort Worth was a graduate of Southwestern University. On this same trip we met with the pastor of the Methodist Church at Abilene, and he told me that he had ten or twelve Southwestern men in his Church, and that they were the best and most loyal members and supporters of the Church. These are only a few examples, my friends, of the results of Southwestern's forty years of service to Texas. There is hardly a village of any importance whatever in Texas but what has an ex-student of Southwestern, and wherever you find them they are among the most influential and worthy citizens. I feel that when the next forty years have passed and many of us now are but memories like so many of those who took part in the establishment and maintenance of Southwestern forty years ago, that we should like to know that we have left to future generations the greatest heritage possible to leave—a greater number of educated cultured Christian men and women."

Mother Barcus.

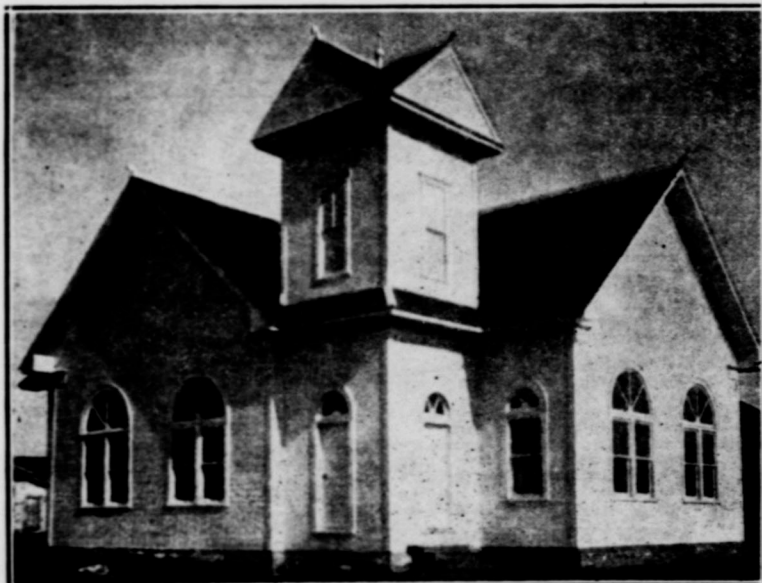
We say "Mother" because she is the mother of seven strong, Christian sons, who are an honor to God and a blessing to the world today. She has probably contributed more to Methodism in Texas than any woman in the State. Her preacher boys, all as true as steel, stand for everything that is good. No history of Texas Methodism can ever be written without the Barcus name. And what daughters! At home and abroad, cultured and consecrated, they are a power for God. Sister Barcus has always given liberally for Southwestern, but she could not resist the temptation to get into this campaign with five hundred dollars. Thank God for such lives!

Mr. and Mrs. W. A. McCord.

These good friends of Southwestern University live at Bastrop. They love Southwestern and always help her in a substantial way when she calls for help in her forward movements. These good friends believe in Christian character and manhood. They have a large conception of the place that Southwestern must occupy in Texas educational circles. We are very grateful for friends who believe in her mission and want to have a part in her work for humanity. They joined the Greater Southwestern Thousand Dollar Club, and, by the way, gave the Commissioner their check for the \$1000.

Capt. B. D. Orgain.

This honored layman of Bastrop has been for a quarter of a century an active friend of Southwestern. His efforts have been abundantly fruitful in her behalf. As a member of the Board of Trustees he has been a wise leader and liberal supporter of old Southwestern. He loves her. The friends of Southwestern all over the State love and honor him for his loyalty and friendship. He has a worthy family and they were educated at Southwestern. In our campaign he was the second to give \$1000 to the Building and Endowment Fund. A worthy friend is Capt. Orgain.



M. E. CHURCH SOUTH, BYNUM, TEXAS. REV. J. F. TYSON, PASTOR. DEDICATED LAST SUNDAY, BY REV. G. C. RANKIN, D. D.

THE PITTSBURG INSTITUTE, PASTORS' CONFERENCE, AND ELSE.

We met at Hughes Springs February 3, at 4 o'clock in the afternoon, and held until the morning of the 5th. The first afternoon was devoted to the work of the Sunday School. Brother Hotchkiss conducted the devotional half hour, and it was really devotional. Brother W. E. Hawkins was with us and made two fine addresses. Every man on the program, that happened to be there (some of the preachers did not get there), seemed to be really with a good speech. It was a very profitable discussion of a very important matter. Brother G. W. Davis, of First Church, Texarkana, was to have preached the opening sermon, but he could not get there, and got Tom McClure to take his place. Tom always preaches good, and he did his best that night to preach a sermon on missions. He preached a good sermon on the subject, but Tom has talked education so much until he just preached on missions from that standpoint. It was worth while.

The second morning, Wednesday, was given to the subject of missions. The program was good and the speeches were finer. I never heard better speeches. In fact, the preachers of the Pittsburgh District are alive to this issue, as to every other. At the 11 o'clock hour Brother T. D. Watson, of Atlanta, preached one of the best sermons I have heard in a long time. It was a powerful sermon. He got things out of the parable of the leaven that even I did not know was in it. Great sermon. I am glad Brother Watson has come to this conference to stay. He is the most deceiving man I have ever looked at. He don't look like he could even exhort, but he can even preach!

In the afternoon we discussed the finances. Every man was alive to this issue also. Brother Hotchkiss delivered the greatest address of the occasion on "How and When to Take Our Collections." We tried to get him to allow us to have it published, but Hotchkiss is very much like the yarn I once heard my friend, E. A. Berry, of Madisonville, set off in a prohibition speech. A man was improving a new place. He wanted some one to do some whitewashing for him. He found a colored gentleman on the streets and told him he wanted a man to do the work for him. The negro told him that he was "a mighty pooh whitewasher his self, but he knowed a man what was good. Rastus is a fine whitewasher." "Well," said the man, "send Rastus down in the morning." But just as the man was walking away the colored man asked him, "Say, boss, what kind a whitewashin' do you want done?" "I want my chicken coop and henhouse whitewashed," said the man. The colored man replied: "Now, boss, Rastus, he is a good whitewasher all right, but when you puts dat nigger room a chicken coop or a henhouse he acts mighty queer, boss, mighty queer." Hotchkiss acts mighty "quare" about such things. He just wanted to use the speech again. I think when it gets old to him he will have it published. But, I just must tell more about the meeting, as the boys are anxious to read something about it. At night Brother Taylor, of Mount Pleasant, preached the best sermon he ever preached in his life. He had a theme that was unique, and his sermon beat the theme. His theme was, "Christ for the World, and the World for Christ." If he could preach that way all the time, he could transfer to the North Texas Conference!

But, like the wine, the last was by far the best. On Thursday morning we discussed the revival. The meeting was intensely spiritual all through. But we caught fire that morning. It was like being in a great revival meeting. Every man seemed to be alive with the Holy Ghost. Unless all signs fail, we are going to have a great revival in this district this year. Our presiding elder is one of the most intensely spiritual men among us. He is bending every energy that way now, and it will come. If it is true—and it is—that the preacher is the key to the situation, the revival is already on. May I say here that that is the one need just now? We need money, we need colleges, we need better churches, but above all, and under all, we need God. The people at Hughes Springs, led by Brother Saxon, the pastor, gave us a cordial welcome; and that is not all—they attended the meetings. It rained nearly every minute we were there, but in spite of all that the people turned out and staid all day with us. That town will have a great revival. It begun while we were there, and Brother Saxon will keep the fire burning until it becomes a flame.

Finally: Whatever else you may hear from Pittsburgh this year, you will hear of the great revival for many years past.

Now I have said enough, but I must mention Brother Kidd and Brother Tally and their work. Those two boys are going to make things go. They made good speeches, notwithstanding they have only been speaking for two or three months. McClure was still hunting and come in and helped us every day. He just couldn't leave until we were done.

It was the best meeting of its kind I have ever attended, and I have never missed one. JESSE LEE.

HENDERSON-BROWN COLLEGE NOTES.

We are making no flare of trumpets about the rebuilding of Henderson-Brown College. That day is past. But we are busy, working, planning, praying, getting ready with power to raise the money.

It is a man's job, a job for men. It is a mammoth business, and we are going at it in a businesslike way, and shall prosecute the job in that way. There is no time to stop, reason and pine. There is but to do or die.

Since the building committee, consisting of Rev. T. D. Scott, Capt. Henderson, Capt.

Huie, R. B. F. Key, W. E. Barkman, J. H. Hineman and myself, were appointed and empowered to act, we have been acting in the fear of God and mean nothing else but to go forward.

We believe that there is no doubt but that the public will expect Arkadelphia to show herself a prime factor in the rebuilding of the institution for which she has so generously bled and sacrificed. And, we believe, she has steadfastly fixed her mind not only to do what she has heretofore done, but to lay herself on the altar for greater things.

In almost all respects, Arkadelphia embraces a people mighty in courage and energy, mighty for justice and judgment, and mighty for the cause of Christian education and for the cause of Christ. Her people from way back know nothing but grit. Their faith in Henderson-Brown College is measured by their love and sacrifice in the past and is being demonstrated today in what they are planning to undergo for its "rising again."

There is no such feeling that she will whine and expect the conference to rebuild and make them a present of the same. She expects to bear her burden with dignity and valor and repeat a service to the Little Rock Conference, to the State and to the Church that will fill the hearts of the people at large with admiration at her devotion to duty and to sacrifice. This, she believes, will cause them to open their hearts and to come forward with generous hands and loving hearts with all needed help.

The building committee feeling, as it does, appointed a committee of three, consisting of R. W. Huie, Jr., J. E. Callaway and George H. Crowell, to canvass Arkadelphia first. Our canvassing committee, after having given hours and hours of work in arrangement, is ready to begin for a most vigorous effort, Monday.

We are sure no three men ever assumed a work with greater determination. We realize the task. But duty calls. We are enlisted. We are, tonight, nervous for daybreak to come. In God's name we will have the victory. When Arkadelphia announces her service we are going to our conference and to the public as confident of help and victory as we are from our loved ones at home.

Let everybody be ready—have his mind made up. If he cannot wait, send in his check. A great and worthy institution is the question: an institution which counts its illustrious alumni by the hundreds, its students by multitudes, its beneficence by a hundred thousand dollars, its influence for Christian education at an amount which cannot be reckoned. It has saved South Central Arkansas to Methodism.

Its magnificent student body, today, almost to a man and to a girl, remain around the old ruins, in ashes, and in tears and in tender tones, reaffirm their faith in her and in her rebuilding, and, without murmuring, undergo any temporary inconvenience to add encouragement to those who are in charge, and to show their loyalty and love for their old mother.

And the people of the town have thrown open their homes, opened up their hearts, and have built temporary quarters, almost within a day, and have done it so effectively that the work went on without the loss of but a day, almost as efficiently as ever.

The whole thing is miraculous. A terrible game is on. We must play hard, play together, play well. We will win.

GEO. H. CROWELL.

CONFERENCE OF MISSIONARIES AND MEXICAN BORDER MISSION CONFERENCE.

Pursuant to a call made by Bishop Morrison, as many missionaries working among Mexicans in Mexico and Texas as found it possible to do so came together in Laredo, Texas, February 10 and 11 to discuss the various problems with which Bishops, Secretaries, boards, missionaries and native workers have constantly to deal.

The presiding elders were unavoidably absent. R. C. Elliott of Mexico City and L. B. Newberry of Guadalajara. There were present the following: Bishop H. C. Morrison, Dr. Ed E. Cook, Dr. John M. Moore, Dr. Geo. R. Winton, T. F. Sessions, I. B. Corbin, D. W. Carter, J. H. Fitzgerald, J. B. Cox, Lawrence Reynolds, Dennis Macune, Misses Roberts, Wilson and Case, F. S. Onderdonk, I. Thacker, Dr. J. M. Skinner and J. A. Phillips. The field was very well represented both in Texas and Mexico. The time was opportune, for the war in Mexico will make a new era for everything in that Republic.

There were some notes of victory. Brother Corbin reported the gift of a \$52,000 school building in El Paso, new and ready for use, by a man who is not a Methodist but whose wife was. It was given unconditionally to the M. E. Church, South, for the training of Mexicans, more especially young preachers. Several Churches had been built in Texas and in each case the local constituency had done the most of the work. The Church and school at Saltillo had done well in the circumstances. The primary department of the school had continued and the Church had made its collections as usual. The attendance on preaching and Sunday School had kept up. The Sunday School and preaching services at the Mexican church in Monterrey and been well attended all the year. The collections were in full. The school at Monterrey, Laurens Institute, did a good year's work. It is now closed, as the Monterrey Hospital. The Laredo Seminary has been reorganized and is on a solid financial basis. The Wesley House in San Antonio has had a remarkable career and has a fine future before it. The field is white. Dennis Macune's work among the young men at Corpus Christi is a sort of new thing and promises to be great in its results.

The sympathetic interest on the part of the Americans all over the country is a good sign. Notwithstanding some successes, it was frankly admitted that in some respects our work could be adversely criticised, and we did criticise it. We had to admit that we had done very little to make good American citizens out of the Mexicans who live in Texas, and who will, no doubt, die and be buried in Texas. It was decided that the work in Texas should be separated from that of Mexico. This should have been done years ago. A paper was read to the conference signed by twenty-six preachers and one layman. Among the signers were J. E. Harrison, T. F. Sessions, Thomas Gregory, C. W. Godwin, S. H. C. Burgin, D. Emery Hawk, F. B. Buchanan, Sterling Fisher and Dennis Macune. After setting forth the fact that our work among the Mexicans for the past several years was unsatisfactory and that this was not due to the unresponsiveness of the Mexicans, but to a poor policy; it was urged that we get stronger Mexicans with more of the elements of leadership in them, and then that they be better trained by having institutes for them and by having them go to Georgetown to the Summer School of Theology. The benefits of public school education were recommended. The paper insisted that self-support be wisely and persistently required of the Mexican congregations. It was also contended that Texas Mexicans should be evangelized by Texas Mexicans. After a good deal of discussion the conference generally agreed to the contents of the paper.

A very fine paper was read to us making certain recommendations for the better correlation of the work of the various Protestant Churches carrying on missionary operations in Mexico. The paper was prepared at a meeting held in New York under the auspices of the committee of reference and counsel of the foreign mission conference of North America. The various recommendations were read one at a time to our conference and they were all adopted. Some radical changes were recommended. But they were such changes as should have been effected long ago. For instance, one publishing plant, one theological school, one Christian college for Mexico, one evangelical interdenominational paper, the correlation of schools and even of congregations so as to prevent overlapping. Some of us were startled to learn that Mexico had no real college anywhere in the Republic.

Our conference was unquestionably a success. The old policy has been thoroughly tested and found wanting. All the Churches have made the same mistake that we have made. The old idea was simply this: The lost nations are rapidly getting worse and so little is being done. Let us work as rapidly as possible and save as many souls as we can. To this end we will employ as many religious men as possible, without paying much attention to their education, and pay them with mission money. As soon as the people see the great benefits of the gospel they will take hold gladly and relieve the Mission Boards of the responsibility. That looks reasonable theoretically. But it has not worked. The local congregations get used to having their preachers paid by a foreign Church. They get to believe that the foreign Church has plenty of money and that it is easy to get. They sincerely hope to see the day when they shall be able to support their own preacher, but the day never comes. The first thing you know you have a chronic case of missionary parasitism, just like we have in our home conferences.

The remedy for this is, a few strong preachers, Mexican and American, who have vision and who work at the job. Constantly drill and rouse the men to do their best. Raise up a good constituency of local workers who love the cause and who know how to get results. Have as few paid workers as possible and require the local Churches to pay the salaries of their pastors. Develop the centers and let the work radiate from there to the smaller places. Let the missionaries keep in close heart touch with their men. Let our work be intensive. If the Mexican people can themselves make it extensive, all well and good, but our business is to put the leaven of the gospel into the national life and let it work from within.

After the two days' conference we went on into the twenty-ninth session of the Mexican Border Mission Conference. The three presiding elders, D. W. Carter, Lawrence Reynolds and Jackson B. Cox, all rendered good reports. Carter had good gains in membership. Reynolds had been active in building churches and Cox, despite the fact that his district had almost all been wiped off the Methodist map, had held things together in a remarkable way in Monterrey and Saltillo. Austin was selected for the next place of meeting. The conference elected as delegates to the General Conference: Clerical, J. A. Phillips; lay, Dr. J. M. Skinner.

HE LEADS ME BY THE HAND.

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PERRY A. SIDELL. Dallas, Texas.

A CHANCE TO MAKE MONEY.

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Our work in the West and Southwest, in the mountains of Kentucky, among cotton mill people could be taken as specials. In June four institutes for negro preachers—in Georgia, Alabama, Tennessee and Texas—will be held, eight days each, at a cost of about \$250 each. Any one of these would make a good special. The Secretary's office, 810 Broadway, Nashville, will give full information gladly about any feature of any work that is being done by the Department of Home Missions. Will the Church respond promptly, cheerfully, gladly to the call for help in the missions at her doors.

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LETTER FROM BRO. GREAT-HOUSE.

Number Two.

By Dr. J. A. Landis, Oklahoma City.

In my article of November 27, 1913, I attempted to outline a plan whereby the time, energy and money of the Methodist Churches of the United States have been expended in places where Methodists were already established, and in such places missionary money and men were sent to set up. I tried to show that the conflicting altars might be turned to better purposes and such use of material could be stopped, and in that article I claim that federation would solve the problem. In this article I presume it can be done and how. As I see it, both time and money have been wasted; worse than wasted. I have in the last fifty years been a witness of the evils growing out of the mixing up of altars and which has been a source of bad feeling growing out of misspent uses of material and men. That of itself should be reason enough to cause us to put a stop to present conditions. I admit that each organization of Methodists have thought that they had reasonable grounds for pushing out and claiming the world for their parish, but was there not another reason deeper down than that? I will not say, but admitting a desire to so spread God's Kingdom in all places among men, we have seen that such action has resulted in conflicts that were not or did not turn out for God's glory. Then, there must have been a waste and leakage taking place. This zeal reminds one of an old hen sitting on a mountain of eggs. After a while she comes off with a few chickens and all the rest gone to the bad. A few thousand converts reported every four years and millions left for Satan to catch or draw away. A result unavoidable by the very nature of circumstances.

With a brief reference to what has been accomplished in the United States during its history, we might get a comparison that would show what federation and concert of action has accomplished. There were thirteen separate and distinct Colonies, each trying to forge its way into the wilderness and to future destiny, having only block houses for protection and defense, fearing the scalping knife or tomahawk. At last realizing the utter futility of their endeavors and how weak were their efforts standing alone and independent of each other; men and money going to waste and worse. Then they organized themselves into a federation of States with a federal head, under a constitution where protection was guaranteed and local interest respected. In this mutual compact growth and development took on new life and energy.

Now forty-eight States stand as one, and instead of the block house for defense the great dreadnaughts stand out upon the high seas proclaiming to the world the Monroe Doctrine inscribed on its walls. America must, and shall, rule America, and with her great muscles her commerce goes plowing around over, through and under mountains and rivers. And like Napoleon to the Alps, saying "there are no mountains, there are no rivers;" and in her glory and pride have even spoken to land and sea, and like the Siamese twins, the Panama Canal connects the Atlantic and Pacific; and at each end stands a sentinel proclaiming that which the United States has joined together let no power on earth interfere. All this has been developed through and by federation and concert of action of men, money and material. From this we may draw a lesson, that what has been done to advance material interest and political economy, can be done to advance the spiritual interest of God's Kingdom in the world and among men. As Methodists we claim the world for our parish, and, as intimated, we can in a more effectual way reach out and gather them in by federation than in the way we are operating. The fine divisions as outlined, each looking after and directing its local interest, electing their own

local officials, also representative men for the federal council and head, to be organized, to overlook, protect and carry on all work outside the said local divisions delegated to them. This federal head or body to be such a number of Bishops, clerical and laymen, as will be needed to carry on the work, elected from the General Conference of each division every four years. In this body the Mexican, German, Indian and colored, with the foreign elements, will all be looked after and directed. Each division carrying on its own local work to the extent of its ability. To my mind, this will save men, money and material that are now being used where they are not specially needed. This saving could then be applied so as to do much good in fields where it is badly needed and, so far as it went, without additional cost or expense. In this plan thus organized, no local interest would clash, and each division would take care of itself and furnish its part of the foreign means to carry on the work through the federal head. Then concert of action and harmony would prevail; then the hosts of Methodism would march as one army against the powers of sin and darkness; then we would see how pleasant it would be for brethren to dwell together in unity. Then, with the regulation step and with shoulder to shoulder, the army of the Lord would be able to meet every obstacle or hindering cause. I for one cannot find that we have in but few places—admitting that a few places have become self-sustaining—might not even they have gotten along and been useful in the organization already existing. While the few have become self-sustaining many places have been abandoned and the members turned loose to look out for themselves. If ever a time existed when the work of Methodist organizations was better subserved in distinct bodies, that certain principles might be carried into action, that time seems to have passed, since certain rules and regulations have been more or less harmonized. Doctrines are all the same, Church rules very similar. The time is now ripe and the fields ready for a united concert of action on the part of all the Methodism, the world over as to that, and with one mighty break, down the strongholds of sin and wickedness, scatter the powers of darkness, such as selfishness, prejudice, jealousy, superstition and idolatry, giving away to the spread of truth and righteousness. The rough places would become smooth, the crooked places would be made straight; then will come to pass the saying that the lamb and the lion shall lie down together. Then we could indeed sing, "Onward, Christian soldiers, marching as to war," "Children of the Heavenly King, as we journey let us sing," and "Helping Somebody Today."

Some will and do say that they are needed in the field where they are and where the altars are clashing. Prosperity is the proof. Have these altars prospered as they should and would with God's blessing upon them? Look, take an inventory and see. After fifty years of expense and trial effort gather in a great harvest of sheaves and save them for our Lord, and that for his glory. Thus a great waste of conflicting effort would be corrected. Then God would indeed bless the work and no power on earth would be able to stand before its mighty tread and onslaught. This may be presumption or a wild dream, but I believe God has a great work for Methodism to perform. In truth, we believe he has blessed Methodism, even though divided as we have been, and if we well place Methodism in his hand, as one concentrated and consecrated army, all with one aim and purpose, new zeal will be infused into our ranks, new action will spring forth, and Methodism will go by metes and bounds until Satan's hosts will go like fire through stubble. Methodism has the doctrine and enough of it to save the world if rightly used. So let the hosts, the millions of Methodists, come together—one in purpose, one in spirit as one mighty army and make a strong heavy pull for the strongholds of Satan. Like the walls of Jericho they will fall and we will go in and possess the land. Reaching out with its long tendrils, we will be able to embrace all mankind. Then the kingdom of darkness will become the kingdom of our Lord and Savior, Jesus Christ. Then, some of us old fellows can say in the language of Simeon of old: "Lord, let now thy servant depart in peace for my eyes have seen thy salvation."

Amen, so mote it be!

IMPORTANCE OF FAMILY PRAYER

The worth of family prayer is very great, indeed! Notice a few passages of Scripture on prayer: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perse-

verance and supplication for all saints."—Eph. 6:18.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:17. "Confess your faults one to another and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much."—Jas. 5:16 "O thou that hearest prayer, unto thee shall all flesh come."—Psalm. 65:2. "The Lord is far from the wicked; but he heareth the prayer of the righteous."—Prov. 15:29.

Family prayer is honoring to God, and he will reward the right kind of prayer in the home. Family prayer has a moralizing, spiritualizing influence on especially children, and helps to make them conscientious. It also instructs on spiritual things and teaches the young to respect the Lord. It tends to make peace and has many in the family and also to preserve virtue and honor in the home. Family prayer is apt to follow children in mature years and no doubt has often been not only instrumental in saving sons and daughters from great depths of wickedness, but in bringing them finally into the fold of Christ. What Christian man or woman regrets having heard their father or mother pray at home? I thank God I have heard my father pray in his home. I believe that the Lord only can measure the good, under God, my father's prayers have done in his family.

They have benefited in many ways. Where there is lots of religion there is apt to be considerable prayer. Whoever heard of a cold-blooded hypocrite erecting a family altar and worshipping the Lord in spirit and in truth every night?

Most of us have more confidence in the religion of the man who prays sincerely to God, in his home at least once every twenty-four hours, anyhow. The devil is busy. "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour."—1 Pet. 5:8. Traps and snares of evil are set all along life's pathway. How often we read about this son that's gone to the pen, or hear of that daughter that's gone to the house of ill fame?

Oftentimes it might have been different had the father or mother erected the family altar and honored God daily in their house. Honor is justly due the great Creator from us, his creatures.

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."—Psa. 29:2.

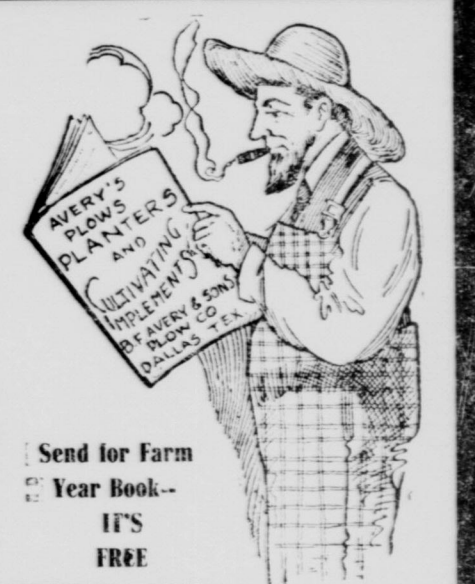
The nearer we get to the Lord, the farther away we get from the devil. Time spent in the right kind of prayer to God is time spent well. It is no profit to a man to be short in his respect towards the Almighty. It does pay to honor God in the home and it pays big. The home where the Great Heavenly Father dwells is the safest home for children, every time.

You fathers and mothers, who claim to be Christians and yet your own children never heard you pray in your home, what are the souls of your children worth? Do you say: "Each one's soul is worth more than 10,000 worlds like this?" Yes, indeed! And oh how valuable that is! Yet, judging you by your own actions, do you not show more interest every day in your stock and poultry than you do in your children's immortal souls? If the President of the United States should happen to come to your home, you could show him considerable respect, could you not? That is right. The Bible says, "Honor the King." Although he is great as a man, yet, he, like any other man, compared to Almighty God, is a poor withering worm of the dust. When he, whom the highest angels of heaven adore, comes and knocks at the door of your heart and asks to be received into the presence of your family, oh, how can you turn him away? Do you know somebody with a priceless soul at stake is apt to be watching you? It may be your own child. Oh, don't be a stumbling block in the way of your own precious child! Let your influence be for God.

If you would only do your duty as a true Christian, erect the family altar and say, "Lord, I gladly welcome thee into my home, because I want thy blessings to rest on my house." Your good example, God helping you, set before your family, relatives, friends and neighbors might redound to much honor and glory for the Lord. Good in some way, or ways, might be traceable to such a righteous habit 100 years after you are dead. The Lord only can measure the results of some good examples.

Do you say, "I don't know how to lead in prayer?" "But when ye pray, use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking."—Matt. 6:7. "But the Lord said unto Samuel, look not on his countenance,

"After all, there's no Cotton and Corn Planter like Avery's Mr. Bill I'm forever through with all imitations ---Mr. Bill for me first, last and always."



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or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—Sam. 16:7. You don't have to pray a prayer an hour long. The Lord looks at your heart.

For a beginning: If you would assemble your family together, and you only read the 117th Psalm (it has just two verses in it), then humbly and reverently in the right spirit, before God, kneel down and say, "Oh, Lord, bless my family and thy humble servant; I ask this in the name of Christ. Amen." It might be one of the biggest, ablest prayers you ever prayed in all your life.

Brother, Sister, do your duty. Set up the family altar and honor God in your home. EDGAR FREEMAN, Route 7, Decatur, Texas.

WANTS TO QUARREL A LITTLE.

If the editor will allow me the space in the columns of the Advocate it would give me relief to quarrel a little. There are some things that are being done by our preachers and people that I don't like a bit. One of the things I don't like is the big hurry in which we are now doing things. We haven't time to do our work right; we are rushed from the beginning of the conference year until it closes. We build our sermons in a hurry, we make our pastoral visits in a hurry, we rush off to our District Conference on Monday morning and hurry back home to be at the Wednesday night prayer-meeting; we go to the Pastors' Conference—if we are on the program—just in time to "say our piece" and we catch the next train for home. We're in a hurry. Our pastoral charges will go all to pieces if we don't hurry and get back to them!

Of course, we can have a two weeks' vacation occasionally to go off and recuperate—but that's different. We wonder how in the world our old slow-moving fathers got along at all, for they often rode to the District and Annual Conferences horseback, were gone a week or two, and didn't think things were going to the bow-wows if they were not in their pulpits at home on Sunday during the session of conference. But things are different now. Sure, and more's the pity in many respects. We are in such a hurry that we don't take time to be real religious. Our District Conferences used to begin on Wednesday night with a great spiritual sermon, and there was preaching two or three times a day through the balance of the week, the conference closing on Sunday night. The business sessions of the conference were not allowed to interfere with the preaching services, and there was much praising God, and sinners were saved at these meetings. But the preachers got to be in such a hurry to get back to their "patches" that the presiding elders couldn't hold them over Sunday, and yielding to the pressure the District Conference has been cut off at both ends until it is but a miserable remnant of what it once was. We forget that "at those conferences prominence shall be given to religious exercises, such as preaching, prayer-meetings, love feasts, and the administration of the sacraments." We haven't time for that; we must

hurry back to our work! And then, in order to expedite business, we transact the business of the conference without the committees that were formerly had, so that the reports will be as few as possible, and by all means let them be brief and with as little in them as possible so as not to provoke discussion, for we're in a hurry—we must get back home! In short, this everlasting hurry is making us lose the Connectional spirit. We ought to be interested in our own work; we ought to work at our job, but let us not forget that we are Connectional. We have no work at home in our local Church that is of sufficient importance to keep us away from a District or Pastors' Conference, or call us home before it closes—unless some unforeseen contingency should arise. I intended to quarrel about some other things when I began to write, but I'll wait until next time.

W. J. MAYHEW.

Humors

Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way; but in spite of similes and other comparisons, they mostly remain in the system. That's bad. Hood's Sarsaparilla removes and cures all the painful and disgusting troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's. (Adv.)

Men think there are circumstances when one may deal with human beings without love; and there are no such circumstances. One may deal with things without love; one may cut down trees, make brick hammer iron, without love, but you cannot deal with men without it, just as one cannot deal with bees without being careful. If you deal carelessly with bees, you will injure them, and will yourself be injured. And so with men.—Tolstoy.

IF THE BABY IS CUTTING TEETH.

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

A change is taking place in the customs and dress of the women of Persia. With this is coming a greater desire for knowledge.

An effort is being made on the part of the Baptist denomination to raise their missionary contributions to \$1,000,000 a year.

DON'T TRIFLE WITH PURGATIVES.

The tremendous sale of stringent, irritating purgatives in this country is indicative of the great misplaced faith which people in general have in such medicines as cures for all ills. Bowel troubles, however—if at all chronic—are an almost sure sign of some liver-gall complaint, and purgatives can never get to the root of such ailments. They make the trouble worse.

Gall-Tone is a gentle, toning, kindly encouraging liver treatment that has cured the most obstinate cases of liver gall complaints including innumerable cases of gallstones. It is described at length in a medical book that ought to be in every household in the land. We will send you this book free upon request. Gall-stone Remedy Co., Dept. 635, 219 S. Dearborn St., Chicago, Ill.

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G. C. RANKIN, D. D. Editor

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

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Our District Conference's

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

Table listing district conferences with dates and locations: Georgetown, at Hutto, March 4; Sulphur Springs, at Winnboro, March 4; 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 6; San Marcos, at Luling, April 7; Coosauqua, 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; Breville, at Bishop, April 15; El Paso, at Alpine, April 16; Uvalde, at Cotulla, April 16; Gainesville, at Era, April 21; Amarillo, at Higgins, April 21; Clarendon, at McLean, April 22; Sherman, Trinity Church, Denison, April 22; Brenham, at Wharton, April 28; Brownwood, at Brownwood, April 28; Weatherford, at Grapeland, April 28; Vernon, at Odell, April 28; Lampasas, at Mullen, April 30; Stamford, at Seymour, May 1; Abilene, at St. Pauls, Abilene, May 8; Plainview, at Hale Center, May 28; Cisco, at Ranger, May 29; Pittsburg, at Winfield, June 9; Navasota, at Huntsville, June 25; Gatesville, at Killen, Aug. 28.

NOTICE. 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.

A HAPPY BIRTHDAY OCCASION.

In our last issue we stated that from the daily paper reports, Rev. J. M. Binkley, of Sherman, was stricken with paralysis recently, and such was the case. But we are glad to report that he is rallying and able to be up. By the way we had an invitation to his birthday festivities. It was Thursday of last week. He was born February 26, 1833, and his family gave him a happy occasion in commemoration of it. Long may this grand old veteran live to bless his community and the Church!

Rev. R. P. Shuler, of the University Church, Austin, is holding a revival service for the Fort Worth Methodists in First Church, that city. Large interest is being manifested and numbers converted at the altar. It is an old time Methodist revival and great good is being accomplished.

Make March Advocate month. The Church needs the Advocate in twenty thousand more homes.

DEATH OF REV. WILLIAM MONK

The grand old man has been translated. We indicated in our last issue that the time of his departure was close at hand, and before the Advocate reached its readers the chariot descended and he mounted higher and higher until the clouds received him out of sight. Today he is in the company of loved ones and brethren who preceded him to that goodly land in the years long gone. What a welcome they gave him when he entered the abode of the blest!

Rev. William Monk was born in Greene County, Mississippi, February 22, 1825. He was converted at Ebenezer, Clarke County, Miss., under the ministry of Rev. I. D. Fisher and joined the Church August 10, 1845. Was licensed to exhort in 1847 by Rev. E. D. Pitts, and was licensed to preach in 1848 by Rev. Thomas Killough. He was admitted into the Alabama Conference in 1849, at Greensboro, Bishop Paine presiding; was ordained a deacon at Columbus, Miss., by Bishop Capers, and an elder at Tyler, Texas, by Bishop Early, in 1854. After joining the Alabama Conference, and spending a year or so there, he came to the East Texas Conference and

traveled one year and located. Was readmitted in the Texas Conference in 1862, and later on was left in the Northwest Texas Conference by some readjustment of conference territory. He traveled for quite a while in this conference and finally became a member of the West Texas Conference. We have not the dates to indicate the time of these changes in his conference membership. Neither do we know the exact years during which he traveled the following works: In the Texas Conference, Jacksonville, West Liberty, three years. Palo Pinto, Sulphur Springs, Valley Mills and Georgetown. He was presiding elder out west three years, on Stephenville District. Was agent one year for the American Bible Society, spent a year or two in California and Arizona, and was on the Corpus Christi District. This is a very indefinite statement of his work, but it is the best we can gather from the data he left us. Maybe Rev. H. G. Horton can supply the readers with dates and fuller information of the ministry of this wonderful man. For several years he was on the retired list; but in his active days he was one of the virile and dominant characters in our Texas Methodism.

AN AGED PATRIARCH GONE TO HIS REWARD

Rev. J. H. Brunner, D. D., the old man eloquent and great teacher in the Holston Conference, has gone to his reward. He died at his home at Hiwassee College, near Sweetwater, Tennessee, February 18, and his remains were buried in the old cemetery not far from the scene of his earthly toil and long habitation. He lived till March 12 he would have been eighty-nine years of age. He outlived his generation and saw his associates of early life preceded him to the home of the good.



The life of such a man is worthy of more than a passing notice. He came upon the stage of action in the years when Methodism was comparatively young in the hill country and no man contributed more to its success and progress than he. When this writer was an infant, Dr. Brunner traveled our circuit in East Tennessee and one of his regular preaching appointments was in our grandmother's house. Church buildings were scarce in those days. He and the writer's father were warm and cordial friends, though the latter has been dead fifty-two years.

Dr. Brunner was a preacher of the old school, rather terse and sententious in style, but lucid and comprehensive. He was a learned man, well read in all sorts of literature and history, and a teacher of renowned ability. Nearly fifty years ago he identified himself with Hiwassee College and here is where he did his most important work. He made it his business to see to it that no aspiring and worthy boy was ever turned down in his effort to obtain an education. Forty years ago, poor and without influential friends, this writer applied to him for entrance into that well known school. He gave to us his warmest welcome and at no time did he ever suggest to us the financial part of it. We sat at his feet until we had finished his course and then entered the Holston Conference. His love and confidence have followed us like that of a father from that day till his translation. Our love for him was like that of a son for a father. He stands out in memory today as the most valued counselor

and friend we have ever had outside of the home circle.

Throughout the extent of our country, there are those in all the honorable walks of life to rise up and call him blessed. The last time we had the pleasure of visiting him, he said to us, "My chief pleasure is found in my communion with the Master and calling to mind the hundreds of my boys through whom I am still living and working in the varied pursuits of life. When my earthly pilgrimage closes I will still be active in the lives they are living. Among them all, you stand very close to my heart." What a blessing that we ever fell under his molding influence! Throughout all these years of toil and struggle, his short fatherly letters have come to us with the regularity of the weeks.

He lived and wrought to great advantage. He had an iron constitution, a large well developed physical frame, tremendous head and a most benign face. To look at him was to see a man born to do great things. He would have been noticed in a gathering of thousands. He had a transparent heart, and a countenance frank and open. He was a judge of human nature. He knew how to size up character at a glance. When a boy once found his way into Dr. Brunner's heart, he was fixed; but woe betide the fellow who took advantage of his confidence and deceived the trust placed in him. He knew how to love and how to confide. He knew how to punish with his keen displeasure when punishment was deserved. He made himself one with his students. There was no chasm between him and them; yet no boy ever became so familiar with him as to lose respect for his authority. Had he been ambitious he might have shone in the wide circles of the Church. He had the brain and the training. But he was content to select a smaller sphere and devote his life to helping those who needed his tuition and accomplishment. Hence amid the scenes of old Hiwassee, embowered amid its Arcadian groves and undulating hills, he lived and wrought and died. From there his influence has gone out almost without limit and a score of the States of this Union are the beneficiaries of his self-sacrificing toil and devoted labor. May the clouds rest lightly o'er his dust and may the flowers bloom perennially around his tomb! Father in Israel, adieu!

A SUNDAY EVENING IN HILLSBORO.

I came back from Bynum Sunday afternoon and spent the evening with Rev. John R. Morris and his people. It has been several years since I was

building and I was amazed. They have one of the completest church buildings in the State and it is just about finished and ready for occupancy. It has cost them just about \$75,000, and you can well imagine that it is some church. It is built of hard brick and trimmed in stone. It has a large roomy basement, mostly on top of ground, and in it is a large lecture room, a prayermeeting room, and apartments for a well equipped institutional plant. It has everything down there for the entertainment and recreation of the young people. The auditorium is beautiful and a gem. Its windows are simply gorgeous in their beauty and richness. It has ample galleries. Its light capacity makes it look like day, after the sun is set. Just opening into it is one of the most modern and complete Sunday School apartments I have seen of late. It can be thrown into the auditorium giving a seating capacity of 2000. An infant department and class rooms and everything else needed to make a Sunday School working outfit are in evidence. It is lacking in nothing. Then just out of the galleries are divers rooms for various church purposes. Of course they will owe something on the enterprise, but the people have what they want and it will be there for two or three generations. They will work it out in their own good time and no congregation is beyond them. When the conference meets there next fall the preachers will open their eyes when they see this magnificent piece of work. Brother Morris and his co-workers have stuck to this job with persistence and now they see the labor of their hands established upon them. They have good reason to rejoice. He is finishing up four years of great labor and great success. It is a monument to him and his people. For the present they are worshipping in the old church. There is where I met them Sunday evening and the house was full. We had a delightful service. We have no better people than those Hillsboro Methodists. It was a privilege to stand before them again. They are appreciative and responsive. Among them are the leading men and women of the city and they stand for a l that is true in Methodism and elevating in morals. The Advocate has large circulation there and the editor was at home and in the house of his friends.

I met a great many of them at the close of the service and the greeting was cordial and brotherly. Among those to shake my hand, was Mr. Walter Collins. He is not a member of the Church yet, but he does attend regularly upon its services. His wife is a good member. He is a lawyer by profession, and he is at present the Chairman of the State Democratic Committee. I am glad to number him among my warm personal friends.

G. C. R.

A GOOD DAY AT BYNUM.

Bynum is a good town located in Hill County a few miles below Hillsboro, and on the "Boll Weevil" Road, as it is popularly called. It is a part of the Brandon charge. Rev. J. F. Tyson is the pastor and this is his first year. We have a band of some sixty-odd members at Bynum and they are a plucky lot of people. No more loyal and devoted Methodists

can be found in any community and they know how to do things. Under the pastorate of Rev. J. U. McAfee they undertook a new church enterprise, for they had outgrown their old building, which was small and out of date. They worked with might and main until they accomplished their object, and today they have a neat, well finished and modern structure, paid for and dedicated. Last Sunday was the day appointed for that pleasant service, and I was invited to be present and take part in the ceremony. It had rained all day and night, and Friday and Saturday found the roads muddy and the weather unpromising. But by Sunday morning it cleared up and the day was bright overhead. The people of the town and vicinity crowded all the space in the house, the other congregations adjourning their service to take part in ours. Rev. Horace Bishop, D. D., the efficient presiding elder, was present and he and Brother Tyson had charge of the services. Rev. J. W. Head, now of Covington, but formerly pastor on this charge, was also present and took part in the exercises. The singing was good and full of spirit. I preached to the congregation and had a most attentive hearing. At the close of the sermon the official members presented the house for dedication and it was set apart to the service of God, Bro. Bishop leading in the dedicatory prayer. It was an impressive service and our people greatly appreciated the occasion. They now have a good property worth all of \$2500. It was the intention of the membership to have a basket dinner, but the bad roads prevented this, and instead they took all the visitors to their homes for dinner. It was my privilege to dine in the good home of Brother and Sister Davis. They are among our leading members there and take great interest in the work of the Church. In the afternoon we had another good congregation and Dr. Bishop preached a deeply spiritual sermon. This ended a glad day for our heroic membership in that community. Now they are at home under their own vine and fig tree. They have a good Sunday School and all the conditions for a growing Church.

Brother Tyson is popular among them and is leading them wisely. He is an indomitable worker and a strong preacher, and he has the co-operation of his people. We have known him from childhood and it was delightful to spend this occasion on his charge. Dr. Bishop is one of the veterans of Texas Methodism. He dates back before the Civil War in his active service and he is one of the best versed men in Methodist history in Texas, among us. He has helped to make a great deal of it, and when the real history of Texas Methodism is written he will fill a good large place in its pages. He is still vigorous and active in the work of the Church, and he will give to the work several more good years of service. He still has the look of a comparatively young man despite his long years of devotion and toil. We have no finer spirit and more delightful man than Horace Bishop. And no man surpasses him in his devotion to our Zion. Brother Head is making good success at Covington. He is a delightful preacher and a warm hearted pastor. It was good to spend the day in such splendid company. G. C. R.

Just a Few Things Here and There

A liquor man said to an Anti-Saloon man the other day: "Alexander the Great drank beer and wine and at the age of thirty-two years he had conquered the world." "Yes," said the Anti-Saloon man, "but at the age of thirty-three he died in a drunken carousal." And both of them told the truth. Suppose that Alexander the Great had been a sober man, with his genius for ruling, he might have given all the countries brought under subjugation to him a stable form of gov-

ernment and brought peace and prosperity in the track of war. His life might have been lengthened out as a blessing to mankind. But as it was his was a life of blood and his death was a tragedy following in the result of debauchery. The drinking of intoxicating liquors has never benefited the man who does it, or his family or his country. He is a curse to himself, a menace to his home and an incubus on the community. There is no place in our modern life for the excessive

Standard Blood

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drinker except the madhouse. The home does not want him, society does not want, business does not want him. He is a burden everywhere and the world is better off without him.

There died in Knoxville, Tenn., early in February, a very remarkable woman—the widow of W. G. Brownlow, one of the most remarkable men of his day. Her name was Elizabeth O'Brien Brownlow and she lived to be ninety-four years of age and even to the time of her departure she was well preserved in mind and body. What a period of country's history did her remarkable life cover! She was gifted mentally and in life and character one of the most devout, gentle and lovable women we ever knew. There was nothing of the stormy traits and qualities so conspicuous in the life of her husband. Everybody loved her and she was devoutly religious. She was quiet, unobtrusive, almost diffident but firm in her convictions and brave in her heroism. No wonder that almost the whole city mourned her death and regard her departure as a distinct loss to the moral sentiment and religious spirit of the community.

The "Constructive Democrats," under command of Col. Jacob Wolters, have arranged for a meeting on the 7th of March, at the Oriental Hotel, this city, to see if they can eliminate their candidates for Governor and agree on only one. When Col. Wolters heads a procession, we know what is in the air. The saloons are in danger and he is doing his best to head off the trouble. If those "Constructives," alias "Local Option Democrats," really wanted to see Texas taken out of petty politics and put on a business basis, they would all vote for Col. Ball, for he is one of the most successful professional and business men in the State. But that is not what they want. Their concern is for the weal of the saloon in Texas, and this is why Col. Wolters has arranged for his cohorts to meet at his old haunts in the Oriental Hotel on the 7th. There is where he massed his forces in 1911. He knows where to get his crowd when the saloons are threatened with destruction. So it seems that these "constructives" are face to face with destruction to the saloons, and this is what is the matter. On with the battle!

The Hon. Cullen F. Thomas, one of our leading public men, had an ambition to run for Governor in this campaign; but he saw that too many men on the prohibition side would bring defeat. So he set himself to the task of bringing about their elimination in order to select but one for that duty. In doing it, he knew that he would have to sacrifice his own laudable ambition; but he was willing to do this in order that the cause might be served. And he accomplished that task most successfully. This is the principle reason why that Fort Worth Conference was such a success. Mr. Thomas made it so, very largely. And his speech on taking the presidency of that conference was one of the most eloquent ever heard by a Texas audience. It was an oration worthy of the great occasion that called it forth and it marks him as one of the most gifted of Texas' sons. Such a man will not go into eclipse. He is young and has a brilliant future ahead of him. The moral sentiment of the State will not forget that sort of a man.

PERSONALS

Rev. C. V. Oswalt, of Red Oak, was a brotherly caller to this office last week.

Rev. J. H. Averitt, of the Sherman Circuit, was a pleasant caller at this office last week. He is well installed in that work and will bring things to pass as the year goes by.

Rev. W. H. Brown, our North Texas Conference evangelist, paid us a pleasant visit this week. He has devoted a good deal of his time to holding revivals in the mission sections of the conference.

Rev. H. L. Vincent, of Olney, was a pleasant visitor recently. He was in the city to have a specialist treat an inflamed eye and returned home much improved. Brother Tally, of this city was with him.

Rev. Cullom Booth, of Laurel Heights Church, San Antonio, is helping in a revival service at McKee Street Church, Houston. He began last Sunday with good prospect for a fine meeting.

Rev. C. A. Hyatt, of Phoenix, Arizona, made us a pleasant visit recently. He had been to Hot Springs, Ark., to attend the great Sunday School gathering, as he is engaged in that line of work out West.

Rev. J. M. Peterson, of Muskogee Okla., but formerly of the North Texas Conference, spent several days last week in the city visiting relatives and friends. He spent an hour or so very pleasantly in this office. He likes his new field and is in favor with his people.

Brother Tom C. Swope, of Houston, has been ill for some weeks, but is better. We wondered why he was not at that Fort Worth Conference ten days ago, and his illness is the explanation. He is generally round when anything like that is going on. We are glad that he is on foot again.

Rev. J. B. McCarley has been relieved of his charge at Matador on account of the health of his wife, and he will be located for the present at Paducah, Texas. We trust that his good wife will soon recover her health. He is one of the successful men of the Northwest Texas Conference.

Rev. and Mrs. W. A. Pounds, of Tyler, announce the marriage of their daughter, Lena Marie, on the 7th of March to Rev. DeWitt S. Hotchkiss, son of Rev. O. T. Hotchkiss, presiding elder of Pittsburg District. After their marriage the young couple will leave for Reiley Springs, North Texas Conference, where young Bro. Hotchkiss is pastor in charge.

Rev. J. B. Gober and his people at Sulphur Springs, are planning for a \$20,000 church building, and that means the success of the enterprise. When this church is completed then Sulphur Springs will take its place as one of the leading appointments in the North Texas Conference. It is a good one already.

Professor P. W. Horn, Superintendent of Houston's public schools, was honored the other day with the vice-presidency of the National Teachers' Association. Brother Horn is also a member of First Methodist Church, Houston, and he is as devout in his Church membership as he is devoted to his profession as teacher.

We are requested to announce that Dr. Guy P. Webster and Miss Mary Shrader, daughter of Rev. and Mrs. Shrader, of Corsicana, were happily married, December 23, 1913, Rev. J. T. Redmon officiating. We are a trifle

late in getting this pleasing incident, but we even now congratulate both parties to the happy affair.

Rev. Dennis McCune is engaged in a meeting with the pastor and people of Grace Church, Houston. The meeting began Sunday. The Church is organized for the work and good results are expected.

Rev. R. L. Flowers, of Rockport, has accepted the position of Secretary of the News Boys' Association, at Waco, and Rev. V. G. Thomas will look after Rockport charge, so Rev. J. H. Groseclose writes us.

Rev. H. A. Boaz, D. D., was a conspicuous member of our Methodist Teachers' Association, at Nashville, last week, and he was given a high place in its proceedings. This is no more than we expected in Texas where Dr. Boaz is well known for his ability and work as a factor in our educational movements.

The venerable mother of Judge Thomas and Mr. Ed McCullough, Mrs. E. A. McCullough, died Sunday in Belton, and her remains were taken to her old home place at Mooreville for burial. She was born in Tennessee, but lived the most of her long life in Texas. She was seventy-two years of age and a lifelong member of the Methodist Church.

DEATH OF BISHOP THOS. BOWMAN.

Bishop Thomas Bowman, the oldest Methodist Bishop in the world and a conspicuous figure in the Methodist Episcopal Church, died at the age of ninety-seven years at Orange, N. J., Tuesday, March 3. In his active days he was prominent in the councils of his Church in all its departments of work, and he was a man of marked ability and power among his brethren. For many years he was on the retired list, but at all times he was consulted on questions of polity and work by his associates, and he never ceased to take an interest in all the affairs of Christianity.

A DANGER SIGNAL!

To all the conferences in Texas and to the Texas Conference in particular: In the Advocate of February 19, and under the head of "Exhibit C," of the report of the Educational Commission in session at Austin, Texas, February 13, there appears a proposition to be submitted to the Annual Conferences for the "perfection of the Commission," etc., changing the representation to one clerical and one lay member from each Annual Conference, and defining the duties and powers of the said Commission under five distinct heads.

In the fourth article of these regulations proposed for conference adoption we have this language: "It shall have authority to determine which schools shall receive appropriations and assessments and the amounts thereof shall be made for each institution."

Are the Annual Conferences ready to give unlimited authority to this Commission to fix assessments on the conference not subject to conference rejection or amendment? I think not.

Further, the Texas Conference has a school under its exclusive care, which is now in a prosperous condition, and meeting a great need within its own territory. The A. C. I. has been improved and put in its present prosperous position by conference action. It has an outstanding bonded indebtedness of thirty thousand dollars authorized by the Annual Conference and made salable by a conference assessment sufficient to pay both interest and principal within the time to run of said bond issue. The action of the conference authorizing the bonds and providing for them was made a matter of legal record in order to make the bonds salable.

Now if we put the conference at the mercy of the Commission and the Commission should see fit to change that assessment, the conference would be open to censure and to legal proceedings for bad faith in not keeping its contract with the bond holders.

For one I am very much opposed to giving any commission full authority to make our conference assessments. G. W. RILEY.

REV. WILLIAM MONK.

H. G. H.

This old-fashioned Methodist preacher received on trial in the Alabama Conference in 1849 and came to Texas more than fifty years ago. Soon he appeared in the West Texas Conference on the extreme frontier, in hard and exposed places, with the rangers and cowboys, among Indians, where the sound of the Gospel was seldom heard. That field suited this grand old man, and he kept to it until his health failed. He was station preacher, circuit rider, missionary, presiding elder, member of the General Conference. At one time he was in the New Mexico Conference in some of the hardest work on the western frontier. When Francis Asbury came to America and his eyes swept out over its vast frontiers he said: "This land suits me." William Monk had the same spirit and vision. He only wanted to save men by the power of the Gospel. Soft places, money, honors had no attractions for him. He embellished nothing, but preached only the truth that brought the grace of life to the soul and cleansed from sin. He was of German blood, large build, tall, Roman nose, solemn and serious look, deep voice, rugged in thought and word, grounded in the deeper elements of the Gospel. He could not have been anything but a Methodist. Sorrows passed over him, but they did not engulf his soul or touch his faith. To see his solemn face lit up by religious fervor was a benediction. In pen sketches of Western preachers, J. W. Hill said Monk "looked like a Comanche Chief with his scalps dangling at his belt." He died at Lampasas, February 24, 1914, aged 89, the oldest member of the West Texas Conference. In all the changes of the day he stood unaffected in his manners, thought and style of preaching. He reminded me of Sam Armstrong, John W. Glenn, Caleb W. Key and Redick Pierce of Georgia. The West Texas Conference will not see his like again. A many a cowboy has smiled at his eccentric, old-fashioned ways and repented of his sins under his stern preaching. When the lonely frontier family saw his tall form enter their cabin door they knew that God was not far off. Such men may be passed by, but of his life work men of thought think profoundly. He has gone to join Devillbiss, Potter, Vordenbaumen, Gillett, Fisher, Thornberry, Thrall and a host of immortals.



REV. J. V. DAVIS, Pastor Campbell Circuit, North Texas Conference.

Rev. J. V. Davis is an energetic, conscientious pastor. He finds the Advocate a valuable assistant pastor and he neglects no opportunity to increase its circulation. At Merit last year and again at Campbell this year he has placed his stewards on the 100 per cent roll. He inherited a good list at Campbell from Brother Golson, but has added 15 new subscribers and will make it 20 or more.

* The Plainview District has on *
* a campaign during the present *
* quarter to put every official (not *
* stewards alone but every one) *
* in the district on the Advocate *
* roll. To date the following *
* charges have crossed the line. *
* Plainview Station—Rev. S. A. *
* Barnes. *
* Kress Circuit—Rev. B. W. Wil- *
* kins. *
* Crosbyton—Rev. C. E. Lynn. *
* Others will follow. *
* O. P. KIKER, P. E. *

The 100 Per Cent Roll

Campbell Circuit—Rev. J. V. Davis, Stamford, Ward Memorial and Luaders—Rev. W. B. McKeown. Meridian—Rev. S. B. Knowles. Sinton—Rev. E. Y. S. Hubbard.

This makes eight subscribers since conference, and puts not only all my stewards on the roll, but all my official members.

S. B. KNOWLES.

Meridian, Texas. I am going to make this the banner charge of the Central Texas Conference.

H. L. VINCENT.

Olney, Texas.

I am sending you my eleventh new subscriber. Have all my officials on the list except one. Will make him subscribe or move. Put me down for twenty this year. I expect to send more. Yours for many new ones.

W. M. THOMAS.

Gary, Texas.

* The work in the Brenham Dis- *
* trict is moving along exceedingly *
* well. The preachers are dili- *
* gently and faithfully looking *
* after the work along every line. *
* There has been an increase in *
* pastors' salaries to the amount *
* of \$2050. Several good revivals *
* already this year. The interest *
* of the Advocate is carefully *
* looked after at each Quarterly *
* Conference. A steward who reads *
* all of your editorials said to me *
* last Saturday that the editorials *
* of the last month were worth *
* more than the price of the paper. *
* Wishing you all good things, *
* S. W. THOMAS, *
* P. E. Brenham District. *



REV. C. E. LYNN, Pastor Crosbyton, Plainview District.

Rev. C. E. Lynn is the third man in his district who has placed every official on the Advocate list. Brother Lynn sowed down his charge at Tye in Advocates and is doing the same at Crosbyton this year. It is not surprising that his presiding elder last year, Brother Ferguson, wrote us complimenting him, and Brother Kiker, who sent us his photo writes: "Brother Lynn is a live wire."

A BISHOP'S EXHORTATION

Bishop William F. McDowell, in a published letter to the pastors of the North Indiana and the Northwest Indiana Conferences in behalf of their Church paper, says among other things: "Is there an Advocate in the family of every official member? every Sunday School officer? every family in the Church? every family related to the Church, but not yet fully in—those possible Methodist families? I cannot understand why we always need to make this appeal. My family had the Advocate habit. We had to have the Advocate as we did our winter fuel and daily food. We all read it. I read it long before becoming a member of the Church. It helped me into membership. It will help others."

If only we could have the testimonies of preachers and active laymen of our Church concerning this matter—how many of them grew up in homes where the family "had the Advocate habit"—we believe that it would need no other argument to convince our brethren that for the Church's sake and for the people's sake the Church paper must be placed in Methodist homes. It is not the pastor's duty to the paper we argue, but rather his duty to the people.—Christian Advocate, Nashville.

Epworth League Department

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

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

NOTES.

We have seen a copy of the tentative program for the International Epworth League Convention, which is to be held in Buffalo, New York, July 1-5. A wide range of topics is included in the program. Prominent laymen and Churchmen from all branches of Methodism will contribute to the platform work, and altogether a great occasion is promised. Rates are not as yet announced.

Some time ago an editorial appeared in Brother Hightower's department in which he discussed the relation of the Epworth League and Sunday School. There has been considerable comment upon his utterances since. Now comes one of our good Texas League sisters, Mrs. Herman Hirsch, of San Antonio, who joins issue with Brother Hightower in his views. Read her letter. It is interesting.

Mrs. Florence Worley writes from Station, Texas, for a copy of the Epworth League Constitution and By-Laws, from which we infer that a chapter is in the making at that place.

Remember that the date for the North Texas Conference Epworth League meeting at Greenville has been set for June 18 to 21. This will be the twenty-second annual session and several chapters are in the contest for the Ideal Degree of the Ruby Kendrick Memorial, a signal honor for any chapter to achieve. President O. E. Hamilton will soon call a meeting of his cabinet to shape the final plans for the occasion. Greenville is already at work preparing for it. We were in that city a few days ago and heard much about plans and learned enough to know that the North Texas League who misses this session will miss probably the greatest League meeting ever held in North Texas. There is promise of great things.

There have been no late developments in the State work and all plans for a summer meeting are held up pending the final action of the Board of Trustees regarding the disposal of the assembly grounds. The State Cabinet will be called together soon to decide just what will be done.

DALLAS CITY EPWORTH LEAGUE UNION.

A large number of the members of the City Epworth League Union of Dallas attended the meeting of the city union held Friday night, February 20, at the Oak Lawn Methodist Church. This was the first meeting of the City League at this church, and the members were pleased with the reception given them. The following program was rendered:

- Song, "Onward Christian Soldiers," Congregation.
- Scripture Lesson, Rev. C. M. Simpson.
- Song, "Which Side," Congregation.
- Prayer, Rev. G. M. Gibson.
- "Why an Efficiency Campaign?" A. A. Vick.
- "The Goal," Miss Willie Nash.
- Song, Selected, Miss Earle Henry.
- Business Session.
- League Benediction.

An attendance campaign was carried on by the members of the union last year, and it has been decided to carry on an efficiency campaign this year. The object of this campaign is for the improvement of both the League and of the individual members. W. C. Everett, of the Methodist Publishing House, has offered a handsome Epworth League pennant to the League scoring the most points at each meeting, and the rivalry promises to be keen between the Leagues of the city. The union also endorsed the "Go to Church on Sunday" Movement, which was recently started in Dallas for the purpose of securing a larger attendance at the churches of the city on Sunday, and a committee was appointed to confer with other committees in regard to the work.—Dallas Times Herald.

(Being out of the State at the time the above meeting was held and having no firsthand report from anyone who was present, we are using the clipping as credited. We trust President Phillips will appoint some one to regularly report these meetings for this department. We are always glad to have full reports of services of this kind, and our invitation includes Houston, San Antonio, Fort Worth, Paris and any other point where union organization is perfected.—Editor.)

A SPRIGHTLY LEAGUE PAPER.

Mrs. Ino. A. Shawver sends us from Caldwell a sample copy of "The Intermediate League Journal" of issue of February 20, published in the interest of the Intermediate

MINOR HURTS SOMETIMES FATAL

A cut, bruise, pimple, pin prick, or scratch very often develops into a serious case of blood poison. To allow a sore of any kind to go unattended is risky business. Dangers of this nature can be easily and surely avoided by having a supply of Gray's Ointment on hand for immediate use. It will save Doctor's bills and perhaps life. And then, if you ever suffer from boils, carbuncles, old sores, ulcers, poison oak, or other skin trouble, it will quickly and permanently relieve you. Write Dr. W. F. Gray & Company, 850 Gray Building, Nashville, Tenn., for a Free Sample of Gray's Ointment or get it from your druggist, 25c.

League at that place. George Self is editor and associated with him are half dozen others whom we take to be members of the chapter. The paper is about one-half the size of the average newspaper, printed on the usual newspaper stock and is financed by advertisements. It contains the League program for the week, a number of Church announcements and, on the first page, a letter from Miss Mable Roberts in Korea, who refers to the lives of Misses Katie Cooper and Ruby Kendrick as an inspiration to herself to take up the mission work. In her letter she mentions two other Texans, Miss Byre Dodson and Early McDay, both of Chillicothe, as being "sent to Japan by the League at Chillicothe." This is some missionary news with which we were not familiar and we should like for more details to be furnished us for publication. The sheet in question reflects credit upon the enterprising spirit of the young people at this place and bespeaks a live and energetic Epworth League organization. A recent debate was held upon the subject, "Who Benefited the Reformation Most, Luther or Wesley?" five girls affirming and five boys opposing. It is not stated which contingent won the issue.

FIRST CHURCH, HOUSTON.

That Company of Epworth Leaguers in First Church, Houston, headed by Fred H. Wigzell, are up and doing again, as is evidenced by a late issue of the Baraca Bulletin which has reached us. This chapter is contributing \$60 to the Young Women's Co-operative Home, Houston, and \$100 to the Cuba Special. At the time of the issue of the Bulletin plans were under way to receive Rev. J. Marvin Culbreth, February 20, in an official visit. One of the most striking features of the work of this chapter is to be found in a new sort of service which has been developed, and in order that our readers may have full benefit of the "Neighborhood Visit," as they style it, we are reproducing herewith the account of their most recent one. Here is what is said of it, viz:

Last Thursday afternoon all Methodists living in the vicinity of Mrs. P. W. Horn were invited to her beautiful home, 228 Emmerson, for an afternoon of Christian fellowship. It did not take our pastor Brother Wright, and his good wife long to become acquainted with all present, for they have the happy faculty of being a stranger only once at these neighborhood visits. The afternoon was ideal and the attendance fine. A way had been provided for the shut-ins to attend, and it was a real treat to note how fully they enjoyed the occasion. Miss Stadler, in her own sweet way, sang most exquisite "Silent Night." Mrs. Sterling accompanying her. The young lady is giving her services to the Church in this way, and her voice has proven a blessing on more than one occasion. Brother Show of Elgin, Illinois, was a welcome guest, and he assisted the pastor in the devotional service. He belongs to the Northern Methodist Church, and is here visiting his sister-in-law, Mrs. Spencer. All present enjoyed the refreshments served by Mrs. J. B. Cadwell and Miss Ruth Horn. Our neighborhood visit next week will be at the home of Mrs. J. B. Cadwell, 308 Willard St. and will include Hyde Park and Fairview Additions. All living in that neighborhood will be notified and are urged to be present. The visit will occur Thursday afternoon at 3:30 promptly.

TRINITY LEAGUE DENISON.

Our League is in a very prosperous condition. Meetings are all well attended. The League met in missionary program Sunday evening, February 22, with Mrs. W. B. Furman leader. Subject, "Africa at Our Door." Song—"From Greenland's Icy Mountains." Scripture—Jonah 4th chapter. Prayer—For the negro in our midst and that we may more faithfully discharge our duty toward our brother in black.—C. H. Thrall. Paper, "Africa in the South, a Mission Field"—Miss Grace Shilling. Paper, "A Council Missionary Among the Negroes"—Mrs. W. E. Freeman. Paper, "Extension Among the Negroes in the South"—Miss Tallie Jennings. Paper, "Paine Annex"—Mrs. C. H. Thrall. Talk, "Home Mission Policies"—C. H. Thrall. Talk, "The Negro Question," by Pastor Rev. E. A. Maness.

After the program was rendered a collection of \$5 was taken to apply to the Lane College, Atlanta, Georgia. We are having very fine missionary programs once a month under the management of our Fourth Vice-President, Mrs. W. B. Freeman. Under the study of these meetings our League is becoming deeply interested in the cause of missions.

MRS. C. H. THRALL, Sec.

AN EPOCH-MAKING MEMORIAL. READ IT.

The following memorial will be presented to the approaching General Conference from several District Conferences, if perchance it should appeal to a sufficient number of the brethren:

Whereas, The time has come for a saner correlation of the Junior work of our Church, thereby enlarging its activities and providing better training facilities, therefore, be it Resolved, By this General Conference now in session that the following be enacted as a law of our Church and known as paragraph 218 of the Discipline:

Wherever practicable let the preacher in charge organize the children of the Church membership into a Junior Church for a more thorough instruction in the doctrines and usages of Methodism and a greater degree of spiritual development. Let this organization be an integral part of the all-inclusive Church organization, and with it let all the Junior

work of the Church be correlated.

Wherever practicable let a Junior preacher be appointed who shall superintend all Junior Church departments, the same being subject to the preacher in charge of the circuit or station. He may be called an Educational Secretary or other such name as shall hereafter be determined.

This article is headed, "An Epoch-Making Memorial." Should the idea appeal to a sufficient number of the brethren throughout the Church to the extent that they will get busy and have memorials passed by their respective District Conferences I feel sure that this or something similar will be enacted. By all means it ought to be. For fifteen years of a busy pastorate the writer has been thinking that something more inclusive and far-reaching ought to be done for our children. It has come to be an obsession. Hence, on December 14, the idea was put into practical operation in our Church here at Altus. We call it the Altus Plan, or a Church within a Church. It works like a charm and is universally popular with both children and adults. Our plan is as follows:

We found that we had fifty members under fifteen on the Church roll. We called them together and organized them into a Junior Church, which is in all its officers and divisions nearly an exact counterpart of the main Church as possible. Five Junior stewards, with ten members to see after. Special collection envelopes were provided. These stewards take the collection on the second Sunday morning, which is Children's Sunday. Our collections go into the regular budget. They may go to any special desired. Four Junior ushers seat the congregation, which is the largest on that day during the month, reserved seats for the children. A Junior chorister has charge of a Junior choir. The pastor is the only adult participating in this service.

He preaches a short sermon, having one main thought, enforced with graphic incidents, illustrations from natural history, etc. Scarcely a child moves. At the last service four bright girls surrendered to Christ and joined the main Church, thereby automatically becoming Junior Church members. This is the main product of the plan and gladdens our hearts more than anything else connected with it.

The beauty of the plan is that every kind of children's work can be correlated with it without a jar. It is simply a matter of classification. The grading of the Sunday School fits in. The Primary 6-9, the Junior 9-12, the Intermediate 12-15, thus harmonizing exactly with the Junior Church ages. These ages can be classified with a bright fourteen-year-old boy as Junior Superintendent, subordinate to the Superintendent of the School. The Junior League gracefully falls into the plan. The Junior Missionary Society is but the fourth department of the Junior League.

No plan should be ironclad. It should be sufficiently flexible to adjust to local conditions. Our brethren of the General Conference can work out the plan, but what the writer asks is that every pastor interested get behind the idea and help work up enthusiasm that will bear fruit. Though late it is not too late. Several learning about our plan have written encouragingly. I will be very glad to hear from all interested in the matter, and if you will send me your memorials as they are passed, being in Oklahoma and on the ground, I will see that they are properly presented. I learn that First Church, Fort Worth, Texas, has a similar plan with a Junior pastor as per second paragraph of the memorial. Now, if it appeals to as great a man as Dr. Rice, it ought to appeal to you. Write me.

Fraternally for the children,
E. R. WELCH.

Altus, Texas.

THE SUNDAY SCHOOL

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

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

THE HOT SPRINGS CONFERENCE

The fifth Annual Conference of Chairmen of Sunday School Boards and Field Workers met in Hot Springs, Arkansas, February 18-20, 1914. There were present from Texas: E. R. Barcus, Treasurer of the North Texas Conference Sunday School Board; M. L. Lindsey, Secretary, and W. E. Hawkins, Field Secretary, of the Texas Conference Board; J. A. Pledger, Chairman, and A. E. Rector, Field Secretary, of the West Texas Conference Board; B. W. Dodson, Chairman of the Northwest Texas Board; J. C. Mimms, Chairman of the Central Texas Conference Board; Frank Reedy, of Dallas, and this editor—making nine in all. W. C. Everett was hindered from attending at the last moment by matters that required immediate attention in Dallas. Most of the Conference Boards were represented by their chairmen. Of course Dr. Chappell and Dr. Bulla were there. Dr. Hamill was reported ill in Florida and Mrs. Hamill was with him. Bishop Atkins was present throughout the conference and joined freely and on terms of equality with the other members in discussions on the floor. Dr. John M. Moore, Secretary of Home Missions, was present a part of the time and made himself quite agreeable to all the brethren. On the first night Bishop Atkins addressed a large audience on "The Past, Present and Future of the Sunday School Movement," and this editor preceded him with some remarks on "Co-operation Between the General and Conference Sunday School Boards." The second night was given to J. R. Pepper, Chairman of the Memphis Conference Sunday School Board; Miss Elizabeth Kilpatrick, Field Secretary of the North Mississippi Board, and J. M. Way, Field Secretary of the North Carolina Conference Board. The conference spent more than two full days discussing various phases of Sunday School work and problems of administration, and there was not a dull minute in all the discussions. The whole afternoon of the second day was taken up in a discussion of a report of a committee appointed two years ago on needed Sunday School legislation. There was great unanimity of opinion that our whole Sunday School law needs a thorough overhauling. As the measures adopted were referred to the General Sunday School Board for final revision and to be systematized, it would be premature to publish in detail at this time the memorials to the General Conference which the Hot Springs Conference adopted. Briefly they involve the following points: (1) a larger and representative General Sunday School Board; (2) an adequate corps of field workers under the direction of the General Board; a fund sufficient for the support of this great work. All felt that the present Sunday School situation in our Church, as compared with that in sister Churches, is intolerable and no doubt was expressed that the General Conference would afford some adequate relief.

NOTES ON THE HOT SPRINGS MEETING.

Hot Springs is a Government reservation. A traveler is apprised of this fact before he is within twenty miles of the town, when a Government inspector enters the car and begins to talk by announcing, "Ladies and Gentlemen: You are about to enter the city of Hot Springs, which is the greatest health resort in America. Hot Springs is a reservation controlled by the Government of the United States." Then he states clearly all the rules governing hack drivers, hotels, bath houses and physicians, and urges that since



MISS OLA PAGE,
District Secretary, Plainview District.

the reservation is conducted for the benefit of the public all infractions of the rules be promptly reported to the office of the Department of the Interior, "adjacent to the first bath house." Verily, our Uncle Samuel does business in a businesslike way. The pine covered and picturesque mountains surrounding Hot Springs are threaded with good roads and dotted with observation towers and the like. These roads are for all the people. You can walk upon them, ride a horse or drive a carriage over them, but autos, which are too heavy, must keep off. And few indeed are the persons who tamper with the rules of your Uncle Sam.

The presence of such laymen as J. R. Pepper, and of such elect ladies as Miss Kilpatrick, is a blessing to any assembly. Both are clear-headed and modest, and their good sense and experience in Sunday School work furnish stimulus and new suggestions to the most experienced workers.

Rev. A. E. Rector, Field Secretary of the West Texas Conference, is the youngest man of his years in the Sunday School field. Hopefulness fits him like a tailored garment. He not only sees visions, but is gifted in the art of showing them to others. For his work in the German Mission Conference and in the Emigrants' Home at Galveston, Texas, Methodism owes him a debt that it can never pay. While in Galveston he superintended the Sunday School at Central Church, and thus brought to his present position a ripe experience in Sunday School work from the three view points of pastor, presiding elder and superintendent. At Hot Springs he discussed "The Standard Sunday Schools—Making It Go." His first point brought down the house. He said, "If I had a dog of registered pedigree, which was too lazy to get rid of his own fleas, I would tell my friends who inquired about him that he had a pedigree." We commend this advice to those who are disposed to find fault, or rather advertise the faults, of Sunday Schools and workers.

One of the men who took good care of himself and his fleas on the floor, and also had

as much fun as a sophomore in college debating society, was B. W. Dodson, of the Northwest Texas Conference. At the close of the conference Bishop Atkins surprised both Dodson and the conference by announcing that he had appointed Brother Dodson presiding elder of the Sweetwater District to take the place of the lamented J. M. Sherman, who recently ascended to be with the Lord. The appointment gave much pleasure to the members of the conference.

One of the most efficient laymen in Southern Methodism is Prof. C. E. Dudley, Chairman of the Louisville Conference Sunday School Board. Prof. Dudley teaches school for a living, but he gives his vacation months to rural Sunday School work. In a State like Kentucky the summer months lend themselves with peculiar favor to such work, and what the good Prof. Dudley accomplishes is incalculable. Could not other Conference Boards which have some funds at their disposal, but not enough to pay for the time of a man all the year, find men like Prof. Dudley and utilize them to good advantage in the same way? We know several Texas men who would be available.

NEWS ITEMS.

Mrs. C. W. Gee, of Greenville, reports a class of twenty in Legion of Honor Teacher Training Course. This is Mrs. Gee's second training class.

Rev. T. F. Sessions, our pastor at Corpus Christi, has a class in the Advanced Teacher Training Course that has completed the five books and received their diplomas. The names of such students deserve a place in the Advocate. Here they are: Mrs. Pearl Atkins Bowen, Oscar J. Keopke, Mrs. N. Gruffeths, N. A. Miller, Daisy Simpson, Mrs. Jennie E. Jones, Mrs. Oscar M. Suttle, Pearl Crawford and Mrs. Aline Howard Duty. We congratulate both teacher and pupils and also the Sunday School which will now have such a well equipped corps of teachers.

Mrs. D. H. Rush and Mrs. Henry Birlsanz, of Ladonia, have been awarded first course diplomas in teacher training, as has also Mrs. E. G. Warfield, of Fort Worth.

First Church, Fort Worth, is organizing a large training class under the supervision of Rev. E. R. Stanford, assistant pastor.

The Sunday School Conference at Junaluska will embrace the dates between July 24 and August 2. The program will be the best obtainable, and to attend the conference will be well worth the time and money expended.

In the Amarillo District, Northwest Texas Conference, the Sunday School enrollment last year exceeded the Church membership by about 600. Good for this newly settled district. What other district did as well? The presiding elder was Rev. O. P. Kiker.

In the Florida Conference, where Rev. C. W. White is Field Secretary, the Sunday School enrollment last year was 39,994, against a Church membership of 36,112. The net gain in Sunday School enrollment was above 15,000. We know of only one other conference which made as good a percentage, and that is the German Mission Conference of Texas.

PLAINVIEW DISTRICT INSTITUTES.

Miss Ola Page, of Estacado, District Secretary of the Plainview District, Northwest Texas Conference, announces the following institutes: Lubbock, March 12, 13, 14; Tullis, March 31, April 1; Lockney, April 6, 7; Roaring Springs, April 24, 25. These dates have the approval of O. P. Kiker, presiding elder.

NORTH TEXAS CONFERENCE DISTRICT SECRETARIES.

It was the privilege of the editor to be present at the Conference of the District Secretaries of the North Texas Conference at Dallas, February 17. All the District Secretaries were present, as was also C. C. Lewis, District Secretary of the Cleburne District, Central Texas Conference. O. T. Cooper, Chairman of the North Texas Board; S. M. Black, Secretary, and E. R. Barcus, Treasurer, have the work of that conference well in hand. The points raised and the questions asked by the District Secretaries indicate that they are all alive to their opportunity and desire to cultivate the field in such a way as to achieve worthy results. May the blessing of God attend all their undertakings. A notable feature of their plans is the setting aside by the board of \$75 for the use of each District Secretary in the prosecution of his work. Those secretaries cannot plead lack of expense money.

As true religion runs short the devil generally helps men to lengthen their prayers and their faces.

DROPT DRUGS usually gives quick relief, soon removes swelling, short breath, often gives entire relief in 15 to 20 days. Trial treatment 5 cents. Free by Dr. THOMAS E. GREEN, Successor to Dr. H. H. Greens Sons, Cor. O. Atlanta, Ga.

FREE

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.

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.

CENTRAL TEXAS CONFERENCE NOTES.

Every supply establishment in existence will always fill a "rush order" instantly even at the delay of the regular routine of work. The application is this: I am sending to you, Auxiliary Publicity Superintendents of Central Texas Conference, through this article, a "rush order," which I beg you to fill at once. Our Council Publicity Superintendent, Mrs. Luke Johnson, of Atlanta, Georgia, is preparing to make an exhibit of the Publicity Department at the council meeting, Fort Worth, Texas, April 8. On a given space there will appear large placards with name of each conference on one, and samples of the work done in each conference will appear under its own head. Mrs. Johnson requests that each Auxiliary Publicity Superintendent send to me one copy of the local paper or papers used by you for your publicity writings, with one of your contributions in it. Send to me the whole paper, not a "clipping." I have received so many fine "clippings" on the work lately, I wish I could use, but Mrs. Johnson requires the whole paper for exhibit. You may secure another copy of the paper, from which you sent me the "clipping" and send or write another piece and send me the paper as soon as it is printed. If you have not written a piece about your auxiliary for a paper, please write one and send me the paper.

"Last, but not least," Mrs. Johnson requests that each Auxiliary Publicity Superintendent in this conference send me one copy of every poster, chart or map that has been created by you or your auxiliary in illustrating publicity work. Our twelve District Secretaries also send me one copy of your local paper with an article from you on the publicity work in your district, or a general report of your district on all lines of work. Also please send at least one poster bringing forth some of the work of your district. Please send all these before the 20th of March, not later than the 22nd, and I shall appreciate it more than you can realize, and God will bless you for the faithful service. I feel sure there has never been a more faithful set of District Secretaries and Publicity Superintendents than those with whom I am working now, therefore I do not fear a failure in the Central Texas Conference exhibit.

The last council reports proved Central Texas Conference Publicity Department to be the best organized and securing the best results of any conference in our Church. We are proud of this record. This was accomplished by our recent Conference Publicity Superintendent, Sister J. I. Stewart and your faithful publicity workers, and District Secretaries. Sister Stewart's work was great, and she was backed up by as true an army as ever followed a leader. You are giving me the same loyal and substantial support that was given Sister Stewart, and I will do my best with your faithful help to hold the standard of the Conference Publicity Department as high as it has ever been.

Advertise the council meeting at Fort Worth, 8th to 15th of April. This meeting being held in our own conference gives us the privilege of a lifetime, in hearing the council officers and other fine speakers of our Church. I hope to see many of my Auxiliary Publicity Superintendents and all twelve District Secretaries at the council meeting.

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

ANNUAL MEETING OF WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council, M. E. Church, South, will hold its fourth annual meeting in first Church, Fort Worth, Texas, April 8-16, 1914.

A Workers' Conference will be held April 8, at 2 o'clock, Wednesday afternoon, and the first public session at 8 o'clock Wednesday evening.

Delegates and visitors will correspond with Mrs. W. F. Barnum, 1518 Cooper Street, Fort Worth, Texas, Chairman of Committee on Entertainment, who will furnish lists of hotels and boarding houses.

Winter tourist tickets may be secured, good until May 31, with stopover privileges going and returning.

MISS BELLE H. BENNETT, President.

MRS. FRANK SILER, MRS. F. S. PARKER, Recording Secretaries.

GLENWOOD SOCIETY.

The Woman's Missionary Society of Glenwood Methodist Church, Fort Worth, Texas. We are striving to be a valuable auxiliary. Have thirty-one members, and through the leadership of the Holy Spirit and loving service of these consecrated women, success has come to us.

We have our business meeting on the first Tuesdays and our social meetings on the third Tuesdays. Our social meetings are a source of much pleasure and profit.

Brother Richardson, our pastor, is a consecrated preacher, a good pastor and a constant source of help to our work. We all love him and his good wife, and together we work with one aim—the salvation of souls.

Our election of officers resulted as follows: Mrs. W. N. Glidewell, President; Mrs. A. Womack, First Vice-President; Mrs. Charles Norman, Second Vice-President; Mrs. Rich-

ardson, Third Vice-President; Mrs. Charley Cornett, Fourth Vice-President; Mrs. Sadie Carl, Recording Secretary; Mrs. J. P. Hix, Corresponding Secretary; Mrs. G. W. Fincher, Treasurer; Mrs. J. B. Shannon, Press Reporter; Mrs. J. W. Griffith, Agent for Missionary Voice.

MRS. W. N. GLIDEWELL, President Woman's Missionary Society.

A CORRECTION.

In the Advocate of February 19, under the heading of "McKinney District Plans," there appeared the names of the officers of the three organizations at Plano. The heading should have read McKinney District—Plano.

MRS. REX B. WILKES, District Secretary.

GEORGETOWN AUXILIARY.

On January 29, 1914, the young people were called together by Mrs. J. C. Granbery for the purpose of organizing a young people's missionary society. Twenty-one members were enrolled and the following officers were elected:

President, Martha Sanders; First Vice-President, Frances Harris; Second Vice-President, Katherine Stanford; Third Vice-President, Dora Ryan; Fourth Vice-President, Tennessee Harris; Recording Secretary, Mary Allison; Corresponding Secretary, Mary Helen Stanford; Treasurer, Mrs. Haynes.

MARY HELEN STANFORD, Corresponding Secretary.

DANGERFIELD AUXILIARY.

Quite an interesting service was held at the Methodist Church on Sunday night, January 25. After a splendid sermon on "Woman's Missionary Work," our pastor, Rev. C. H. Adams, in a very spiritual and impressive manner, installed the following newly elected officers:

Mrs. A. C. Richardson, President; Mrs. M. L. Stevens, First Vice-President; Mrs. H. T. Williams, Second Vice-President; Mrs. Marge Willis, Third Vice-President; Mrs. C. S. Truitt, Fourth Vice-President; Mrs. C. S. Williams, Recording and Corresponding Secretary; Mrs. C. H. Adams, Treasurer; Mrs. B. N. Smith, Agent Missionary Voice; Mrs. G. C. Chambers, Publicity Superintendent.

MRS. G. C. CHAMBERS, Publicity Superintendent.

CROCKETT AUXILIARY.

At the business meeting of the M. E. Church Missionary Society, of Crockett, the first Monday in December, the following officers were elected:

President, Mrs. John McConnell; First Vice-President, Mrs. Hotchkiss; Second Vice-President, Mrs. D. J. Austin; Third Vice-President, Mrs. Joe Adams; Fourth Vice-President, Mrs. James Langston; Recording Secretary, Mrs. C. C. Warfield; Corresponding Secretary, Mrs. M. A. Thomas; Connectional Treasurer, Mrs. Hariston; Foreign Treasurer, Miss Amelia Collins; Local Treasurer, Mrs. Callaway; Building Treasurer, Mrs. Henry Powers; Agent, Mrs. James DeDains; Superintendent of Supplies, Mrs. Frank Driskell; Superintendent of Press Work, Miss Craddock.

MISS CRADDOCK, PRESS REPORTER.

COPPERAS COVE AUXILIARY.

The Society of Copperas Cove has closed a good year's work and has entered the year 1914 with new determination of making it the best year of all.

The following officers were elected for the new year:

Mrs. A. C. Howard, President; Mrs. Henry, First Vice-President; Mrs. Rossen, Second Vice-President; Mrs. Dr. Gaddy, Third Vice-President; Mrs. N. H. Rather, Fourth Vice-President; Mrs. Jonett Allen, Treasurer; Miss Willie Brooks, Recording Secretary; Mrs. J. F. Adams, Corresponding Secretary and Press Reporter.

MRS. J. F. ADAMS, PRESS REPORTER.

WEST TEXAS NEWS NOTES.

Owing to the fact that many of the Auxiliary Publicity Superintendents have failed to advise the Conference Publicity Superintendent of their addresses they have not been furnished with the Bulletin for this month. This is particularly true of the Llano and San Angelo Districts.

Again I will request that each Auxiliary see to it that the name and address of its Publicity Superintendent is sent in to me. Your Bulletin is waiting for you.

Arrangements are being perfected for a "Students' Day" at the council meeting at Fort Worth in April. The work of the society will be demonstrated to the students of the Church schools. We will endeavor to interest them in the missionary work in order that recruits for field work may be ready when called upon.

From the Vashti Home comes a call for the names and addresses of those who may be interested in homeless girls and the work of this institution. If you are concerned in this matter, correspond with Miss Daisy Williams, Vashti Industrial School, Thomasville, Georgia.

Seguin Auxiliary has organized a class of twelve in the study of "Mexico Today." In response to the earnest appeal from Mrs. T. A. Brown we of Seguin more than doubled our pledge of last year.

The Englewood Auxiliary held a social

meeting on the 12th, at which Mrs. Huffmeyer was present and from which she sends a glowing account of the work in that portion of the field. Their delegate to the annual meeting at Austin pledged \$10 from each department, when only the Home Department then and now is organized there. The pledge has been raised, a study class has been organized for "The King's Business" and a growing society is assured.

The annual meeting will be held at Pearsall with only one more month remaining in this conference year. Let us have a good report for this quarter. Above all things let each Publicity Superintendent attend the annual meeting. Yours in the work.

MRS. J. MYDDLETON WOODS, Conference Publicity Superintendent.

TEXAS CONFERENCE NOTES.

The Superintendent is "full up" with things she wants to say—some good and some bad. The good things first:

I wish I could have a whole page of our Advocate on which to put in the largest type the words, "Attend the Council in Fort Worth," "Attend the Texas Conference in Beaumont" and "Attend the School of Missions in Denton." The first, because I attended the council in Washington and know whereof I advise, and no Methodist, man or woman, can afford to miss this wonderful opportunity on our own health, at our own door. The second, because it is peculiarly our own meeting, where we love to meet each other and tell our trials and triumphs, plan new plans for our dear conference's advancement, give our reports and hear other reports and just get good all around to last a year. The third, School of Missions, because it comes nearest to solving the problems of the indifferent, untrained, uninterested woman in mission work, of anything I know we have heard of. One cannot go to the School of Missions and not become enthused and full of a working knowledge of all departments of our work—children, young people, social service and mission study.

I only got three brief days of the ten and I have used the knowledge gained all the year in many and several different ways.

Council at Fort Worth, April 8 to 16. With all our officers from Nashville there! College Day, April 13, with all the college girls, from all the colleges in all Texas, at a banquet at the day service, at the consecration service!

What an influence this will be to the young life of Texas! Send your daughters, mothers, at any sacrifice. They will not need a new evening dress for this. But they must look well, too, and act well and be an honor to Texas before our guests. Remember College Day, April 13.

That looks like too many good things to report with bad things—I meant "things" there but "think" is good. But why do some people send away to Nashville for information their own District Secretary could give them? Or their own conference officers? Someone is not getting the drilling necessary, and I would propose a drill on your conference officers, their office and their scope. This would have loss of time and often disappointment, and so discouragement and lost force in our work. Another reason for the need of attending our conference meeting in Beaumont—all these points are brought out. Select a good delegate and make her feel her responsibility in learning all she can for her auxiliary.

A wonderfully good program is being prepared.

Has anybody any department news? "Send it in," please, to your Conference Superintendents of Publicity.

MRS. W. T. SPENCER.

THROCKMORTON AUXILIARY.

The Woman's Missionary Society met in regular business session December 10, 1913, and elected the following officers for the ensuing year: Mrs. D. C. Wylie, President; Mrs. A. L. Sellars, First and Second Vice-President; Miss Mary Massie, Third and Fourth Vice-President; Mrs. Geo. Parrott, Recording Secretary; Mrs. Elna Speight, Corresponding Secretary; Mrs. D. S. Carson, Treasurer; Mrs. F. L. Meadow, Publicity Superintendent; Mrs. E. T. Parrott, Agent Missionary Voice.

This closes a very successful year for this small band of faithful women. We have raised and expended \$480 this year. Since we realize so much more the opportunity open to us to do good, in His name, we are looking into the new year with renewed hope and energy.

There has come to our hearts no greater joy than we have found in supporting one of the orphan children in our Home at Waco.

MRS. F. L. MEADOW, Publicity Superintendent.

MART AUXILIARY.

At our regular business meeting held at the church, December 1, 1913, the following officers were elected for the ensuing year: President, Mrs. R. H. Townsend; First Vice-President, Mrs. F. F. Criswell; Second Vice-President, Mrs. W. H. Howard; Third Vice-President, Mrs. O. A. Eberington; Recording Secretary, Mrs. T. G. Watson; Treasurer Home Department, Mrs. H. L. Smyer; Treasurer Foreign Department, Mrs. J. E. Cooke; Corresponding Secretary Foreign and Home, Mrs. L. W. Hillman; Agent for Voice, Mrs. Chas. Richburg; Press Reporter, Mrs. W. S. Mizell.

We have a membership of sixty-one. The ladies are entering the new year with great zeal and we are much enthused with our plans, spiritually and financially. The first Monday in every month is devoted strictly to business. The second Monday a literary program, the leader being appointed by the President, Mrs. R. H. Townsend. The third Monday our Bible Study Class and the study of "Mexico Today," conducted by Third Vice-President, Mrs. W. H. Howard. We feel very fortunate in having Sister Howard for our leader, and hope to do much good. With the co-operation of every member in the society, we can make this a great study class. We are taking the book of John for our first quarter's work. The fourth Monday is given to the Press

MRS. W. S. MIZELL, Press Reporter.

MAGDALENA AUXILIARY, NEW MEXICO.

The following are the officers of the Magdalena Auxiliary of the Missionary Council: President, Mrs. C. H. Brown; Vice-President, Mrs. Henry Ebb; Secretary, Mrs. Fred B. Faust; Corresponding Secretary, Mrs. T. W. Medley; Treasurer, Mrs. Robert A. Thomas; Publicity Superintendent, Mrs. L. C. Otto.

MRS. FRED B. FAUST.

MARVIN AUXILIARY, TYLER.

The Missionary Society of Marvin M. E. Church, Tyler, Texas, begins the new year most auspiciously. We have a membership of faithful, conscientious workers. Last year's reports were encouraging. In closing the books we find that close onto \$1800 was raised and disbursed in various ways. We have just completed a three-year course of training for one of our girls as nurse and she is now filling responsible positions of trust. We are supporting a missionary in Brazil, Miss Rachael Jarrott, from whom each month we receive beautiful and encouraging letters of the work being accomplished in that field. We are supporting an orphan in the M. E. Orphanage at Waco and aside from that have made several substantial donations to that home. Our aim for 1914 is, an increased membership. Already we have a good start in that line, but we want every

WEAK LUNGS

Seventy-five years' experience with Ayer's Cherry Pectoral gives us great confidence in it. Ask your doctor what he thinks of it for colds, coughs, bronchitis, weak lungs. He knows. J. C. Ayer Co., Lowell, Mass.

woman in Marvin Church. Our special work, aside from the above mentioned will be our parsonage and the new Sunday School and ladies' parlor building, which is to be built soon adjoining our church and which is so greatly needed.

Our City Mission Board is always a "live" factor in our work, being ready at all times to take a prominent part in the relief and help of our city's needs.

The Missionary Study Class is enjoying the study of "The King's Business," and gaining much profit and pleasure from the meetings which are in the nature of social meetings in the homes of our leaders and members.

Last Sabbath, February 15, a most impressive service was held at 11 o'clock, it being the installation of officers for the new year. Our pastor had prepared a special sermon on Woman's Work, good old missionary songs the entire congregation, and the members of both Missionary and Star Circle, which is our Young Ladies' Society, occupied seats in the center of the church in a body, and well represented making altogether a most delightful service.

The following officers were installed: President, Mrs. J. R. Adams; First Vice-President, Mrs. Jno. Burke; Second Vice-President, Mrs. W. E. Shull; Third Vice-President, Mrs. E. A. Glenn; Fourth Vice-President, Mrs. J. R. Patterson; Recording Secretary, Mrs. Shuford Cousins; Corresponding Secretary, Mrs. L. S. Clark; Treasurer, Foreign Department, Mrs. H. P. Taylor; Treasurer Home Department, Mrs. J. W. Hogan; Superintendent of Supplies, Mrs. T. H. Pearson; Agent for the "Voice," Mrs. Campbell.

We feel that God has greatly blessed our efforts in the past and know that he will in the coming year, and with his help we hope for greater things, and "press toward the mark or the prize of the high calling of God in Christ Jesus."

REPORTER.

SWEETWATER AUXILIARY.

The Woman's Missionary Society is doing a great work here. We hope to have broader visions of Christ and win more souls for him than we ever have. Our Auxiliary is out of debt and she feels proud of herself. We have a new church, of which we are very proud, too. The ladies have paid \$3000 on the church, besides various other things that they have been called upon to do.

Brother Shaw, our pastor, is a very consecrated man. On the first Monday in each month he gives us a lecture on Social Service, which is a great help to us. We feel with this help our great aim will be accomplished—the salvation of souls. Mrs. Focht, our President, is serving her second year. She is a devoted Christian and we love her dearly. We feel that with her assistance we can't help but do a great work.

Our election of officers are as follows:

President, Mrs. I. S. Focht; First Vice-President, Miss Bess Hall; Second Vice-President, Mrs. Simeon Shaw; Third Vice-President, Mrs. W. W. Ball; Fourth Vice-President, Mrs. S. Z. Williams; Recording Secretary, Mrs. J. D. Dulany; Corresponding Secretary, Mrs. F. J. Neal; Treasurer, Mrs. J. T. Hughes; Agent Voice, Mrs. McCloud; Press Reporter, Mrs. M. B. Howard; Superintendent of Supplies, Mrs. J. R. Cox; Flower Committee, Mrs. G. E. Ramsey.

MRS. M. B. HOWARD, Press Reporter.

Sweetwater, Tex.

MAGDALENA AUXILIARY, NEW MEXICO.

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MRS. FRED B. FAUST.

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Superintendent, but really this day should be left for social work. I believe we would accomplish more and bring more of the society into the real depth of our work. This is the only place I find we are short.

Our most worthy President, Mrs. R. H. Townsend, has adopted a plan which will enable us to meet all dues, pledges, etc., and have money in our local treasury. Every member pays 15 cents per week. The auxiliary is divided into eight circles. A chairman for each circle collects each week, then reports to the Treasurer before the first Monday. I think the plan a splendid one and most all are delighted.

May we continue to work and pray, so at the end of another year we can realize how great the harvest will be.

PUBLICITY SUPT.

IMPORTANT.

Mrs. C. F. Adams, Marshall, has been appointed to fill the unexpired term as Marshall District Secretary, vice Mrs. Kidd, who moved to Livingston. MRS. W. T. SPENCER.

GEORGETOWN AUXILIARY.

After the usual period of adjustment, following the election of officers, Georgetown Auxiliary is settling down to earnest work.

The various departments of the society are under able leadership and are thoroughly organized and ready for service.

Mrs. W. B. Standford, First Vice-President, holds most interesting meetings with the children. Her society boasts of seventy members, and they attend well and enjoy the meetings thoroughly.

Mrs. J. C. Granbery's Young Women's Society numbers about thirty, and they are doing practical missionary work as well as gaining valuable knowledge from their well-planned study.

Mrs. D. W. Carter, who has charge of the Reading Circle, makes the study so interesting that the meetings gain constantly in attendance and interest.

The Fourth Vice-President, Mrs. C. S. Bedford, with her helpers, has just succeeded in raising funds for the purchase of a handsome individual communion service.

Our President, Mrs. R. L. Harris, keeps a watchful eye on all departments and is ever ready to give aid or counsel when needed.

We have adopted the circle system and are endeavoring to inaugurate the practice of making weekly offerings.

This may seem a rather lengthy communication, but we wish to be written among the auxiliaries that are wide-awake and busy all down the line.

We are hoping to do a great work for the Master this year and to that end may he bless our efforts.

MRS. M. E. COOK, Pub. Sup. Georgetown Auxiliary.

BROWNWOOD YOUNGER AUXILIARY.

Just now our Church is in bloom over the death of our pastor's wife, Mrs. K. P. Barton. We have about twenty-five active members in the Home Mission Society. Of course there are quite a number more who only pay their dues, but never meet with us. I believe we have fifty-two enrolled to date.

Our officers are as follows:

Mrs. Ben Shropshire, President; Mrs. R. M. Ramsay, First Vice-President; Mrs. Tom Glover, Second Vice-President and Publicity Superintendent; Miss Addie Perry, Third Vice-President; Mrs. John W. Malone, Fourth Vice-President; Mrs. C. C. Patton, Recording Secretary; Miss Maisie Malone, Corresponding Secretary; Mrs. John W. Trapp, Treasurer.

Each officer has one or more committees to assist in the work. We do things. I suppose it is not necessary to say that since we are the younger society there is not so much work for First and Second Vice-Presidents to do, so the agency of Missionary Voice comes in my work. MRS. TOM GLOVER, Brownwood, Tex.

CENTRAL TEXAS CONFERENCE NOTES.

I appreciate so many of the Publicity Superintendents sending me newspaper clippings of the work of their auxiliaries. It helps me to get the work in hand, so I can be of more assistance to you. So many of the reports are fine.

I also appreciate the posters promised and hope every Publicity Superintendent in the conference will send me a newspaper clipping this month, and a poster by the first of June. Will each Auxiliary Publicity Superintendent, at the next meeting of their Auxiliaries, take subscriptions for the Council Daily?

The several copies will be filled with the proceedings of the council meeting, when we shall have the glorious privilege of hearing Miss Belle H. Bennett, the inspiring President of the council, and Miss M. L. Gibson, the beloved President of Scarritt Bible School, Miss Daisy Davies, and many other council workers.

The Prayer Calendar for 1914, price 25c, will be a blessing to all who buy one. Order through your District Secretary.

Will each Publicity Superintendent read the helpful letter in last week's Christian Advocate

(Continued on page 15).

The Passing Day

Eighteen States limit the labor of children under sixteen years to eight hours a day.

Factories in New Jersey employed six thousand, three hundred and eight-eight children under sixteen years old last year.

About forty-two thousand persons are engaged in the manufacturing of musical instruments in this country.

The Standard Oil Company takes fifteen oil men from the Northwest Texas field for its operation in China under its recent deal with the Republic of China.

The Fifth Avenue Presbyterian Church of New York City gave to all causes last year \$584,314. Of this amount nearly \$36,000 was given for home missions and nearly \$70,000 for foreign missions. The membership of the Church numbers 2436.

Volunteer students have gone out to twenty countries, 1739 having gone to China and 1133 to Japan out of the total of 5852.

At Queen's Road Baptist Church in the City of London on a recent Sunday an eloquent recited the entire book of Job, a feat of memory which occupied fifty minutes.

We are told that the American girls' candy bill is \$134,000,000.

Dr. Shosuke Sato, exchange lecturer from Japan to the United States under the Carnegie peace foundation, is a member of the Methodist Church at Hakodate, Japan.

The Gilesons have placed in hotel rooms throughout the United States over 200,000 of the American standard revised Bible.

In Japan, according to Government statistics, there are 190,129 Buddhist priests and nuns. There are also 14,527 shinto priests. Last year in a single day a Buddhist priest is reported to have consecrated more than 8000 persons. The women heaped for water in which the priests bathed that they might use it in purifying their homes and preventing sickness there.

The statement is made by Rev. C. K. Lippard, D. D., that in all of Japan there are more than 10,000 people to every Christian worker, including every Sunday School teacher.

News comes of the burning of the mission building and hospital (Episcopal) at Tanana, Alaska, recently. There was no insurance, as it is impossible to secure it in the far interior of Alaska.

Senator Sheppard has introduced a resolution in Congress for a survey and estimate cost of a military highway along the Rio Grande from El Paso to Brownsville. The road will be of great aid to the Treasury Department in the enforcement of the revenue laws and will be the cause of a great economy in preventing the losses due to the constant smuggling almost impossible to suppress entirely. This road will be of signal advantage for consular purposes and would aid the military authorities effectively in patrolling the frontier of a sparsely settled section, and would prevent the constant pillaging of the property of American citizens.

W. S. West, a lawyer of Valdosta, Georgia, has been appointed by Governor Staton as United States Senator to succeed the late Senator A. O. Bacon. Mr. West will serve until next November, when a State election will be held. Mr. West was a delegate at large to the Democratic convention at Denver in 1908. From 1892 until that year he served in both houses of the State Legislature and was president of the State Senate in 1905-06. The newly appointed Senator is sixty-five years old.

Joseph Folk, Solicitor of the State Department and former Governor of Missouri, has been offered and probably will accept the new post of chief counsel for the Interstate Commerce Commission at a salary of \$10,000 a year.

American Rhodes scholars were successful in several of the events in the Oxford University sports held in London. F. T. Adams, of Texas, won the hammer throwing event with a throw of 133 feet 3 inches. V. R. Hanson, of New Jersey, won his heat in the hurdle race in 1:00 yards flat, his respective times being 17.15 seconds and 16.15 seconds. N. H. Fisher, of Rhode Island, was second in the one-mile flat race, being five yards behind A. N. S. Jackson, president of the Oxford University Athletic Association, who broke the track record. Jackson's time was 4 minutes 27.15 seconds.

Lieutenant E. H. Powers, of the American Navy, and Lieutenant Pate, of the English Army, will attempt a trans-Atlantic flight. The proposed flight is being financed by Rodman Wanamaker.

Sir John Tenniel, for many decades the leading British cartoonist, died in London February 26, at the age of ninety-four. Sir John Tenniel was the famous English cartoonist who so mercilessly caricatured Abraham Lincoln during the Civil War. He was the dean of the world's great political cartoonists. Tenniel held the record for continuous service. Fifty years were spent, with scarcely a holiday, as cartoonist for London Punch. His pencil pleased millions. He set the principles of the political cartoon so firmly that it has been adopted the world over. His keen political foresight was worked out in more than two thousand sketches, touching upon and perhaps deciding the great world events during the last half of the nineteenth century. Queen Victoria received the famous cartoonist and in 1893 knighted him for his services to his country. His first great achievement as an illustrator was in his youth when he figuratively stepped into the hearts of children of all Nations as illustrator of "Aesop's Fables," and won even more fame as the original illustrator of Lewis Carroll's "Alice in Wonderland."

Mrs. Kate Edwards, who has been in the shadow of the gallows for nearly thirteen years for the killing of her husband, was released from the Berks County jail in Pennsylvania, under a pardon granted by Governor Tener, and secretly taken from the city to begin life over again. She was convicted of first degree murder in 1901 and sentenced to be hanged, but four Governors declined to fix a date for her execution.

Assassination by poison is believed to have brought about the death in Tientsin, China, of General Chao Ping-Chun, Military Governor of the Province of Pechili and former Premier under President Yuan Shi Kai. The Chinese statesman was ill only a few hours. He was stricken late at night and died early the next day. General Chao Ping-Chun was a native of Ho-Nan and was one of the President's staunchest supporters. He was Police Prefect of Tientsin when he attracted the attention of Yuan Shi Kai, then Viceroy of Pechili. Shortly afterward he was given a post in the Ministry of the Interior.

Pennsylvania led all States in the number of National banks applying for membership in the new Federal reserve banking system according to figures given out by the Treasury Department. Of the 7465 applications received 835 came from Pennsylvania banks, while the next nearest was Texas with 518 applicants. Arizona and Nevada divided honors for last place with ten applications each. The District of Columbia had twelve.

Amazing figures, testifying to the stupendous wealth of New York millionaires, are contained in the income tax reports that are made to the collectors of internal revenue. Twenty-nine residents of New York City will pay approximately \$8,330,000 in taxes. This is about 8 per cent of the total of \$115,000,000, which the Government expected would be raised from the personal income tax. It is estimated that New York City's contribution to the government will be between \$14,000,000 and \$15,000,000.

More than 50,000 men and women are out of work in Chicago. A police census taken at the request of the United States Commission of Industrial Relations has furnished this figure. The captain of each police precinct station in the city has made an estimate of the number of unemployed in his precinct. Chief Gleason gave out a partial report on the returns. Reports from twenty-five of the forty-five precincts showed 26,477 to be out of work, and gave an estimate of 2,345 jobs available in the districts reported on. The precincts from which returns were in were scattered through all sections of the city, so that officials in the chief's office predicted the proportions on the remaining returns would remain practically the same, bringing the total of unemployed to 50,000.

Joining with other important cotton markets that have already entered similar protests, the Dallas Cotton Exchange has adopted a resolution, which was immediately forwarded to the New York Cotton Exchange, urging a change in the present form of contract for cotton futures in such manner as to eliminate opportunities for manipulation that are declared to exist in the present contract. Similar action has been taken by the Memphis Cotton Exchange, the Vicksburg Cotton Exchange and the Hard Yarn Spinners' Association of North Carolina. The campaign in favor of changes in the contract has been led by the New York Commercial. A general complaint has arisen among cotton factors in the South that the differences in the system of grading on the New York Cotton Exchange and the standard Government grading in use in the centers where the spot cotton is largely handled, offer too great opportunities for speculation. These differences in grading are declared to have resulted in the prices on the New York Exchange being much lower than at the principal cotton markets of the South and at Liverpool, and that condition offers great opportunities for manipulation by speculators in deals known as "straddling," etc.

The draft of a treaty establishing a peace commission at The Hague, which was recently submitted to Great Britain by the United States Government, is regarded by the British Foreign Office as generally acceptable.

"Possession of the Philippines is a National menace to the United States," was the subject of an address by Hon. J. M. Dickinson, former Secretary of War, before the Industrial Club of Chicago last week. Mr. Dickinson said: "We have by force of arms, against the will of those people, assumed control of that territory. They want immediate independence, and told me so when I was Secretary of War. They would be happier even with self-inflicted officeholders than under existing conditions. I maintain that the American people have no divine call to set up

a government against the will of those people. The annual report of the Baldwin Locomotive Works for 1913 shows that last year was the most prosperous ever experienced by the company, with a greater increase in business than has been shown before. The total amount of sales was \$37,360,969.31, as compared with \$23,924,335.16, and at the close of the year, after paying all indebtedness, interest and regular dividends and deducting large sums for depreciation, the company had the largest net surplus in its history, \$4,887,791.09, sufficient to pay all interests and dividends for the next two years, if the company does not make a cent of profit.

An arson squad of suffragettes recently burned to the ground the historic parish church of the village of Whitekirk, Scotland. A quantity of suffrage literature was left strewn about the scene. The church was erected in 1297 and contained many relics of the battle in which the Scots were routed by Oliver Cromwell's forces in 1650. In the vicinity is the famous battle ground of Dunbar where the English defeated the Scots in 1296 and caused John Balliol to give up the crown of Scotland. Many priceless relics and curios from the Holy Land were destroyed by the fire.

Official announcement was made that the Missouri, Kansas and Texas Railway will begin construction within a few days of a \$1,000,000 depot in San Antonio. Plans have been ready for two years, but only within the last two or three days has all the property desired been acquired. The station will be located near the City Hall in the western part of the city.

Overtaken in tender growth by freezing temperatures, sleet and snow, truck in the Gulf Coast region from Alexandria, Louisiana, to Brownsville, Texas, suffered damages incalculable yet of being estimated. Ice winter swept down upon the Southwest and South Texas at a time when roses are blooming and peach blossoms are adding charm to gardens of flowers, and the unrotected vegetation in fields was nipped by ruthless Jack Frost. Indications are that the Southern Gulf Coast has suffered enormous loss as a result of the freeze, the magnitude of which can not be estimated at this time.

The Senate last Saturday passed the largest appropriation bill ever passed to meet the approval of either house of Congress. The bill as passed carried an appropriation of \$511,492,067. This is an increase of nearly \$340,000 over the bill reported by the Post-office Committee.

We know how the Civil War came about and its results; maybe in time there will be an aftermath in the Philippines that the American people will long regret. We have made great progress there. Railroads, telegraph and telephones have been established, health laws have been enforced, and the exports of the islands have increased manifold. It will be more than another generation before the Filipinos are ready for 'immediate self-government,' and it would be nothing less than criminal for us now to fail to carry out our original intention of controlling the islands until they are fitted to govern themselves."

"In the last twenty years," said Representative Tavenner, of Illinois in a speech on the army appropriation bill in the House last week, "the ammunition and the armor ring men have drawn down \$100,000,000 worth of Government contracts. If the Government had done all the work in the Government arsenals and navy yards at least \$35,000,000 would have been saved to the taxpayer. At the Rock Island arsenal the Government owns two great \$500,000 buildings originally constructed for manufacturing purposes. Army officers are opposing a plan to equip them with machinery. At the time the armor ring was selling armor to Russia for \$249 a ton it was receiving \$616 a ton from the United States."

Chicago Churches are making an effort to raise \$25,000 for newspaper advertising in that city. It is planned to use a third of a page, under a special heading, in which the evangelical Churches can run advertisements of their services, "and thereby overcome the unfair advantages of non-evangelical Churches," the committee explains. "The committee decided such a showing was necessary because only by such methods can attention be called to the Church and to its importance in the personal and community life, and only by such means can we stimulate interest of the indifferent thousands and of the equal throng of 'nominal' Christians not in active Church connection. Advertising Church services is the only sane and efficient way of utilizing the tremendous power of the press for the interests of the kingdom of God."

Payment in full to depositors whose individual accounts are less than \$1000, and 75 per cent payments to depositors of larger sums, is proposed in a plan agreed on by directors of the suspended Mercantile Bank at Memphis, Tennessee. The directors agreed to contribute \$300,000 to a fund to be added to the bank's assets. An audit of the bank's books showed a shortage of approximately \$1,000,000, which it is alleged C. Hunter Raine, president of the institution, lost in cotton speculations. Raine is in jail awaiting trial on charges of embezzlement. He turned over his personal fortune to be used as an asset of the bank.

Dr. Frederick Fox, an Australian scientist, died last week at Calcutta as the result of a snake bite. The Doctor was attempting to

prove the efficacy of his antidote. He had just finished treating a goat, which had been bitten and had saved its life, when he was attacked by a snake. This snake, which is peculiar to British India, is a venomous reptile, possessing grooved poison fangs and solid upper teeth behind them. During its attack on the doctor the snake inflicted five punctures. The Doctor, who had often voluntarily submitted to snake bites in order to demonstrate the efficacy of his cure, smilingly incised four of the punctures, but the fifth escaped his notice. Later in the day symptoms of poisoning developed. The antidote made by Dr. Fox was used, but it was too late, and Dr. Fox was added to the roll of martyrs to science.

There was launched last week at Belfast, Ireland, the world's greatest Leviathan, the new 50,000-ton steamship Britannic, of the White Star Line. The length of the mighty vessel is 920 feet, or three average city blocks. The Britannic, intended for the transatlantic service, had only just been laid down when the Titanic disaster occurred, and as a result of that accident the plans of the new liner were almost completely remodelled to prevent a recurrence of such a disaster. A complete inner skin extends to a considerable height above the load line, the most vulnerable portion of the vessel, and the height and number of the bulkheads have been increased.

F. H. Goff, of Cleveland, Ohio, is the originator of a foundation in that city which has pledges of \$20,000,000 already secured. The foundation was formed to provide for wealthy men a means of devoting during life or leaving at death a portion of their property for the public good. Coincident with the announcement came the appointment of a committee of five to supervise an impartial investigation of local industrial, social, and civic conditions. The material gathered is to be used as a guide for the expenditure of the foundation's funds. The committee will inquire into such matters as the social evil, infant mortality, conditions in workshops, the wage problems and the divorce evil. Investigation of the social evil may be made in connection with the work of a committee representing the Federated Churches.

"Eugenics is a joke," so declares Prof. Kroeber, of the Anthropological Department of the University of California. Man is standing still, he says, and is no more advanced intellectually than were those of 300 centuries ago. "Eugenics appeals because it is easier to talk of breeding improved human beings than to begin by improving one's self and training one's children better," he said. "The future of the human species can be enhanced only through character building by individuals and courageous adherence to ideals by the Nation."

Three thousand dozen eggs from China were received in St. Louis last week. They were not "China eggs," but the real fowl products from China. Under the new tariff laws eggs are admitted free of duty. This entire shipment was readily disposed of at a price lower than the domestic egg. The Chinese eggs came across the Pacific Ocean in a ship's hold under refrigeration and Brockman says their quality should be better than the average cold storage eggs sold in this market.

According to the report of the Secretary of the American Medical Association, which held its tenth annual convention in Chicago last week, laws on tuberculosis are needed more than any other legislation pertaining to health. The report was based on replies to inquiry sent to physicians, health officers and public men throughout the country. Dr. J. W. Pettit, of Ottawa, Illinois, said the newspapers had been a greater factor in promoting sanitation and the public health than the medical profession had been.

The Granite City Rolling Mills have added 800 skilled workers, increasing their force to 2300, the largest on record.

Salesmen of one of the largest shoe houses in the world held a convention in St. Louis. There were 175 of them from all parts of the country and all were optimistic upon business connections.

Harvey M. Hutcheson of Comanche, Texas, was appointed by President Wilson to be Associate Justice of the Appellate Court of Porto Rico.

Louisiana, through her Governor and Attorney General, will file an original injunction in the Supreme Court to prevent the sugar tariff reductions of the Underwood act going into effect on March 1, if the large sugar cane growers are willing to pay the expenses of the suit.

A college "boy" who will be graduated from the California University the year in which he becomes 100 years old, lives in Pasadena, California. He is Rev. David Jordan Higgins, who was Colonel of the Twenty-Fourth Ohio Regiment of Volunteer Infantry in the Civil War. He is now a retired Methodist preacher.

Married women are barred from appointment to the Pittsburg, Pennsylvania police force. Twenty applications have been filed for thirty positions, to be filled by women on the local force.

Senator Bailey has made application to the Supreme Court for permission to file an original suit for injunction in the name of the State of Louisiana against the United States to restrain the enforcement of the free sugar

provision of the Underwood-Simmons tariff act. The application sets forth that the provision is in violation of the Cuban reciprocity treaty. It is not known when the court will pass upon the application, but the earliest probable date for such action would be at the sitting of the court on Monday.

That Charles T. Cook, a Wichita Falls youth, is held in prison at Juarez by Villa as a Federal spy and that his life is in serious danger, is a report which reached his father at Wichita Falls through friends at Juarez.

The last link in the California to Gulf Railway is now entirely completed. The operating department of the Pecos and North Texas Railway will take charge of the new line March 1. On that day daily passenger service will be inaugurated.

C. W. Post, millionaire manufacturer of Battle Creek, Michigan, passed through Los Angeles March 3 in a special train bound for Rochester, Minnesota, for an immediate surgical operation. He was accompanied by Mrs. Post and a physician, who attended him at his winter home at Santa Barbara. Mr. Post arrived at Santa Barbara a month ago broken in health. His condition grew worse and today attending physicians said his only hope lay in an immediate operation. Doubt was expressed, however, that he could survive the trip to Rochester.

Word was received March 2 of the death of Brigadier General John W. Barlow, United States Army, retired. General Barlow, accompanied by his wife, was making a tour of the Holy Land.

The silver service for the battleship Oklahoma is on display in Oklahoma City. The service cost \$7500, for which the Fourth Legislature made the appropriation, and consists of sixty-seven pieces. The engraving typifies Oklahoma's people, minerals, soil and history.

Stress and strain of American life quickly develop latent insanity among immigrants, who become burdens to the States in which they have gone to live, according to statements before the Senate immigration Committee by medical officers from New York, Pennsylvania and Maryland, who urged radical amendment of the pending immigration bill.

In New York, on March 2, thirty-three members of the Democratic State Committee, most of whom were Tammany men, and Charles F. Murphy himself, unanimously voted into effect Governor Glynn's reorganization plans for the committee.

Lubbock will be made a winter bureau station during the growing season from the middle of April to October 31 of this year. Telegraphic reports will be sent out from the Experiment Farm daily with full reports of temperature, moisture and crop conditions.

To the tune of Dixie, played by one of their number, five hundred pupils were marched in an orderly manner from a public school building in Atlanta, Georgia, when a fire broke out in a cloak room.

Attempts by Senator Ashurst to get an agreement for a vote March 28 on the Constitutional amendment for woman suffrage, were blocked in the Senate last week, and the Arizona Senator announced he would move for immediate consideration after passage of the postoffice bill now pending. He also had a wordy clash with Senator Reed, who objected to fixing a date. "If the Senator would talk less," declared Mr. Ashurst, "we might get through with some of this legislation the country is waiting for." Several Senators urged Mr. Ashurst to withdraw the remark, but he refused.

Thomas Nelson Page, United States Ambassador at Rome, has received notification of the intention of Italy to participate officially at the Panama Pacific Exposition. The note to Mr. Page, however, contains the reserve clause that Italy could not exercise the friendly act of participation in the exposition if the American immigration bill should be passed with the clauses such as that calling for the carrying of American health officials on board Italian steamers. Such a clause would be considered as indicating an unfriendly attitude towards Italy.

New York's contribution to the Government under the income tax law is estimated at \$30,000,000. Estimates of the tax to be paid by some of the wealthiest residents follow:

INCOME TAX.		
John D. Rockefeller	\$10,000,000	\$6,000,000
Andrew Carnegie	15,000,000	900,000
William Rockefeller	13,000,000	800,000
George F. Baker	5,000,000	300,000
William A. Clark	4,000,000	245,000
J. P. Morgan estate	7,500,000	450,000
Mrs. E. H. Harriman	3,400,000	210,000
Mrs. Russell Sage	3,200,000	200,000
W. K. Vanderbilt	2,500,000	150,000
Vincent Astor	3,700,000	225,000
Jay Gould estate	3,700,000	225,000
Mrs. Hetty Green	3,000,000	150,000
W. H. Moore	2,500,000	150,000
Arthur C. James	2,500,000	150,000
Robert Goetz estate	3,000,000	180,000
Thomas F. Ryan	2,500,000	150,000

Four hundred unemployed men, mostly Jews, marched down to the City Hall in Chicago last week, but were put to rout by the police. They went to present a petition to Mayor Harrison demanding work. Their leader, a man named Martin, sent the following

telegram to President Wilson: "To His Excellency, President Woodrow Wilson: We, the unemployed Jews of Chicago, comprising a part of the 150,000 jobless army, demand a job. Having been subjected to all inhuman and un-American treatment in every way in the hands of so-called Jewish charities, combined with the Socialist party, we therefore demand of you a job and no charity."

As a tribute to Oscar W. Underwood, of Alabama, as Democratic leader in the House, President Wilson will give a dinner at the White House on March 9 for the majority leader.

A benefit and loan fund for working men and women in the neighborhood of the West Park Baptist Church, St. Louis, has been subscribed and will be opened in ten days by the deacons and pastor of the Church. The sum loaned to one person at the beginning will not exceed \$10 or \$15.

Assurance that the Canadian Pacific Railroad has no intention of attempting to evade the provision of the Panama Canal act barring railroad-owned ships from the canal reached Washington on the 25th ult. through official channels. With this assurance came a further declaration that the Canadian Pacific would not send its fleets through the canal even if there were no question about its rights to do so, because the company's officials could see no advantage in changing present routes across the Atlantic and Pacific. This information was received with particular interest because Senator Bristow and others have charged that agitation in favor of repealing the section of the canal act giving free tolls to American vessels was in the interest of the great Canadian railway and steamship corporations. It has been suggested in the debates, however, that the transcontinental roads opposed free tolls, not so much because American ships would be given an advantage over those of other Nations, as because of low rates at which ships passing through the canal free of tolls would be able to carry freight in competition with railroads. News of the Canadian Pacific's attitude came today in an official report from that corporation to the Canadian Government.

Fethy Bey and Sadik Bey, young officers of the Turkish military aviation corps, were killed on February 28 while attempting to fly from Constantinople to Alexandria, Egypt.

(Continued from page 5)

year," "Pastoral Evangelism, Its Possibilities," etc.

The brethren who led in a discussion of these subjects were C. M. Woodward, George Smallwood, A. M. Martin, J. T. Ross, C. W. Young and C. W. Heaton.

There were some admirable addresses made. The general discussions were full of life, and revealed an intense interest upon the part of preachers, laymen and laywomen. The Holy Spirit was upon the audience as we discussed and planned for great revivals.

Bro. R. E. L. Stutts made an interesting talk on "How to double the subscription to the Texas Christian Advocate?" He has more subscribers than any charge in our district; hence the right man to make the talk.

The Secretary presented the request of the Board of Missions: "That the Abilene District do its pro rata part in raising a surplus of \$2000 for Conference Missions," and all the preachers present pledged themselves to do their best to reach this goal.

Our presiding elder is a fine presiding officer. He has a strong grip upon the preachers and people of the district.

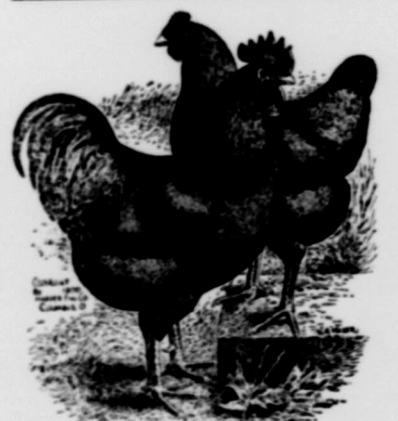
Rev. C. W. Heaton and his people entertained the Institute royally.

The closing service was an address at 7:30 p. m. by the Secretary. Subject: "The Place of the Sunday School in the Church of Today." A. M. MARTIN, Secretary.

STAMFORD DISTRICT INSTITUTE.

The Stamford District Institute met at Goree, February 25, 7:30 p. m. Rev. Ed Thorp, of Westover, was first on program and gave us a very able sermon.

Thursday morning promptly at 9 o'clock, Presiding Elder J. G. Miller called us to order and after Scripture reading gave us some very helpful points by way of comment. Our elder had prepared a fine program, and much to his gratification every preacher in the district, together with our school men, who are preachers,



For 10 years my S. C. RHODE ISLAND REDS have improved. My flock is beautiful. NO STOCK FOR SALE. Eggs for hatching carefully selected, securely packed and delivered to Express Company, \$3.00 per setting of 15. Be sure and get them early. C. A. EVANS, Fort Worth, Texas. Route 4, Stop 6.

MCKINNEY DISTRICT OBSERVE.

Brethren, our District Conference has been set for April 14, 15, 16. It will meet at Allen. I want every pastor to send me a complete list of the delegates and members who will be here, and send it not later than April 9. All Connecational officers who aim to be here for as much as a day, are asked to drop me a card of name. I want everything to go off like clock work and this cannot be done unless I can secure a full list of all who will be here. Please state whether or not these delegates will remain over night and how long during the session.

R. B. CURRY, Pastor. As I am receiving calls almost daily from our preachers to help in meetings I take this means of saying I cannot promise to help in any more meetings in this conference year. I have planned to help Brothers Ely and Bowen only, and I expect to give the whole of July and August to a campaign in my own charge.

CAN'T HELP IN MEETINGS. As I am receiving calls almost daily from our preachers to help in meetings I take this means of saying I cannot promise to help in any more meetings in this conference year. I have planned to help Brothers Ely and Bowen only, and I expect to give the whole of July and August to a campaign in my own charge. J. R. ATCHLEY.

BOARD OF CHURCH EXTENSION-CENTRAL TEXAS CONFERENCE.

Let all those expecting to apply for aid from the General Board place their applications immediately with Rev. C. R. Wright, Fort Worth, Texas. These applications are to be passed upon by the executives of our conference board, who will meet early in March. To delay may mean too late. I. J. CREED, President Board, Waco, Texas.

REPORT OF TREASURER OF TEXAS CONFERENCE, DECEMBER, 1913, JANUARY, FEBRUARY, 1914.

Beaumont District, E. W. Solomon, presiding elder. First Church, W. J. Johnson: Dom. Miss. \$95, Orphanage \$57, Call, L. Christian: Dom. Miss. \$3.50, Orphanage \$8, Nederland, J. C. Stewart: Orphanage \$12, Wallisville, J. F. Wallace: For. Miss. \$3, Dom. Miss. \$35, A. B. S. \$2, Orphanage \$10. Brenham District, S. W. Thomas, presiding elder. Bellville, G. C. Cravy: Orphanage \$10, Caldwell, C. U. McLarty: Orphanage \$73.80, Special Miss. \$50, Chappell Hill, F. O. Favre: Dom. Miss. \$30, Orphanage \$16, Hempstead, M. P. Hines: Orphanage \$5, Lyons, S. W. Stokely: Dom. Miss. \$17.75, Matagorda, D. S. Burke: Orphanage \$20, Rockdale, E. G. Cooke: Dom. Miss. \$16, Orphanage \$24, V. K. Johnson Home \$12, Self-Denial Miss. \$40.14, Wallisville, G. V. Ridley: Orphanage \$12, Wallisville, F. L. Wheeler, W. Horner: Orphanage \$5, Waller, J. L. Weatherly: E. D. G. C. \$1, Bishops \$9, For. Miss. \$11, Dom. Miss. \$40, A. B. S. \$2, Orphanage \$11, Special Miss. \$5. Houston District, James Kilgore, presiding elder. St. Paul, S. R. Hay: For. Miss. \$273, Dom. Miss. \$360, Harrisburg, R. E. Ledbetter: For. Miss. \$23, Orphanage \$5. Jacksonville District, J. B. Turrentine, presiding elder. Brushy Creek, A. A. Rider: Dom. Miss. \$25, Keltys, J. M. Mills: Dom. Miss. \$20, Orphanage \$8, Malakoff, E. C. Escoc: Orphanage \$6.50. Marshall District, F. M. Boyles, presiding elder. Jefferson, H. T. Perritte: Orphanage \$15, Longview, H. C. Willey: Children's Day \$10, Marshall, J. W. Bergin: Orphanage \$54, Churchill, Frank Platt: For. Miss. \$15. Marlin District, I. F. Pace, presiding elder. Bremond, C. E. Garrett: Dom. Miss. \$3.50, Special Miss. \$7, Gause, W. Cole: Dom. Miss. \$10, Jewett, J. T. Reed: Dom. Miss. \$43, Orphanage \$15, Leon, E. A. Sample: For. Miss. \$9, A. B. S. \$1, Normangee, R. H. Lewelling: Dom. Miss. \$30, Orphanage \$14. Navasota District, E. L. Shettles, Presiding elder. Cracker, D. H. Hotchkiss: For. Miss. \$20, Orphanage \$30, Madisonville, J. E. Morgan: E. D. G. C. \$1, Bishops \$20, Conf. Claims \$75, For. Miss. \$70, Dom. Miss. \$95, Ch. Ext. \$55, Education \$119, A. B. S. \$9, Orphanage \$20, Willis, W. L. Pate: Orphanage \$15.75, Huntsville, R. W. Adams: Orphanage \$40.53. Pittsburg District, O. T. Hotchkiss, presiding elder. Daingerfield, G. H. Adams: For. Miss. \$50, Dom. Miss. \$78, Orphanage \$15, Douglasville, D. A. Williams: Orphanage \$14, Nash, A. G. Hall: A. B. S. \$2, Orphanage \$8, Redwater, T. D. McCreaty: Dom. Miss. \$14, Texarkana, G. W. Davis: Orphanage \$13.50, New Boston, M. N. Terrell: E. D. G. C. \$1, Bishops \$18 Conf. Claims \$70, For. Miss. \$68, Dom. Miss. \$90, Ch. Ext. \$60, Education \$105, A. B. S. \$6, Orphanage \$17. Timponi District, J. M. Mills, presiding elder. Geneva, N. A. Griffin: Dom. Miss. \$23.40, Nacogoches, S. McKenney: Dom. Miss. \$86, Dom. Miss. \$93, Ch. Ext. \$80, Education \$100, San Augustine, Jno. W. Goodwin: Dom. Miss. \$50. Tyler District, J. T. Smith, presiding elder. Big Sandy, I. F. Pace: E. D. G. C. \$1, Orphanage \$11, Edom, E. P. Swindall: E. D. G. C. \$1, Orphanage \$16, Lindale, W. S. Easterling: E. D. G. C. \$1, Bishops \$15, Dom. Miss. \$3, B. S. \$4, Orphanage \$4, Murchison, L. E. Green: E. D. G. C. \$1, Orphanage \$9, Quitman, W. M. Bass: E. D. G. C. \$1, Dom. Miss. \$10, Orphanage \$7, Tyler, E. L. Luker, E. D. G. C. \$1, Orphanage \$11, Tyler Circuit, W. A. Pounds: E. D. G. C. \$1, Orphanage \$16, Willis Point, E. L. Ingram: E. D. G. C. \$1, Dom. Miss. \$8, Orphanage \$10.

RECAPITULATION BY DISTRICTS.

Table with columns for District Name, Total, and Balance Forward. Includes districts like Beaumont, Houston, Jacksonville, Marshall, Marlin, Navasota, Pittsburg, Timponi, Tyler, and various totals.

DISTRICT CONFERENCE NOTICES.

SWEETWATER DISTRICT. The following committees of examination are appointed: Deacons' and Elders' Orders—R. A. Clements, M. W. Clark, J. C. Moore. Admission and Readmission—Simeon Shaw, C. F. Carmack, C. C. Wright. License to Preach—J. W. Hunt, C. E. Jameson, J. D. Crockett. In each committee the person first named will act as chairman. B. W. DODSON, P. E.

PITTSBURG DISTRICT. The District Conference will meet at Winfield, June 9, at 2:30 p. m. Opening sermon that night by C. H. Adams. Committees: License to Preach and Admission on Trial—E. D. Watson, C. T. Cummings, A. G. Hall. Deacons' Orders—B. C. Anderson, W. W. Adams, J. T. Hooks. Elders' Orders—G. L. Taylor, B. C. Ansley, L. B. Saxon. Southwestern University Scholarship—C. W. Davis, Jesse Lee, M. N. Terrell. O. T. HOTCHKISS, P. E.

BOWIE DISTRICT. The District Conference of the Bowie District will be held at Megard, March 25 to 29. Opening sermon by Rev. R. N. Huckabee Wednesday night. Committee on License and Admission—Rev. N. R. Stone, Rev. H. B. ohnston, Rev. J. W. Beck. Committee on Deacons' and Elders' Orders—Rev. J. W. Hill, Rev. F. A. Crutchfield, Rev. John L. Sullivan. Let each delegation be in full. The train will be held at Olney on Wednesday evening as an special accommodation. T. H. MORRIS, P. E.

CHARGES FILLED. Bishop Atkins has appointed Rev. B. W. Dodson presiding elder of the Sweetwater District, and Rev. M. E. Hawkins has been appointed to Memphis Station, and Rev. W. Y. Switzer to Canadian Station. Let this answer all inquiries of brethren as to these places. J. W. STORY, P. E.

AGENTS WANTED.

We will pay you \$120.00 to distribute religious literature in your community. Sixty days' work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. INTERNATIONAL BIBLE PRESS, 675 Winston Bldg., Philadelphia.

BOOKS WANTED.

WANTED—Immediately, Adam Clarke's Original unrevise Commentary. Also several other Commentaries. Write, describing fully and stating price. KENNETH DAVIS, 312 East Side Ave., Dallas, Texas.

BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS—My special offer to introduce my magazine, "Investing for Profit." It is worth \$10 a copy to anyone who has been getting poorer while the rich, richer. It demonstrates the real earning power of money, and shows how anyone, no matter how poor, can acquire riches. "Investing for Profit" is the only progressive financial journal published. It shows how \$100 grows to \$2200. Write now and I'll send it six months free. H. L. BARBER, 435, 28 Jackson Blvd., Chicago.

CARD OF THANKS.

We take this method of thanking our many friends for all favors and kindnesses shown us during our late bereavement. MRS. J. M. SHERMAN and CHILDREN.

COTTON SEED.

"TEXAS PROGRESS COTTON SEED" direct from originator. There are other good cottons, but none equals this wonderful variety. It is the surest cropper, heaviest yielder, best drought and disease resister, has the biggest bolls, stormproof, satisfactory. Hundreds of letters praising it and not a complaint makes us know that Texas Progress stands the test and is "the cotton without an equal." Write for free sample and description. PROGRESS SEED IMPROVEMENT COMPANY, Carlton, Texas.

EGGS FOR SETTING.

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

FOR SALE.

470 ACRES OF LAND, all under good fence; small farm, first-class improvements. For complete description address, THOS. DE-CROW, Georgetown, Williamson County, Texas, P. O. Box 183.

NAVASOTA DISTRICT—Second Round.

Groveton Sta., March 7, 8. Onalaska and Carmona, at Westville, March 8. Trinity Sta., March 14, 15. Grapeland and Lovelady, at Lovelady, March 15, 16. Augusta Cir., at Tadmoro, March 21, 22. Shiro Cir., at Bay's Chapel, March 28, 29. Navasota Sta., March 29, 30. Porter Springs Cir., at Latexo, April 4, 5. Crockett Sta., April 5. Anderson and Bedias, at Iola, April 11, 12. Walker County Mis., at Johnson Chapel, April 15, 16. Huntsville Sta., April 19. Oakhurst and Dodge, at Blackjack, March 25, 26. Conroe Sta., April 26. Willis and New Waverly, at El Mina, May 2, 3. Millican and Stoneham, at Magnolia, May 9, 10. Midway Cir., at High Prairie, May 16, 17. Madisonville Sta., May 17, 18. Montgomery Cir., at Plantersville, May 23, 24. Cold Springs Mis., at —, May 30, 31. Cleveland and Shepherd, at —, June 6, 7. Brazos County Mis., at Steep Hollow, June 13, 14. Brant Sta., June 14. District Conference will meet at Huntsville June 25-29. E. L. SHETTLES, P. E.

SWEETWATER DISTRICT—Second Round.

Blackwell, at Slater's Chapel, March 7, 8. Colorado Sta., March 11. Fluvanna, at Bethel, March 14, 15. Sweetwater Mis., at Moody, March 21, 22. Snyder Sta., March 26. District Conference, at Snyder, March 27-29. Sweetwater Sta., April 5. Ira, at Sharon, April 11, 12. Roby, at Royston, April 18, 19. Dunn, at Pleasant Hill, April 25, 26. Camp Springs, at Crenshaw, April 27. B. W. DODSON, P. E.

BRENHAM DISTRICT—Second Round.

Rosenberg, March 8, at 7:30 p. m. Thornedale, at Pleasant Retreat, March 14, 15. Rockdale, March 15, 16. Caldwell, March 21, 22. Lyons Cir., at Cravy, March 22, 23. Bellville, at Cochran, March 28, 29. Bay City Sta., April 4, 5. Matagorda and Lane City, at L. C., April 5, 6. Brookshire and Patterson, at Patterson, April 11, 12. Sealy, at San Felipe, April 18, 19. Wallis and Fulshear, at Wallis, April 19, 20. Glen Flora, at Burr, April 25, 26. Bay City Mis., Van Vleet, April 26, 27. Wharton, April 27, at 8 p. m. Waller, at Len Grove, May 2, 3. Hempstead, May 3, 4. Brenham, May 16, 17. Chappell Hill, May 17, 18. Lexington Mis., Pleasant Hill, May 23, 24. Lexington Sta., May 24, 25. Giddings, at Giddings, May 30, 31. Richmond, May 31, June 1. Somerville, June 6, 7. S. W. THOMAS, P. E.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 20 cents. Cash must accompany all orders. In figuring cost of advertisement each initial sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or back-faced type will be used. Copy for advertisements must reach this office by Saturday 10 o'clock their insertion. We have not investigated the merits of any proposition offered in this column, but it is intended that nothing of a questionable nature shall appear. For most make your own trades.

HELP WANTED.

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

IMPORTANT INFORMATION.

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If you wish to make money fast and honest and have exclusive control of the best seller in Texas and Oklahoma. Reference, every bank or Express Co. in Dallas and Fort Worth, or the 1000 Societies that have accepted this plan. Drop a card for sample and plans, to Box 590, Dallas, Texas.

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

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FOR RENT—A large, gospel tent, sixty-foot spread, all complete. Terms very reasonable. WALTER G. HARBIN, 2013 Crawford Street, Houston, Texas.

Paris District—Second Round.

Clarksville Sta., March 14, 15. Blossom Sta., March 15, 16. Annona, at Coleman S., March 21, 22. Pattonville, at Atlas, March 28, 29. Roxton, at Elm Grove, March 29, 30. White Rock, at W. R., April 4, 5. Detroit, at Detroit, April 5, 6. Emberson, at R. Prairie, April 11, 12. Bonham St., April 12-16. Woodland, at Hickory G., April 18, 19. Paris Circuit, at Reed's C., April 25, 26. Lamar Avenue, April 26. Avery Cir., at Henrietta, May 2, 3. Clarksville Cir., at Liberty, May 3, 4. Bogata, at Rugby, May 9, 10. Centenary, May 10. McKenzie Cir., at Jolintown, May 23, 24. Deport Cir., at Halesboro, May 30, 31. Deport Sta., May 29, 31. W. F. BRYAN, P. E.

Sulphur Springs District—Second Round.

Cumby, at Mt. Zion, March 21, 22. Lake Creek, at Foster's Ch., March 28, 29. Cooper, March 29, 30. Ben Franklin and Pecan Gap, at B. F., April 4, 5. Mt. Vernon, at Creech Ch., April 11, 12. Redley Springs, at Parks Ch., April 18, 19. Winsboro, April 19, 20. Sulphur Springs Sta., April 25, 26. Sulphur Springs Mis., Wesley Ch., May 2, 3. Como and Forest Academy, at Como, May 4, 5. Parley, at Pleasant Hill, May 16, 17. Yowell, May 23, 24. Sulphur Bluff, at Dike, May 30, 31. Brashear, at Gaffords Ch., June 6, 7. Klondike, June 13, 14. District Conference at Winsboro, March 24-26. R. C. HICKS, P. E.

Obituaries

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

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.

REV. JAMES MORGAN SHERMAN.

Rev. James Morgan Sherman, son of Morgan Dana and Amanda E. Sherman, was born in Lampasas, Texas, November 7, 1858. He departed this life in the sanitarium in Temple, Texas, February 10, 1914. At the early age of eleven years he made a bright profession of faith in Christ, and when he was sixteen years of age he united with the Methodist Episcopal Church, South. From his conversion his faith was clear, and life was a constant testimony to the power of Jesus Christ to save. At the age of twenty-seven years he consecrated his life to the gospel ministry, and he began at once to prepare himself for that work. He entered Southwestern University and spent four years in preparation for the work to which God had called him. He was admitted on trial in the old Northwest Texas Conference, November, 1890, and for twenty-three years he went in and out before the Church as a faithful minister of the gospel of the grace of God. During these years he served circuits, stations and districts, always going where he was sent without murmur or complaint. As a pastor he was faithful, painstaking and persevering. He was a clear, strong preacher, accurate in his exegesis of the text, logical in the presentation of his subject and mighty in the enforcement of the truth. He was a close student of the Bible and a constant, careful reader of the very best books. Consequently he had a well-trained mind. Every power of his personality was completely consecrated to the gospel ministry. Eight years of his ministry were given to the presiding eldership, and in this capacity he served the Church wisely and well. His administration was always characterized by kindness, tenderness and brotherly love, coupled with the strongest convictions and the highest courage. To say that he was loved and trusted by his brethren is to put it mildly. They delighted in his fellowship, trusted in his fidelity, and honored him for his Christian virtues. All over the Panhandle of Texas, where his best work was done, his name is a household word and stands only for that that is noble and pure and good. He was chosen by his brethren to represent the Northwest Texas Conference in the General Conference in May at Oklahoma City. No member of the conference was loved, honored or respected more than he. How we shall miss him in counsel! And as the lines move forward to battle for the right, how we miss his wise leadership. One of our very best men has fallen, and the Northwest Texas Conference is sadly bereft, but we shall cherish his memory and strive to carry forward the work he helped to project. The writer of these lines knew him intimately during all the years of his ministerial life. We understood and loved each other from our first acquaintance. For some years we served on adjoining charges, and helped each other in revival meetings. He was my presiding elder for one year, and we lived in the same town. So often we took sweet counsel together, and his life and character was always an inspiration to me. And the best of all is, that what he was to me he was to all who knew and understood him. Brother Sherman was a kind and devoted husband, a tender, affectionate and dotting father. He was everything in the sacred precincts of his home that he was in the public walks of life. He leaves a wife and five children, two sons and three daughters to mourn the loss of a noble husband and father. But he leaves to them the priceless heritage of a good name, and the rich treasures of a lofty character. May the mantle of the father fall upon the sons. And may the memory of his many virtues serve as a bond to bind the entire family to the things eternal he so delighted to preach. We shall meet him no more in conference here, no more shall we hear him discourse on the great things of God; no more shall we listen with delight as he calls men from the ways of sin to higher and holier things; never again on earth shall we grasp his hand and feel the warmth of his great, loving heart in the home and in the social circle; but if only we are faithful we shall see him again in the everlasting kingdom of our God.

J. W. STORY.

Clarendon, Texas.

MOORE Mrs. Martha A. Moore was born in Alabama, November 23, 1826, and died in Merkel, in the home of her son, John Moore, December 29, 1913. Her maiden name was Kelley. The family came to Texas in 1856, settling in Smith County. Then in 1862 moved to Red River County. She was married three times; first to a Mr. Perry, second to a Mr. Welch, and in 1862 to Mr. John Moore. They moved to this county, Taylor, in 1881. He died twenty years ago. Mother Moore was a very devoted Christian most of her long, eventful life. Her last days were very happy in a Savior's love. Her death was victorious. She was buried in the old White Church graveyard fourteen miles southwest from Merkel. There is only one of her children living, John Moore, one of my stewards. ED. R. WALLACE, Pastor. Merkel, Texas.

BLAND—Mrs. Ann Bland (nee Wells) was born in Hardin County, Tennessee, January 4, 1846. On October 17, 1867, she was married to George A. Bland. To this union six children were born—five boys and one girl—four of whom are still living. The family came to Texas in 1874 and settled at Como. In 1887 Sister Bland was converted and joined the Methodist Church, in which Church she lived a consistent Christian life until December 28, 1913, when she was called to take her place in the Church triumphant. For more than a quarter of a century the people of Como have felt the influence of her godly life. She was a faithful wife and a loving mother, ever ready to make any sacrifice for the happiness of her family. She was also faithful to her Lord and always ready to do anything in his name to advance his kingdom. A husband, four children and a host of friends are left to mourn because of her departure. But we mourn not as those who have no hope, for we remember that God's Word says, "Blessed are the dead which die in the Lord." May her loved ones and friends so live here that they may meet her in the city of God.

J. H. SCRIMSHIRE.

ROGERS—Rev. J. I. Rogers was born in Stanley County, North Carolina, April 5, 1848, and died in Nolan County, Texas, December 20, 1913. He was converted when a boy and joined the Methodist Church with his parents, in which he lived until death called him away. He went with his parents to Tennessee, where he was licensed to exhort, and heaven. The rest were all at his burial. He was married to Eva Stover in Alabama and from this union there were seven children, three girls and four boys, all of whom are still living, except the oldest girl, who died some six years ago and went shouting home to heaven. The rest were all at his burial. He never had the advantages of an education, but the Lord called him to preach when young, and he went forth depending on the Lord for all his help. He loved his Church, loved to preach, loved to hold meetings, and often was blessed with great revivals where many souls were brought to Christ. He believed in old-time, Holy Ghost religion, which blessed a child of God while he lives and sustains him when he comes to die. He is gone to rest and is waiting for his loved ones over there. It seems so strange to know he is gone, but it is true. Shall we not see him any more? Shall we not hear his voice any more? Is he gone? Wait a moment and the veil will part and the glory world will open up before us and we will see him again. Wife, children, brothers and friends, be faithful for a little while and we shall meet where parting is no more. His brother, M. W. ROGERS.

MORGAN—T. W. Morgan was born in North Alabama, July 19, 1866, and while on his way to Church Sunday, December 14, 1913, was thrown out of his surrey and almost instantly killed. Brother Morgan was married to Miss Ella Holdridge by Rev. J. J. Williams, of the North Alabama Conference, on July 1, some time during the eighties, at old Langston Church, and September, 1895, he was converted and joined the M. E. Church, South, and in a few years they moved to Texas and finally settled in Comanche County and he and his family assisted in organizing the M. E. Church, South, membership of what is now called Morton's Chapel, in DeLeon Circuit. Brother Morgan was not very demonstrative in his religious life, but he was so even and consistent that he has left his impress for good upon his large family and everyone who knew him intimately. He leaves a wife and thirteen children to mourn his departure, and we miss him so much in our Church services, with his large, cheerful face and his eyes always beaming with cheerfulness and good will to every one with whom he met, but we feel assured, from the life he lived among us, that he is gone "where Sabbaths never end and congregations never break up." Sister Morgan and the children are endeavoring to follow Brother Morgan as he followed Christ, and we earnestly pray that by the grace of God they finally may constitute an unbroken family in heaven. U. J. MORTON.

WASHBURN—On the night of January 20, 1914, the tender Shepherd came and took our darling brother, W. E. Washburn, in his arms and bore him away to the regions of endless light. The funeral service was held at the Willow Cemetery at Haskell, Haskell County, Texas, and there the body of our darling brother was laid to rest to await the coming of that great and final morning when in the dead in Christ shall rise. Of this dear brother's early life we know but little; as our conversation when associated together was almost always of the blessed hope of the bright beyond; for this was his faith, this was his hope; and as the Word of God teaches that "faith without works is dead being alone," we feel glad to know that our dear brother Willis' life was a life that constantly proved his faith by his works. As a minister in the M. E. Church, he served for many years, and was greatly blessed of God in his many efforts to build up God's cause and win souls for Jesus in the many places whosoever his lot was cast. Truly as a pastor, as a friend, as a neighbor, he was loved by all who knew him. As a faithful, loving companion he was unexcelled. He was married to Miss Tee Ols Pugh some fourteen years ago at the home of the bride's parents in Freestone County, Texas. To this union was born one sweet little baby girl (Twila Washburn), the hope of her loving mother and the pride of her tender, gentle, kind and indulgent father. Wife and baby and a host of friends and loved ones still remain, only to follow on in the after

awhile. While we, his loved ones, are so grieved and shed many tears for the loss of our dear one, and while the vacancy in our hearts seem almost unbearable, yet we praise God that though we miss him here, we know where to find him. O how we loved Willis, for he was our brother, and as a loving brother there could scarcely be one found like him! While we mourn his loss, we are so glad to know that he mourns not as those who have no hope, for he died as he lived—a Christian. So, bereaved ones, as we know that it was the hand of our dear Heavenly Father that beckoned our loved one away, let us evermore fervently press the battle onward and upward until we get to the end of the race, and then, O joyous thought, we will meet our dear Savior and our loved ones in that land where no separation is known. There's no suffering there, no pain, no heartaches, no sad good-byes; neither is there any shadow there; for our Savior's dear face is the light. So, dear ones, let's not grieve for our dear one, for we know that he has gone to a holy and beautiful city, whose builder and ruler is God. Soon we shall join their bright number, and dwell in eternity's day, where it will be one everlasting, bright morning. Written by M. R.

HAGLE—Frank Hagle was born in Dresden, Germany, about 1830, and as a young fatherless boy was brought by his brother-in-law, Louis Stadden, to Spring Hill, Navarro County, Texas. Excepting a short time in army service, Uncle Frank, as he was commonly called, spent his life on a farm in and near Spring Hill. He has driven cattle from his home to Kansas City and New Orleans. Before there was a house in Corsicana, Uncle Frank often rode through what is now the town site on horseback. In the spring of 1862, at Dresden, Texas, he joined the Nineteenth Texas Cavalry and became a member of Capt. Bob Wright's company in Buford's company, but in the following winter was discharged on account of disability. After regaining his health he served with the Texas Rangers until the close of the war. He was taken to rest about 6:30 Wednesday morning, February 4, 1914. He was buried in the old Dresden Cemetery. For forty years Uncle Frank had been trusting in the Master for salvation and among his last words he said, "Let me praise God." One brother, Uncle Joe, a beloved army mate, Patty H. Osborn, many loved ones and friends remain to speak kind words of his life. W. E. HAWKINS, JR. Emmet, Texas.

MORROW—George Elzy Morrow was born August 6, 1879, in Marshall County, Mississippi. Came to Texas with his parents in 1884. Was baptized in infancy by Rev. J. B. Adair. Was converted and joined the M. E. Church, South, at Blythe Chapel, McKinney District, in a meeting held by Rev. C. O. Jones, in August, 1900. Brother Morrow was an active man in the Church from the time of his conversion, and a useful man. He served as steward for nine years, was recording steward, Church secretary and teacher of the Bible class in Sunday School for a number of years. He was married to Miss Ella Pool, October 14, 1900. To this union three children were born—Otis, Benson and Myrtle—twelve, ten and six. The subject of this writing passed to his reward December 19, 1913. Was buried in the old Forrest Grove Cemetery, Rev. C. A. Spragins, presiding elder of McKinney District, conducting the funeral. An aged father and mother—R. E. (Uncle Roof) and Jennie Morrow, the wife and three children, and a host of relatives, are his survivors. The writer was the deceased brother's pastor last year, and having been associated with him a great deal we feel that we can truthfully say that he was a devout Christian man. He was reared in a Christian home, where God has come first in all things. We feel certain as to his whereabouts. E. F. LANCASTER.

MANLEY—Mrs. Martha E. Manley (nee Starr), daughter of John H. Starr, was born near Griffin, Spaulding County, Georgia, August 28, 1838. She gave her heart and life to God in early childhood and joined the M. E. Church, South. She was married December 28, 1857, to James R. Manley, to which union ten children were born, one having died in infancy. She is survived by her husband and nine children. She leaves one sister, Mrs. Nancy Miller, and one brother, Henry C. Starr, both living in Georgia. Mother Manley lived a true, trusting and consistent Christian life, looking to her Savior for strength and guidance. She was ever a faithful wife, mother and neighbor until God called her to be with his redeemed and pass from this earthly life to life eternal. She died February 12, 1914, at the home of her daughter, Mrs. Mary F. Wilson, near Pottsboro, Texas. She will be missed by her devoted family and large circle of friends and her life will be a benediction to all who knew her, while she has entered into the peace of God, which is full, unbroken and forever. Her departure from earth is an entrance into heaven. MRS. J. W. MANLEY.

LINDEMAN—Just seventeen days apart, January 24 and February 10, 1914, the spirits of two of our best citizens, loving fathers and devoted Christians, went home to God, when E. and H. C. Lindeman, familiarly known as "Uncle Ed and Uncle Henry," departed this life. They were the sons of John and Eva Dekner Lindeman, of Merlenwerder, Kongewitz Kreis, Province, Germany. When they came to the United States from their native country, Germany, they came direct to Velasco, Texas; from there they were transported to Guadalupe County and settled in Shumansville, Texas. From there they came to Blanco County, Texas, in 1854, where they lived the remainder of their lives. Among the

earlier settlers of Texas, they were called upon to pass through very trying experiences incident to the early days of the Southwestern portion of this great Commonwealth. Such aspirations and hardships, sacrifices and sufferings growing out of the undeveloped and pioneer condition of the country. The children of this generation are entering into the comforts that flow from the labors of such men of stalwart and sturdy character—as these two were recognized and acknowledged to be. Professing conversion in the days of their youth, and realizing their obligation as well as the great benefit of the Church, they soon united with the Church of their choice, and began a faithful, devoted, consistent and exemplary service in the visible organization, which manifested a true Christian character preparing for the Church triumphant. In 1861 these brothers enlisted in the Ranger Service, and after two years of frontier scout service they joined the Confederate Army, McCulloch's Regiment, and gave to their country two years or more of faithful, honorable service on the Western borders, in behalf of the cause they loved so well. "Uncle Ed and Uncle Henry" were staunch friends and supporters of their Church, strong advocates and champions of any cause that meant the betterment of their country or their fellowmen. These two brothers were very devoted to each other and while "Uncle Ed" passed away first it was thought by many his death was brought on from exposure he underwent in his anxiety and brotherly devotion he showed in visiting "Uncle Henry" during his long spell of sickness. It will be hard to find two men who were more greatly esteemed and appreciated in a community during their lives, or more sadly missed after their death than these two servants of God. The unusually large concourse of people from all parts of this country assembled at the burial of these brothers, bore unquestionable testimony to the high esteem and regard in which they were held by every one throughout this country. They leave a host of friends and relatives to mourn their taking away, and upon the immediate families of these fathers I pray the richest blessings and comforts of Divine grace. H. RASCOM OWENS. Blanco, Texas.

JOHNSON—As a former pastor of Mrs. W. T. Johnson I desire to speak a word in estimate of her noble life. Aunt Mollie, as she was lovingly called, was honored and highly esteemed by all who knew her. She had a superior mind, a strong personality and was not only a leader of women, but a molder of thought and sentiment in the community where she lived. Aunt Mollie was an old-time Methodist, who not only believed in Holy Ghost religion, but lived it. No woman and not many preachers knew and loved the doctrines of Methodism more perfectly than she did. And when one of these little house-to-house proselyters came into the community he always knew to give Aunt Mollie a wide berth. She loved her husband, her home and her children. As a wife she was devoted, as a mother she was consecrated to the interest of her home. May God bless her memory and spare to the Church, the home and to the husbands of the land women of her kind. Our loss is heaven's gain. W. C. HOWELL.

BARKULOO—Rev. C. T. Barkuloo was born in Indiana in the year 1834, and died at his home at Cedar Bayou, Texas, February 17, 1914. Brother Barkuloo joined the Minnesota Conference in the spring of 1857 and did about forty years of effective work in the M. E. Church. He came to Texas in 1897 as a supernumerary, doing what work he could as a supernumerary and superannuate. He was a good man and was loved by all. His stay in Cedar Bayou has been a pleasant one and many pleasant thoughts are associated in the minds of those who miss him. Since taking the retired list he has been present at our Church services when his health would permit it. He and his wife celebrated their fifty-seventh wedding anniversary on February 8. Brother Barkuloo is survived by his wife, one son—H. W. Barkuloo, of Cedar Bayou—and two sisters and one brother in the North. The brother is also a minister. May God's richest blessings be upon his companion and loved ones. A. P. BRADFORD, P. C.

JONES—Herman Fletcher, son of William T. and Mary Jones, was born May 17, 1895, and departed this life March 25, 1910. During a revival meeting held under the ministry of Brother Byars, by Rev. D. L. Coale Herman gave his young life to Jesus and was happy in this faith until the moment of his departure. He was always a good and obedient boy and when the summons came to come up higher, his answer was, "I am ready to go." Dear loved ones, who never forget, he remembers you still. Be faithful unto the end and you shall see him again. W. H. WRIGHT. Lone Oak, Texas.

WALKER—Brother J. B. Walker was born February 2, 1864, in Henderson County, Texas; died February 16, 1914, at his home at Larue, Texas. He was a son of Rev. J. C. Walker who did effective work in the local ranks of the M. E. Church, South, and passed to his reward years ago. Brother J. B. Walker professed religion and joined the M. E. Church, South, when quite a young man, probably about the age of fifteen. At the age of nineteen he was united in marriage with Miss Emmie Forester. To this union were born seven children—four girls, three boys. One of them preceded him to the other shore. A wife, six children, four sisters and a host of relatives and friends mourn his going. May the blessings of a kind Heavenly Father be with them all. He was a kind husband, tender and affectionate father, and a liberal supporter of the Church. While he

"I sat as one glued to his seat"

The Story of My Life

By G. C. RANKIN, D. D.



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

The author tells of his first effort at speech-making. "A phenomenal chart of a perfect human head" bore no resemblance to his own. Half century of "Clouds and Sunshine" in a life of activity. Read "The Story of My Life." It's worth your while.

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

"THE STORY OF MY LIFE." Yes, I have read it with great interest. I regard it as one of the most helpful books for young men that I have read for a long time. The man who has made the success in life that you have made is nothing short of a positive inspiration to the worthy young manhood of our country. SAM R. HAY. Houston, Texas. Price, \$1.00, Postpaid. Address with price, G. C. RANKIN, D. D., 1804-06 Jackson St., Dallas, Texas.

was not very demonstrative in his life, yet he was always on the right side of any and all moral questions that came up. He will be missed in the community, but most in the home. The entire community sympathizes with the bereaved wife and children. May the Lord bless them in their sorrow. We say to them, sorrow not as those who have no hope. A. H. CALLAWAY.

CARDWELL—Mary Rebecca Cardwell was born September 23, 1912, and died February 17, 1914. Little Mary, as she was familiarly called, was not a strong child, but was very affectionate, quick to learn and very lovable. It seems strange that she should have been given and then taken so soon, but is not the hand of God guiding? Has she not fulfilled her mission? She came as a light of purity, the rays of which might warm our hearts and draw us to Him who is holy. She came as a star whose light we saw for awhile, but now it's gone, not annihilated, but shining in full glory in another realm, not bound by flesh and blood. We do not hear her voice or receive her kiss, those little arms we do not feel around our neck, she has gone, not from our hearts, but from the home circle. None can occupy her place. Her influence time cannot destroy. Father, mother, brother, sisters and friends little Mary is looking for you. She is with the King. Shall we, too, see the King some day? C. O. HUFF, Pastor. Newlin, Texas.

GUNN—Little Conrad Elbert Gunn, son of John and Zula Gunn, was born June 14, 1913; died February 1, 1914. After ten weeks of suffering God sent an angel to take little Conrad to a home where he will be free from pain. Oh, it was so sad to have to say farewell to the little darling, but God knows best. He leaves an almost broken-hearted father, mother and little sisters. His stay was short here on earth, but long enough to gladden the hearts of papa, mamma and little sisters. All that loving hands could do was done, but alas, he was too pure to stay in this old world and God took him to be with him and the

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

host of loved ones gone on before. I would say to the dear parents some sweet day in the great beyond you will hold your darling in your arms not as you did in the last few days, sick and suffering, but well and happy. Oh, what a blessed thought that we can some day go to him and never have to part. May the blessings of him that said, "Suffer little children to come unto me," rest upon the heart-broken parents in the prayer of his

GRANDMOTHER PARR.

WALLACE—Frank Raymond Wallace, son of W. N. and Carrie Wallace, was born in Chappell Hill, Texas, November 15, 1891. In 1899 he came with his parents to Stephenville, where the family have since resided. Shortly after coming to Stephenville, Raymond was converted and joined the Methodist Church. He was always a very industrious boy and neighbors commented on the fact that he never wasted his time, but seemed constantly engaged in some useful employment. When but a small boy he took up the study of telegraphy and soon became a very fine operator, holding a responsible position when he was only sixteen or seventeen years of age. When he was nineteen years of age he left home to accept employment in railway service. In this field of work he gave complete satisfaction to his employers and was several times promoted. When his last illness came upon him he was the agent for the Cotton Belt Railway at Alto, Texas. For a week or more after he was taken sick, he worked faithfully at his duties, waiting for his company to send some one to relieve him. During this time his tender consideration for his parents was shown in the fact that he did not once write them of his sickness; as he was hoping any day to get relief and then go to them. Finally relief came and he started home. When he arrived at home it was found that he had typhoid fever in a very advanced stage. For the next nine days everything that loved ones could do for his recovery was done, but all in vain. The disease triumphed, and on February 12, 1914, his spirit passed to the better world. Letters received by the family from friends of the young man in places where he had worked during the last few years bear striking testimony to the general superiority of his character and the uprightness of his life. His taking away is a source of genuine sorrow to a host of friends in his home town who had known him and esteemed him very highly for his real worth.

ERNEST L. LLOYD.

AUSTIN—Hezekiah Holliman Austin, eldest son of S. B. Austin and wife, was born in Dale County, Georgia, August 6, 1843. He was married to Sarah E. Holland, December 8, 1861. He served four years in the Confederate Army. In the fall of 1870 he moved to Texas, arriving at Grapevine December 12, 1870. To H. H. Austin and Sarah E. Austin were born three children, two of whom survive him—C. B. Austin, of Roberta, Oklahoma, and Mrs. C. M. Spell, of Durant, Oklahoma. Sarah E. Austin died August 13, 1872, and was the first person buried at White's Chapel. He was married to Mrs. S. F. Jones, September 25, 1873, to whom were born seven children, six of whom are living—Dr. Lewis Austin, of Durant, Oklahoma; Clifton H. Austin, of Roswell, N. W. Mexico; Clint O. Austin and Mrs. J. N. Morphis, of Fort Worth, and Mrs. M. W. Jones Austin, of Grapevine, Texas, and one stepdaughter, Mrs. B. F. Owens, of Stamford, Texas. It was after the death of his first wife that he and his children came to live in our home in 1872, where he made his home until his second marriage. From 1872 until 1913 I have known him as I have known few men. In all the relations of life he was a true man. He was always kind and helpful to me. As I think of him as brother, son, father, husband, neighbor, Mason, Methodist, there is not an act in his life that I could wish to forget. In the early days, when it was lodge night he and pa would ride horseback to Grapevine to attend the Masonic lodge, and much of the profound respect I have always had for that order is due to him. As a member of the Methodist

\$3.50 Recipe Free.

Send Name and Address Today. You Can Have It Free and Be Strong and Vigorous.

We have in our possession a prescription for nervous debility, lack of vigor, failing memory and lame back, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that we think every man who wishes to regain his health, quickly and quietly, should have a copy. So we have determined to send a copy of the prescription free of charge, in a plain, ordinary sealed envelope to any man who will write us for it.

This prescription comes from a physician who has made a special study of men, and we are convinced it is the surest-acting combination ever put together.

We think we owe it to our fellow man to send them a copy in confidence so that any man anywhere who is weak and discouraged with repeated failures may stop dragging himself with harmful patent medicines, secure what we believe is the quickest-acting restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop us a line like this: Interstate Remedy Co., 3635 Goodyear Building, Detroit, Mich., and we will send you a copy of this splendid recipe in a plain ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but we send it entirely free.

Church he was loyal, faithful and liberal. His sense of justice was one of the controlling principles of his life. With him there was only one question to find out, the right thing, and then to do it. He leaves but little property, but his children will take up his fallen mantle and carry on his work. He knew the end was near and called each member of the family and gave to each his blessing, after which he fell on sleep, at his home at Grapevine, Texas, November 15, 1913, being seventy years, three months and nine days old. His wife, children, brothers and sisters mourn his loss, but we know it is well with him. Blessed are the dead which die in the Lord.

S. A. ASHBURN.

WHITE—Mrs. Mary C. White (nee Campbell) was born in Lafayette County, Mississippi, August 12, 1853, and departed this life February 13, 1914. Sister White was converted and joined the Methodist Church in her fifteenth year. She was married to R. M. White, March 17, 1870, and to this union were born five children, four of whom are living, but one preceded her to the better world. In 1895 Brother and Sister White, with their family came to Texas, living first in Floyd, Texas, for a few years, then in Mineral Wells, Texas, and then in Snyder, Texas, where she remained until her death. For some months before her summons to come up higher she suffered more or less. God said, "It is enough. Her departure was peaceful. To you who feel so lonely and sad because your loved one is gone, let me point you to him who is able to comfort in sadness, and remember that this separation is only for the present, for if your end is like hers, in faith, you shall be reunited where no more separation shall come, and through all the ages to come you may shout the praises of him who has conquered death, hell and the grave. We have known Sister White for the past three years, and know she was a consecrated Christian woman. It was a treat to hear her tell her Christian experience, and several times have her admonition and words of encouragement given the writer inspiration and caused us to try harder to advance God's kingdom. Many have been helped by this good woman and her kind words of encouragement will be missed.

Her friend,
G. H. GATTIS.

HIS MOTHER.

Judge Lindsey tells a striking incident of a little fellow who was before his court, and was many, many times admonished about truancy from school. The teacher kept writing, however, that nothing had been accomplished and that Tim seemed bound to work and to let school go. One day in reproving him, the judge said, "Now Tim, there will be time enough to work when you are a man." The boy replied like a flash, "My father was a man, and he didn't work. He went off and left mother and me, and I guess that's what killed her, too." Finally, after breaking every instruction, Tim appeared in court one day with a changed expression, his face ablaze with satisfaction. Walking up to the judge, he pulled from his pocket a dirty piece of paper, all crumpled up, and handed it up for inspection, saying, "I'm going to remember all the things you have told me now, judge, and I am going to school regular now, for I've got that job all done." Judge Lindsey unrolled the paper and found it to be a receipted bill, and discovered that little by little the poor Tim had actually paid with pennies and nickles, fifty dollars for a headstone for his mother's grave. "My boy, is that what you have been doing while you have been missing school so much?" said the judge; and Tim answered as he wiped the tears from his dirty little face, "I wanted her to have a monument, too, judge, like the others had. She's done a lot for me; that's all I could do for her now."—Exchange.

THE SACRIFICE HIT.

There is one man in the game that the world should honor. It is the player who makes the sacrifice hit. He knows it will count against his record. He knows it will down his average. But for the game he dares to make it. He counts the cost. He is a hero. There are many in this old world who are doing it right along. They know that if they would figure for themselves, if they would line up against others, if they would consider only their own personal interests, they might be more successful as the world counts success. But they pay the price. In obscurity, in the back lots, in the humble places, relegated to the rear, they live their life; they do their work; they see others take the prize coming across the home base on their sacrifice hit. But they have their reward. They know it is their play that has won even if they fall. They have their reward in themselves.—Exchange.

Some men give away all their advice and are destitute for themselves.

If you want to help the other fellow, keep out of his way by doing your own work.

Woman's Department

(Continued from Page 11.)

cate to Second Vice-Presidents, from Mrs. J. B. Price, our ideal leader for young people? Please help our Second Vice-Presidents advertise "Young People's Day" at council meeting at Fort Worth, during first week in April, and help influence many young people to attend.

I am glad to receive fine district report from Waco District Secretary, Mrs. R. L. Abbott. Waco District will raise this year \$180 for the Susan C. Lamdin scholarship. Also supports a missionary in Korea, a Bible woman in Korea, six scholarships in the foreign field, two scholarships in Scarritt, and has only three auxiliaries which have not the Foreign Department. The district is not endeavoring to enlarge the subscription list to the "Voice." At this time the Church in Brownwood is in sadness over the death of the pastor's wife, Mrs. K. P. Barton.

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

CELINA AUXILIARY.

The Woman's Home Missionary Society of Celina, Texas, elected the following officers for 1914:

Mrs. J. L. Willson, President; Mrs. A. M. Reeves, First Vice-President; Mrs. John Bryant, Second Vice-President; Mrs. A. H. Phillips, Third Vice-President; Mrs. W. W. Woodard, Fourth Vice-President; Mrs. Wesley Young, Recording Secretary; Mrs. C. M. Sanders, Corresponding Secretary; Mrs. W. E. Seitz, Treasurer; Mrs. Tom Perkins, Agent for the Voice; Mrs. A. L. Paschall, Press Reporter.

Our pastor, Rev. J. F. Archer, conducted our installation service, which was very impressive. I am sorry to note we haven't a Foreign Missionary Society here, but our Home Mission Society is doing some good work. We have enrolled forty members. The year that has just closed we expended on parsonage, \$188.10; two boxes to Dallas Wesley House, \$100; box to local preacher, \$12; Week of Prayer and Scarritt School, \$6.60; district parsonage, \$1.25; on church, \$98.90; making a total of \$406.85. We are expecting to do more this year. Next Wednesday, February 25, we shall observe as a special prayer for the spread of the Christian religion in America. The societies of the different Churches of the town will come in and be with us. We hope to make it a great service.

MRS. A. L. PASCHALL,
Press Reporter.

HONEY GROVE AUXILIARY.

The Woman's Missionary Society was delightfully entertained Monday, February 23, at the hospitable home of Mr. and Mrs. M. J. Erwin.

The President, Mrs. W. A. Williamson, was leader for the afternoon. Subject, Conquests of the Cross Among Nations.

"The Morning Light Is Breaking," with Mrs. Eugene Erwin at the piano, assisted by Mr. Erwin on the violin, was a beautiful and appropriate opening for the following program:

Bible Study. "The Missionary Christ; His Mission Field"—Mesdames M. H. Wood and M. A. Taylor.

Prayer—Rev. C. B. Fladger.

"Conquest of the Cross in China"—Mrs. Pebyl Wood.

"Korea"—Miss Effie Williamson.

"Brazil"—Miss Willie Howell.

"Mexico"—Mrs. Elmo Chiles.

A Festival of Nations—Mrs. L. B. Black.

After singing "Rescue the Perishing," "The Conquest of the Cross in America," a dialogue between Mrs. Joel Brown and Aunt Mary was ably given by Mesdames J. M. Gilmer and Joe Parrish.

Our pastor's presence is always an inspiration and his complimentary remarks concerning the work of our Society and his exhortation a benediction. He stressed our dependence on the Spirit as the secret of success and exhorted each member to do her part toward holding up the cross of Christ. We were indeed glad to have so many of the gentlemen present, also Mrs. Mary Pirtle.

The hostess, assisted by her charming daughter and Mrs. Gilmer, served a delicious tuna salad course.

Everything combined to make this a pleasant as well as profitable meeting.

Next Monday afternoon the society, according to the regular custom, will meet in business session.

PUBLICITY SUPERINTENDENT.

OUR BRAZIL LETTER.

Rebeiras Preto, Brazil, Nov. 30, 1913. The Missionary Society, Marvin Church, Tyler.

My Dear Friends—I started a letter to you a week ago, but with the examinations and closing of school on hand, did not get it finished, so began again. Yesterday I mailed you a picture taken Saturday a week ago at our cornerstone laying. The photographer forgot to come, and after we had sent for him, it was late and the crowd leaving. However, it is much better than we had expected. It was such a happy occasion, exceeding abundantly above all that we asked or thought. For every day for a week we had rain at five o'clock, the hour set for this ceremony, but this day was beautiful and bright, and the school children of the city began early to gather at the college. Because more first-grade children came than others, Miss Christine said that they were the most faithful pupils, but I told her they had more cause to rejoice for it was the promise of a schoolroom instead of a corridor, or the shade of a tree. It was

I Will Stake This Medicine Against Your Time

A Few Days Will Be Sufficient to Prove Its Value in Your Disease

A few minutes of your time for a few days and I will demonstrate to you, without expense to yourself, that I have a medicine that drives Uric Acid poison from the system and by so doing conquers kidney trouble, bladder trouble and rheumatism. I don't ask you to take my word for it, but simply want you to let me send you some of this medicine so that you can use it personally.



Dr. T. FRANK LYNOTT who will send medicine free of charge to those who need it

I am trying to convince sufferers from these diseases that I have something far better than the usual run of remedies, treatments and such things, and the only way I can demonstrate that fact is to go to the expense of compounding the medicine and sending it out free of charge. This I am glad to do for any sufferer who will take the time to write me. Understand, I will not send you a valueless "sample, proof or test treatment," nor will I send you a package of medicine and say that you can use some of it and pay for the rest, but I will send you a supply free of charge and you will not be asked to pay for this gift nor will you be under any obligations.

All I want to know is that you have a disease for which my medicine is intended, as it is not a "cure-all," and I give herewith some of the leading symptoms of kidney, bladder and rheumatic troubles. If you notice one or more of these symptoms you need this medicine, and I will be glad to send you some of it, if you will write me the numbers of the symptoms you have, give your age, and your name and address. My address is Dr. T. Frank Lynott, 5388 Deagan Building, Chicago, Ill. You promise me nothing; you pay me nothing for it. All I ask, so there shall be no mistake, is that you send me the numbers of your symptoms or a description in your own words, and that you take the medicine according to the directions I send you. It is my way of getting publicity for my medicine so that it will become widely known.

You will agree when you have used it that it dissolves and drives out uric acid poison from the kidneys so that they work in harmony with the bladder. It strengthens the bladder so that frequent desire to urinate and other urinary disorders are banished. It stops rheumatic aches and pains. It dissolves uric acid crystals so that back and muscles no longer ache and crooked joints yield to its action. It reconstructs the blood and nerves so that you soon feel healthier and stronger, sleep better and eat better and have energy throughout the day. It does all this, and yet contains nothing injurious and is absolutely vouched for according to law.

Sufferers from these dreadful and dangerous diseases can surely afford to spend a few minutes each day for a few days to demonstrate to their own satisfaction if they are curable, especially when you consider no expense is involved, and I willingly give you

my time and my medicine. All any far-sighted afflicted person wants to know is a certain thing will relieve HIM or HER, and here is an opportunity to find out without cost, obligation or important loss of time. THESE FEW DAYS may be the turning point in your life.

All who are interested enough to write me for the free medicine will also receive a copy of my large illustrated medical book which describes these diseases thoroughly. It is the largest book of the kind ever written for free distribution, and a new edition is just being printed. I will also write you a letter of instructions and medical advice that should be of great help to you; but in order to do this I must know that you need my medicine. Write me the numbers of the symptoms that trouble you, and your age, and I will promptly carry out my promises. Show an inclination to get well and write me, and I will gladly send you a supply free.

These are the Symptoms:

- 1—Pain in the back.
- 2—Too frequent desire to urinate.
- 3—Nervousness, loss of flesh.
- 4—Pain or soreness in the bladder.
- 5—Weak, watery blood.
- 6—Gas or pain in the stomach.
- 7—General debility, weakness, dizziness.
- 8—Pain or soreness under right rib.
- 9—Sciatic rheumatism.
- 10—Constipation or liver trouble.
- 11—Palpitation or pain under the heart.
- 12—Pain in the hip joint.
- 13—Pain in the neck or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or swelling of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute rheumatism.

also laughingly said that the little ones evidently thought it was my "festa" for they brought me all the flowers. The scene there around the stone and under the three flags, the Italian one of the contractors, the blue, green and yellow Brazilian colors, and our own loved Stars and Stripes, was an interesting one. I wish you might have seen with me the eager school children watching the papers, pictures, flags and Bible being put into the stone, delighted friends crowding up to put down a trowel of cement, the brawny workmen putting the stone in place, then Miss Christine with her hand upon it dedicating it.

Although the program had been carefully planned we felt just a little tremble over it for it was our first cornerstone laying. The contractor and his men were anxious to have the hand but were told that we could not afford to make much noise over our work. Mr. Tilly had charge of the service and was assisted by our pastor, Senoir Reis. Senoir Otonell Motto, a Presbyterian minister and an eloquent speaker, gave us the finest discourse that I have heard from a Brazilian, short, yet beautifully stating just what we wished said. The presence of the city Mayor and of the Italian Vice-Consul reminded us that this was an event in civic life. Our two daily papers published good accounts of it, as they have also of our closing school exposition last week. Altogether it seems that Protestantism is gaining recognition and a hold here.

We have constant cause for rejoicing in our Church work. Every Sunday brings new pupils to the Sunday School. Today a very old man, white-haired and feeble, was brought to the door in an auto, helped out, and into the church, and at the altar received baptism. He was converted in an Epworth League prayer-meeting held in his home.

Our school omitted the regular festa this year, having just the exposition of the sewing and embroidery and paintings of the girls. This was quite a lovely affair. The day pupils brought baskets of roses and other flowers, and in the afternoon and evening the families and friends came. The children and the parents have reason to be proud of the work; for it is beautifully done, that is, all that of the older ones. My little folks had a whole corner of one of the rooms for the display of their doll clothes and sewing books. Miss Tilly had some of the pupils furnished the music, and so many people came, expressing themselves as pleased with the whole school. One woman was so surprised with the order of the work that she said she would go with her governess and send her daughter here.

Yesterday all of our girls went home except one who wished to stay and work for her board. One man who had written that he was going to take his three daughters out of

the school, decided to send them back. The older one wishes to join our Church, and the father had been very angry about it. They are a wealthy family, but the girl said she was willing to work her way through school if her father would not send her.

We have been promised (verbally) the use of this house until June 30, by which date we expect to move into our own home. The foundations of our building are all finished, and it is time for the first payment.

The year is almost at an end, and though filled with the faithfulness of God as it has been, there have been no great or wonderful changes, and yet I rejoice. The beginning is little, but so in nature are all beginnings. As I read the daily Scripture of the Sunday School lesson this morning there was the stronger assurance that even as God delivered Israel, so this people shall come out of darkness, that the earth shall tremble "at the presence of the Lord; at the presence of the God of Jacob, who turned the rock into a pool of water, the flint into a fountain of waters."

As ever asking your prayers, and thanking you for those that are mine, I wish for each of you,

"A bright and blessed Christmas Day,
With echoes of the angels' song,
A peace that cannot pass away,
And holy gladness, calm and strong,
And sweet heart carols flowing free."

Your Missionary,

RACHEL JARRETT.

The British and Foreign Society during the last quarter of a century has sold in Manchuria 1,650,000 copies of the Scriptures.

Don't Worry—Eat

Memphis, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui, I am much stronger, and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success, has stamped Cardui with the seal of public approval. During this time, Cardui has benefited a million women. Why not try it? Try it, today.

ROYAL BAKING POWDER

Absolutely Pure

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it insures you against alum and all forms of adulteration that go with the low priced brands.

THE PIONEER CHURCH OF BROWN COUNTY.

In 1863 or '64 the first M. E. Church in Brown County was organized in the yard of J. C. Mullins on the banks of the Jim Ned, thirteen miles northwest of Brownwood. There was only a small band present on that memorable day a half century ago. But they had the love of God in their hearts, so out under the shade of a friendly oak this small band met regularly to worship God. Among that happy band three persons took a leading part. They are young and their lives lie in front of them. They are Mr. J. C. Mullins and wife, Mrs. Bettie Mullins, and F. M. Cross. These have watched the Indians disappear and the white man take his place. They have seen generations come and go, but for some unknown reason they are left behind. "Uncle John," as J. C. Mullins is called, is eighty-two years old, man of small stature, very thin, but full of life and vim. When young he had a nerve like steel and his home was headquarters for preacher, cowboy and traveler alike. Many times has he sheltered an unknown traveler from the perils of being captured by the Indians. He always had a crowd of cowboys with him and at night, when at home, these boys were gathered around the old family altar and prayer was offered, and many have been the souls that have found peace with God through the efforts of this dear man. His companion, who is still by his side, played no little part caring for sick and feeding the hungry. We believe we are safe in saying many a homesick lad has found almost a mother's love and care in the home of this follower of Christ. Along with this illustrious pair, who have sailed life's seas together for over half a century, we find Uncle Marion Cross, who is a local preacher in our Church. If we were able to bring him in and sit at his feet we could all learn many valuable lessons. To a great extent he made it possible to keep a Church at this place. Many have been the young preachers who have come over this charge to find Uncle Marion right by his side. He has moved to another community, but every camp meeting time he is on hand.

As time rolled by, in 1872 a small log house was built, which served both for church and school. The first session was taught by Henry Sackett, who lives some ten miles west of here. Next, in 1873, Uncle Bill Adams, then a young man, taught two schools, and has been in and around Brown County ever since. In 1877 a nice building was erected of lumber, which served as church, Masonic hall and school

building. This was a two-story building close in by the little log house.

Thirty-seven years have passed, the country has settled up and what was once only a circuit traveled by one man now includes most of the Brownwood District traveled by eighteen pastors and one presiding elder. In 1872 there were only two schools in Brown County. Our community has changed from Mullin's Ranch to Thrifty, a small town of one store, postoffice, blacksmith shop, Methodist Church and a new \$2000 school building, built on the same plot as the old one. It is well equipped, being built of stone. We opened the new building, despite freezing weather. There was a good crowd, big dinner, and old-time friends were present. Uncle Bill Adams and C. T. Yantis were present. They were both men of pioneer days at Thrifty, coming in 1872 and 1873.

The little Church has grown from

Southern Methodist University

A NOTABLE PILGRIMAGE TO SHERMAN

Ho! presiding elders, pastors, laymen and others. Take due notice and govern yourselves accordingly. We have completed all the arrangements for the official opening of the Key Memorial Campaign at Sherman March 15, 11 a. m. On Saturday, March 14, we are making elaborate arrangements for a pilgrimage to Sherman, the home of Bishop Joseph S. Key, the "Father of Texas Epworth Leagues." This pilgrimage will be for the particular purpose of paying homage to our good Bishop and father, thus giving expression of our very great appreciation for him, and at the same time attending a luncheon to be

tendered in honor of Bishop James H. McCoy, chairman of the General Epworth League Board. We want presiding elders, pastors and laymen that are interested to join us in this pilgrimage and take part in the delightful proceedings of that happy event. Hence, the invitation is flung out far and wide, and we trust many will join us on that day.

A special car via the interurban will leave Dallas at 9:45, Saturday, March 14, returning to Dallas 5:15 p. m. This car will make but one stop between Dallas and Sherman, that being McKinney. Bishop McCoy will reach Dallas early that morning and will be

one of the party on that special car. Many leading pastors, laymen and Leaguers have sent in their names and will make the trip with us. We want you to do likewise. If you can go kindly write, wire or phone "Jim Dandy" Young, commissioner in charge, at your earliest convenience. In case you do not join us in the special car, but expect to attend the luncheon, kindly notify Mr. Young at your earliest convenience, in order that definite arrangements may be made for the luncheon. Rev. D. K. Porter is anxious that you come. The late string at Sherman hangs on the outside.

"PURITY SUNDAY."

Dear Fathers and Brethren:

We hope through the Christian Advocate, the Dallas News and the King's Messenger to give all our ministry the opportunity to hear the call for a purity sermon, Christmas, New Year, January 18, February 22, but Satan hindered. For many reasons the appointed days did not seem psychologically the best, as even Dr. H. D. Knickerbocker pleads, under whose financial tutorage we have learned persistent methods.

We have received to date offerings from about thirty of our ministers, for which we are deeply grateful. Some others have preached and turned over their collections to conference treasurers. The great majority are still to be heard from.

We will not be so ungrateful, so unappreciative as to leave the field until every one has a chance to get the blessing

"Purity Sunday"

will bring to them and their people. We study to be resourceful. Our calendar is full of days and we will exhaust them rather than be unfair to our brethren.

There is one day that touches the heart of every Christian—Easter Sunday. Who does not feel a thrill of spiritual joy on this "holy day," wishing to hear a message from our risen Lord and longing to give a contribution to his cause? Or any day before Easter—April 12. Have your sermons ready and the first beautiful Sabbath when your church is crowded take it as a call from the Master and

AN IMAGINARY VISIT TO THE KIDD-KEY.

By Fannie Viser Thomason, Madisonville, Texas.

In turning the pages of a late issue of the Texas Christian Advocate my attention was attracted by a picture. Beneath a crown of wavy hair was a face wearing a benign expression familiar to thousands in the United States, a face of one who comes next in our affections to our own mother; and I recognized the picture of that of Mrs. L. A. Kidd-Key, President of the North Texas Female College and Kidd-Key Conservatory; and just below it was an invitation from her to the former students to attend the Annual Home-Coming.

Knowing that it would be impossible for me to attend, on account of other duties that demand my attention, I began to think and to wish that it was possible for me to go. I drew my chair before the open fireplace, where the blue flame danced and the red coals glowed with their fervent heat, and was soon absorbed in a pleasing reverie. Phantom figures appeared and vanished as of spirits from consecrated sepulchres—spirits of those once loved and lost awhile; and in fancy time turned backward and I found myself again at Kidd-Key. Delusions like these are sweet to those who experience them, but lose their fragrance when breathed upon the air.

Suddenly, as a mirage, loomed up the buildings and campus of the college as they were twenty-two years ago. The feeling of old was in my

Aquabella used to tantalize us with his catchy dance music; and lo! this, too, had disappeared—gone as had those who sojourned within its walls.

The college building was there just as I left it, except that it was enlarged by many additions. What were all these? Not a part of my college; the bricks were too new and their interior too fresh. No, the old were for me to venerate; the new for younger blood. So strong was the old feeling upon me, in spite of these renovations and transformed structure, that in memory I was again pressing down to Prof. Powell's office to recite that dreaded chemistry. In company with the others I entered; all was unchanged, and I beheld my classmates just as I saw them twenty-two years ago. Not one was missing, and from the teacher's desk came the familiar words of Prof. Powell: "Miss Mattie, you may recite."

Then on in my dreams to the Assembly Hall, where our beloved Miss Bilger presided. For once I did not meet with disappointment, for she was still there, presiding with the same dignity and gentleness of old. But who are all those young ladies seated there? They looked at me as though I was a stranger—an intruder. However, I inhabited those walls while they were learning their A. B. C's. I have grown older, gray hair and a few lines of care and worry are furrowed on my face. So here's to those who occupy our former places: may you love, venerate and respect the college as we do.

Standing on the college step, I saw a figure emerge from the Annie Greene Hall and pass down the walk. Could I forget her? No. This was Miss Rountree, the beloved teacher of expression.

I was startled by the sound of noisy voices, and thought surely this must be Robert Ricketts, Lucius Lamar and Joe Holt, and glancing up I beheld before me a gentleman of dignity, and a professional manner, and I heard a voice saying, "This is Dr. Joe Holt, the college physician."

Then some one near me stirred, and I was myself again in my own happy home surrounded with those who are my later idols, and who are too real to be displaced for long even by a happy dream of the years gone by. But I rejoice that I was once a happy college girl and filled my life with ideal associations. Kidd-Key is to my memory a verdant spot of loveliness and supernal delights. Those I knew there, whether as preceptors or fellow pupils, are objects of lasting endearment. The ties between us cannot be severed; and I cannot bring myself to think otherwise than that my sweet reverie is but the precursor of a reunion day when with still purer happiness and cheer than before our voices shall mingle together, sweetened by angels' tones as they sing for us in the unchanging conservatory beyond the ethereal realms.

God bless the good-natured for they bless everybody else. He whose disposition is cheerful, imaginative, and humorous has a summer of the soul, and in that summer atmosphere reason will act more clearly, conscience will be sounder, fidelity will act better than if they are exercised in a frigid zone or in the chills and pellings of a morose disposition. Wherever you go, if God gave you gaiety and cheer of spirits, shine and sing.—Henry Ward Beecher.

There can be no worse elements in hell itself than the consciousness that the sufferer himself furnished the fagots for the fire.

The consciousness of duty well done is a delight and a noble act forms both wages and the work of the workers.



CLASS OF FOURTH YEAR, CENTRAL TEXAS CONFERENCE.

From left to right, top row—Eugene E. Hawk, W. F. Kinslow, J. F. Adams, T. M. Dalton, W. A. Neill. Second row—O. E. Turner, Geo. F. Kornegay, W. T. Singley, Marvin Bowden.

just a few to a splendid country Church of seventy-eight members, with Home Mission, League and Sunday School doing good work.

A few days back we lost one of our old pioneers of eighty-eight years, Uncle Tommie Townson. He lived and died without ever joining the Church. Uncle Johnnie was very low for some weeks, but is slowly recovering at present. We do not appreciate our loved ones until they are gone.

T. D. ELLIS, P. C.

The industrious man may be tempted of the devil but the idle man tempts the devil to tempt him.

What the heart once truly possessed it never really loses, for death itself can not rob the soul, but rather it purges the beloved object of its repulsive attributes and memory turns the very blemishes into beauties when they shine through the tomb.

preach and take an orthodox Methodist collection. At dear old First Church, Dallas, the mother of the Virginia K. Johnson Home, we adopted this method. After a great sermon by Dr. G. M. Gibson, when all hearts were burdened with our responsibility for the social evil, we proposed to be one of ten to give \$100, and we will get the last dollar of it. If this Church, burdened with many problems, can give \$1000 there are 100 Churches in Texas that can give it more easily.

Dear brethren, don't let's delay this! Our great S. M. U. is waiting to make another campaign and we can't get on the main line till our debt is paid. There never was a time when the moral and social conditions needed your message on "Purity" more than now. Our Church will lose and God's cause will suffer if you fail to press the call of our Master. As a pupil of Dr. Rankin's, we never give up.

MRS. W. H. JOHNSON, Financial Commissioner V. K. J. Home.

heart, the emotions which go with flowers and youth. I advanced eagerly to see the once familiar places and faces and mingle with congenial companions.

I started first to visit the Annie Nugent Hall, which had been my home during my school days, when lo! there arose before me, not the building I was looking for, but a very handsome structure known as the Annie Greene Hall. Disappointed, I turned away. Surely I will find Magnolia Cottage where Miss Atkisson and Miss Magnolia Arnold reigned supreme! But again disappointment met me. And so with the old dining hall where we gathered for our daily meals—this had been replaced by a handsome structure.

Then on to the row of one-story rooms where our Department of Music was and where we so often listened to the strains of Liszt's Second Rhapsody, played by the master hand of Pierre Douillet, and where Signor

Dr. H. B. Decherd Dr. W. D. Jones
EYE, EAR, NOSE AND THROAT
Announce removal of offices to
701-702 Wilson Building
Dallas, Texas.