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The Vanderbilt University Decision

LAST Saturday, the 21st instant, the Supreme Court of Tennessee, sitting in Nashville, rendered its decision in the case of the Vanderbilt University. It is held that the Board of Trust is a self-perpetuating body, authorized to nominate and elect their own successors subject to the approval or the rejection of the General Conference, or the General Board of Education, taking from the Bishop their veto power and leaving the Board in control under the above limitations. The three members of the Board, elected by the last General Conference, Harris, Godbey and Biggs, are not eligible, and in their place are seated the three elected by the Board, unless rejected by the General Conference, or the Board of Education. Mr. Carnegie's donation of \$1,000,000, through Chancellor Kirkland, goes to the Medical Department of the Vanderbilt and the Bishops' veto of it is overruled. The decision is what may be termed a compromise, and while it

leans more favorably to the Board of Trust than to the Church, it is not altogether satisfactory to either party to the contention. But it is the decision of the highest tribunal of Tennessee and as far as the State is concerned it is final. It might have been better and it might have been worse, but for the time being, at least, it brings to an end the vexatious contention. In behalf of the Church, the last General Conference ordered the Bishops to appeal to the courts, in the event such an appeal became necessary; and following their instruction, the appeal was made and the case has virtually gone against us. We have no comments to make. On another page of this issue we reproduce the decision in full in order that our readers may see for themselves its far-reaching import; and with this the Advocate will permit the matter to rest until the General Conference, soberly and wisely, formulates some plan of action with reference to the issue.

Homes For Our Superannuates

MINISTERS of the gospel are expected to devote the whole of their time to the work of the ministry, and ninety-nine out of every hundred of them meet this expectation in spirit and in letter. They go to the expense of preparing themselves for their work and then assiduously devote themselves to it during the remainder of their active manhood. When they take upon themselves their ordination vows they separate themselves from all secular pursuits and henceforth become the servants of the Church. They do not consult flesh and blood when they enter upon this vocation; they are guided by conviction of duty and their only motive is, "Woe is unto me if I preach not the gospel."

Were it a question of worldly pleasure or material profit, not many of them would entertain the idea of the ministry. It is a life of sacrifice and of discomfort for themselves and their families. The amount of salary is no consideration. Any one of them capable of making the ministry a success is capable of making a larger financial success in the field of material industry or in the domain of professional endeavor; for in point of intellectual ability, ministers have nothing to lose in comparison with the men who succeed in secular vocations. As a class they are men of good ability and of industrious habits.

It is to lead men and women to Christ and to build them up in righteousness that men enter the ministry. They are called to it for this one aim by the Holy Ghost. In this work they are entitled to a support and have a right to expect it; but it is only a support with but little, if any, margin for emergencies or for old age when their

productive period is a thing of the past. But very few of them, even by the closest economy and self-denial, ever receive enough in the way of salary to provide for the necessities of the future. They live and labor by faith and not by sight. And when the time comes for the conference to say to them, "You are now old and infirm and there is no longer any demand for your services; you must take a nominal relation and let younger and stronger men take your places," they must stand aside, move out of the parsonages, try to rent a little place somewhere, and then, broken in health and infirm with age, with what little help the conference can give to them, they must begin the work of trying to make a living. No wonder that many of them break down and cry like children when they sit and listen to the sentence imposed upon them by the Church which they love and have labored for all their active days! But there is no other alternative. This has been their fate since the beginning and will continue to be their fate for all time to come, unless the Church inaugurates some better plan for their maintenance.

In view of these self-evident facts, the Church is endeavoring to popularize a plan for establishing homes for superannuate ministers and for the widows and orphans of deceased ministers. It is a most worthy step in the right direction, and in so far as we have been able to work it the results are wholesome and beneficial. And it is intensely practical and altogether workable. We have experimented with it sufficiently to become convinced that it has in it, at least, a partial solution of the problem of making satisfactory provision for this worthy class of our minis-

try. Rev. F. O. Miller, of the North Texas Conference, is demonstrating the wisdom and the importance of this feasible plan.

It consists, not in buying a home at some convenient place and deeding it in fee simple to the worn-out preacher or to the widow of some deceased minister, but in buying it and deeding it to the Church, just like we do parsonage property, for the use of some one of this class of our retired workers. Its purpose is to provide a home for the old veteran, and when the conference retires him he has a shelter under which he can move his family without rent, and here they can live and manage to support themselves with the aid of a few dollars appropriated to them by the Conference Board. We have several of these homes in the North and the Central Texas Conferences now occupied by superannuates and they are happy in these homes with their families. Here they can live undisturbed until the day of their earthly release and then some other superannuate and his family will fall heir to them.

Why not all the conferences in Texas take hold of this practical plan and thus provide homes for their worthy worn-out ministers and have this provision in waiting for them when the time of their retirement draws near? Such an arrangement will take much of the sting out of the hearts of these old men when the Church

orders them to drop out and go to the rear. The North, the Central and the Northwest Texas Conferences are at work on this line, and the results so far, especially in the North Texas Conference, are more than gratifying. Why not interest our laymen in the plan? What better application can they make of their money than to prepare a neat cottage home in some convenient locality and deed it to the Church as a superannuate parsonage? In many places, six hundred, eight hundred or a thousand dollars will accomplish this work, and there it will stand to bless the good old man who has gone up and down these lands for three score years, it may be, preaching the gospel and making the country a place where good men want to live and bring up their families. And then let our pastors, when the agents for these homes come round, have the right of way in their pulpits to present this cause; for when our people hear the facts in the case, they will respond with liberality and pleasure. We, therefore, endorse this plan as in every way worthy the thought of our preachers and laymen, and we hope to see the day when these superannuate homes are so amply provided that no worn-out preacher will have to hire him a cheap house for the shelter of himself and aged wife in the years of his decrepitude and solitary retirement.

Our Bishops On Worldliness

IT is unfortunate that our people do not study our Discipline. We fear that very few have read in the 1910 Discipline what our Bishops have to say about worldliness.

We call attention to their Address because it is timely and should be read.

It was prepared and published by the last General Conference.

They define worldliness as "the spirit of the world in opposition to the spirit of Christ."

"Imagine," they declare, "a state of society where all were dominated by the lust of the flesh and the lust of the eye and the pride of life and where all the customs of society were determined by such law standards, and it is evident that

the conditions are absolutely opposed to a life of faith."

Again, "It is the mission of Christianity to change the customs of the world until they conform to the spirit of Christ."

They give the following rule of conduct which is well worth applying to our lives:

"To go to no place of amusement where we cannot invite our Lord to go with us, and to engage in no recreation on which we cannot invoke his blessing, is a safe rule of conduct toward God and man."

We are impressed by this other vital statement: "If we would be the children of our Father in heaven, we must adopt the rules of heaven for life on earth."

The methods of the kingdom of Jesus Christ change to suit changed conditions as the world advances; but the underlying truths of the gospel are as unchangeable as God. The man who assumes to make innovations upon these truths is very presumptuous indeed. In the end his efforts come to naught.

Christ lived thirty-three years and taught only three of those years. But he imparted enough thought-force to keep the human mind and heart employed throughout the remaining centuries. His was a divine life.

Religion is not a question of emotion or of sentiment, but of conviction, of life and of character. As a result sentiment and emotion are not ignored; but back of them is something deeper and more abiding.

Storms and fires and floods are to be dreaded. Nevertheless, there are some hindrances to material progress that cannot be removed through any other agency. In the work of moral and civic reforms, peaceful and persuasive methods do not always succeed. It occasionally takes a cataclysm to clear up some situations.

What the General Conference Should Do

ORDER OF WORSHIP AND LAITY RIGHTS.

Referring to your recent excellent editorial concerning the Order of Worship, I have more than once wondered that some of our preachers, having administered the baptismal vows to applicants for Church membership, immediately thereafter ask them,—"Do you ratify and confirm the vow of repentance, faith and obedience contained in the baptismal covenant?" failing to observe that this question should be asked of those only for whom, in infancy, these vows were taken by their parents.

Another thing that provokes wonder is the fact that those who are discussing in the Church papers the work of the General Conference, maintain an embarrassed silence with reference to the very live question of laity rights for the women of Methodism. I believe that there is in the Church a widespread conviction that the time has come when the Church should invite to its councils and avail itself of the services of these women in whatever ways the providence of God and the wisdom of the Church may indicate. Do the brethren fear that the whole machinery of the Church will be taken out of their hands by the women? No such result has followed this action by the Methodist Episcopal Church, and I do not believe that the granting of this merited recognition to the women of our beloved Methodism will have any other effect than the enrichment of our Church life and the quickening of its activities. Comparatively few women will accept official position or sit in the councils of the Church, and they will be those who have shown eminent fitness for these responsibilities.

STERLING FISHER,
San Marcos, Texas.

GENERAL CONFERENCE LEGISLATION.

By Rev. Horace Bishop, D. D. Quamah, Texas.

Bishop Hess is wont to say: "The Methodist Church has no notion of going out of business." The saying is "faithful and true." Witness the numerous enterprises of our Zion which constantly claim our attention. No less than four of our great Church boards or institutions are clamoring for special attention during the month of March, now half gone. Aside from local claims, there are ten important financial matters which demand attention at each Quarterly Conference; and the presiding elder receives constant reminders from representatives of each that now is the time to lay special stress on "my department." In addition, there are numerous specials, and the number is increasing. We have a system of circuits averaging about four appointments each. The preacher in charge is supposed to reach them once a month except in revival seasons, and when it rains, or there is a blizzard. Every board in the Church objects to lumping the collections. So there you are. Therefore I want a clearing house. If the General Conference has as much sense as it ought to have it will establish one.

Rights of the Laity.

Every man, woman and child in the Methodist Episcopal Church has the same rights that every other man, woman and child has. No man, woman or child has a right to hold office. Right is one thing. Eligibility is quite a different thing. Every member of the Church has a vote in Church Conference. All other conferences are representative bodies, and the question of election to office is one of eligibility.

I still believe the Bible. To say that St. Paul wrote because of conditions in Corinth is to misrepresent his argument. If there ever was an argument based on universal and eternal conditions Paul's on the woman question was. It was based on historic and physical facts. We have already gone beyond Paul's instructions, but we would better not go too far beyond them. Either Paul is right and the clamorous women are wrong, or per contra. But the Bible is "allunde" with some very devout people. I hope the General Conference will have some respect for it and that my friend Bishop Candler will look after it.

Much printed matter has been sent me on the woman question, but none of it appealed to the Bible for proof.

The Presiding Eldership.

I apprehend no danger to the office at this session. Nothing new has been written or spoken against it. The volume of objections is no larger than in former years. If there were some way for the Annual Conference to

plan the size and boundaries of districts it might help some, but I do not now see any way to accomplish that.

The financial objection to the office is silly. There would not be one dollar saved to the Church by abolishing the office. The very same men would be in the conference for appointments and would have to be supported.

We do not need a single new Bishop. This is the unanimous judgment of those who are past the age for the job. Listen to their counsel, which is impartial. If we had a hundred Bishops we would work every one of them just as hard as we now work the few that we have. And they would be as common as you and I are. When the Lord raises up some great man and marks him pre-eminently for counsel and leadership, make him a Bishop; but if the office is invaluable (which I believe it to be), then for the Lord's sake magnify it, and never make it common.

I hope "the non-concurrence committee" will be in evidence after the first three days. Legislation would be simplified if the committee to sift the calendar should be one of the standing committees. I notice that in Congress the Committee on Rules begins its work at the beginning of the session. It should be so in the General Conference. Then irrelevant issues and impractical propositions would be promptly squelched and much time and trouble and expense saved.

Bye, Bye. Verbum, sat.

THE WAY SOME THINGS LOOK TO ME AT A DISTANCE.

It seems to me that if some august Methodist body would memorialize the approaching General Conference to this effect: First, make the Church just as democratic as the case will allow so that none would look on us as an aristocratic Church; and, second, make our baptized infants members, and as soon as they are old enough let them take the vows. We take them into the Church while they are small if we can and while their parents are still largely responsible for them. Then again, most of our preachers are preaching that all children are born into the kingdom when they are born into the world. If they are good enough for the kingdom they are good enough for the Church. Let's be consistent.

We baptize infants and when they are old enough to join the Church we tell them that they are not members. Sometimes that hurts their feelings, and maybe they would rather not join then, whereas, if we had a class who have been baptized and are now old enough to take the vows of course that would be a little like the Lutherans, but that is all right. Anyway, we have just about all we can do to hold our children to righteousness, and whether they are born into this world all ready in the kingdom or not it is easier to influence them for righteousness in the Church than out. We are accused of counting our baptized children as members so let's count them, and if they do not need regenerating we have them and if they do need regenerating it will be easier to so persuade them than if they were on the outside.

Mine may need regenerating (and I always want to be on the safe side), but I want them in the Church, for the Church is a great means of grace and the Church will help me greatly in my work with them if they are on the inside. This is the way it seems to me.

JOSEPH B. DODSON,
Whitney, Texas.

GENERAL CONFERENCE WORK.

As the big bugs will go to the General Conference and spin their gas, we little bugs can only crawl under the chip and buzz. I think we ought to reduce our Connectional Boards to as few as possible, thereby reducing expenses. We have more than necessary. Unite the Sunday School Board and Epworth League Board, thus making one.

I do not think we need any more Bishops.

By all means cut out the "Holy Catholic" and put instead "the Church of God." It is scriptural, harmonious and satisfactory and expresses what we mean without explanation, while the word "Catholic" has become repugnant, repulsive, unsatisfactory and necessitates endless explanations. Make it law not to receive into the conferences, or license to preach, any man that uses tobacco in any form.

Do not change the time limit to the pastorate, but make it a law that no preacher serve as presiding elder more than four years in succession, and not reappointed as presiding elder until he

has served at least four years as pastor. It will make better presiding elders and give better opportunities to develop more men.

Make it the duty of District Stewards to fix salary of the presiding elders, and not allow them to make it a certain per cent, as many of them now do. Making it a per cent of the pastor's salary is not fixing the salary, as it may be \$1500 or it may be \$3000. Some make it 20 per cent of the preacher's salary—which often gives the presiding elder four or five times as much as some of the pastors, with larger families; and some of whom can preach equal to his presiding elder, which works a great hardship on the pastor and his family, which is unjust and unfair.

J. DAVID CROCKETT,
Roby, Texas.

DR. MOORE'S MAGNIFICENT APPEAL.

By Lester Weaver.

Having read and heard many pleas for the better support of the ministry, it remained for Dr. John M. Moore to write for the Midland Methodist the one practicable plan that should be adopted. This article shows that ecclesiastical preferment has not got Dr. Moore out of sympathy with his less fortunate brethren. The financially submerged tenth of the Methodist ministry has had many a good brother of the upper ranks sigh over them, wish them well, eat his dinner, and forget. In the midst of all this idealistic slush Dr. Moore comes with a plan which has already to a large extent been adopted by Canadian Methodism.

When he says "there are consecrated, well-educated young men who are failing to enter the ministry because of the Church's woeful neglect of her preachers," he writes what we all know to be a great truth. Only recently a consecrated, well-trained, loyal Methodist young man to whom I was presenting the call to the ministry reminded me of the inadequate support the Church provided for her preachers. I thereupon confessed to him that I did think we should discriminate between a call to preach and a so-called call to become the victim of an ecclesiastical system which might be vastly ameliorated. In an age of tent-dwellers those peerless prophets who wandered about clad in "sheepskins and goatskins" and dwelt in the "dens and caves of the earth" commanded an attentive hearing and exerted a powerful influence for good and secured an age-long front page place among all the heroes of the world. But in an age of brick buildings and broadcloth clothes and lightning express trains a ministry clad in "sheepskins and goatskins" and wandering in the "dens and caves of the earth" will bring more shame and contempt upon the kingdom of God than it will bring honor and glory. I leave our learned delegates, versed in psychology and sociology, who in early May will come together in the General Conference in Oklahoma City, to say whether or not I am right.

On Southern Methodism's "far-flung battle line" there are Tommy Atkinases and George Dins who will render deepest honor to the delegates who will in conference assembled remember the woe-begone conditions of our obscure circuits. Care-worn, financially perplexed mistresses of parsonages and preachers' children who are not getting a fair chance at life will rise up and call them blessed. If Methodism really wishes to honor the old-time circuit rider, let her take some decided step to care for the present day circuit rider, and thus perpetuate the work that was begun by those heroes of pioneer days. If the General Conference wishes to do some really live thing, its members should have Dr. John M. Moore's magnificent financial plan submitted to it for its consideration.

ONE THING I WOULD LIKE TO SEE THE GENERAL CONFERENCE DO.

I certainly would like to have a hymn book with the music and words together. It could not be objectionable to any who are so musically talented that they can easily see the music at the top of the page and the words at the bottom of the page at the same time, and if necessary, a word edition without music could be issued, but for the sake of many who agree with me, let us have the hymn book with the words and music together.

S. H. GARRISON,
Abilene, Tex.

THE WORD "OBEY."

In your last issue one of your correspondents asks the General Conference to strike out the word "obey" in the marriage ceremony and thereby get rid of another relic of the dead

past. The old Methodist ship has moved so grandly and gracefully amid all the breakers of the past that no one, not even the bitterest enemies, are expecting her to do anything shameful this year. To grant this request would certainly cost great shame and mortification. Years ago, when Bishop Candler had charge of all Texas, I ventured to send him this note: "If you could poll the jury it is quite likely that you'd find that at least eight-tenths of the preachers leave out the word 'obey' in the marriage ceremony, saying 'We have to do it to be popular and the young ladies do not like it.' Help us if you can."

To use the language of Brother Blaylock, the good Bishop cut the head and tail off the note and sent it back to The Advocate. After quoting several passages in the New Testament, he added: "Neither silly preachers trying to be popular, nor silly women trying to get married, have any right whatever to change the Bible. If this thing should ever come up I certainly want to be there to hear Candler speak on that subject.

Once upon a time we had some high contracting parties, and a former pastor was called in to say the words, and just such a hotchpotch of a ceremony I certainly never heard before or since. Where he got it and how he managed to keep it is a wonder. He was popular. Yes, Faith, Hope and popularity—and the greatest of these is popularity. That good brother still abides in the flesh and is one of the most popular members of the conference, having served as a presiding elder several terms. Fraternally,

W. W. GRAHAM,
Clarksville, Tex.

A FEW WORDS ABOUT THE NEXT GENERAL CONFERENCE.

My horn is weak—doesn't blow very loud nor long, but if I don't blow it, it is not likely to be blown.

I have read some of the writing about what is desired of the coming General Conference with great interest, and no doubt many of the changes would be of great worth, but some of them I am not able to see where they would be of much worth. But let this be as it may, there are some things that could be done that would be of untold value to the Church in the future.

There are many things about the

Church that have not come up before me yet, but I have had my vision opened to the fact that the preacher who sees his people today only, and sees no more than what they are now, is not a pastor and is not fit for the responsibilities placed upon him. The work of the pastor today very largely determines the Church of the future, and the work done in the General Conference opens the way to greater work in the coming years or helps to make difficulties for some future General Conference.

There are two things that I would be pleased to see done in the next General Conference. The first is in regard to our hymn book. The present arrangement of the hymn and the music has forced many a preacher to dispense with it to the loss of very much gospel help, to both the preacher and the people. By doing away with the old hymns we lose a great power in the spirituality in congregation. The children and young people of our rural Churches can hardly sing one of the old hymns. I have been forced to use other books (which are very good for Sunday School and pleasure singing) in the preaching service.

Our people are looking for something new; can we not, out of six thousand hymns that Charles Wesley wrote, and the many others that are classed with his, have enough new hymns so there will be no monotony in song? Why can not our publishers put the hymn between the music as our Sunday School books are. This I would like to see done.

The second thing is concerning the dance. I heartily agree with what was said in last week's issue regarding this; that the General Conference put in the next Discipline in plain and express terms that dancing is a violation of the rules of the Church and forfeits membership, and, furthermore, it seems to me that it would not be a bad move to make it so that the pastor who failed to execute this law was subject to trial.

Because of the past slackness of many pastors it has made it a very difficult and delicate matter for discipline to be enforced at many places, and if all preachers were forced to execute the law, the entire Church would back them up, and feel sure that this would tell in glorifying terms on the young life of our Church within the next few years.

T. S. OGLE,
Giddings, Tex.

Procrastination

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

While riding the other day on the street car with a brother he gave the following incident which aptly introduces what I want to say on the subject. A literary negro entered a street car and told the conductor where he wanted to stop. After going some distance the negro, being afraid he would pass the designated point, asked the street car man: "How far is it to procrastination?" Seeing the conductor did not understand him, and was a little fretted, the negro quickly added: "Boss, there ain't no use in getting mad, for I did not know what that word meant until I looked into the dictionary. It means 'to put off.'"

Yes, the darkey is right. We are all aboard the rapid transit car of time, which never makes but one trip, and never gives any return tickets. And procrastination means "to put off" doing the things which ought to be done, here and now, to the treacherous and uncertain future. Therefore a return to correct the mistakes and neglects of the past is impossible. The old adage is true—"An opportunity once lost is lost forever." This life never repeats itself. The commercial traveler whose business is at the first station on the road, but who puts it off until he reaches the next and thereby misses his only opportunity, would be promptly fired by his house.

Perhaps the most universal and dangerous habit of the human family is, for no good reason, to put off the things which ought to be done today until tomorrow. The Bible tells us the delusive and false answer of our sluggish nature on these calls to duty is, "Go thy way for this time, and at a more convenient season I will call for thee." But, alas, the Devil, who suggested this answer, knows that a more convenient season will never come. And just as long as the old deceiver can cause the sinner to give this answer to the tender call of mercy, there is no danger of the sinner escaping from his fendish clutches.

The warnings in the Bible against this dangerous delay come with no uncertain sound. "Today, if ye will hear his voice, harden not your hearts." "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." When the accumulated duties of the past crowd upon the future, instead of discharging them as we promised, the wise man tells us we will say, "I have no pleasure in them." Hence, but few old persons are ever converted. Christ gives us the law on this subject in most imperative language. Hear it: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." 1. I have a duty to perform, assigned me by my Creator. "I must work the works of him that sent me." 2. This work must be done at the right time. "While it is day." 3. If put off, and not done then, it can never be done. "For the night cometh, when no man can work."

This very short autobiography of the Master, which gives us the experience and example of the only sinless life on record, condenses in less space the law of duty, and the how and when to obey that law and discharge that duty, than can be found anywhere recorded in human language.

"I must work." This is the imperative law under which I am placed which compels me to act. There is no such thing as idleness in the sense of inaction, from the cradle to the grave. Between these two points I must work out my own salvation, or else my own damnation. Here comes in man's free agency. He is called upon to "Choose you this day whom you will serve," for serve you must; "If God be God, serve him, if Baal be God, then serve him." The point I want to emphasize is, that in the realm of morals, as in everything else, there is a positive and a negative side to every question. There is just as much moral responsibility in one as in the other. In the final statement of the blessed Christ we have this fact clearly exemplified: "He that believeth and is baptized shall be saved." This is the positive. But what of the negative, "He that believeth not shall be damned?" Men too often labor under the false idea that when they refuse to do the right they have simply taken no action, when in fact they have acted, and their responsibility is just as certain and their reward just

as sure. "Seek ye first the kingdom of God, and his righteousness" is the command of God. A commercial traveler who never travels the road but once, and whose business is at the first station, but puts it off until he reaches the second, thereby making it impossible to do it at all, would be promptly fired by his house. The farmer who puts off planting at the right time will have a blighted crop and an empty barn. The when in all business of life is just as important as the how. "Today if ye will hear his voice, harden not your hearts." "Sufficient unto the day is the evil thereof." Every day has its own duties and responsibilities, which require all our time and talents if we well and truly meet them. It has been said duties never conflict, but if we let the duties of yesterday crowd upon the duties of today this adage is not true. It is true only when each duty is fully met, and at the right time and place. When the accumulated duties of the past crowd upon the duties of the present, they inevitably break down under their own weight and can never be discharged.

Opportunities never come but once, and if neglected are lost forever. Hence, the wise man said: "What thy hand finds to do, do with all thy might." The little things of life, to which we too often pay but little attention, will after all make up the great aggregate by which our future destiny will be fixed. Hence, the men who attend to the little things at the right time and place, and never let the duties of today conflict with the duties of tomorrow, are the successful and happy men in business and religion. The sinner who puts off his return to God, and fixes in his own mind a future time to do that which God has commanded to be done now, is acting very unwisely. Between him and the set time the open mouth of the grave may be waiting for his body, and the judgment for his un-saved soul. In the grave there is no work nor device.

To illustrate what I mean, when I

Texas Politics By An Observer

The Democratic party has had absolute control of the political situation in Texas for years. The will of the party being the law of the land, the office-holders were the favorite of the party.

Twice the people voted for State-wide prohibition, each time it was defeated. It is said, and evidence showed, that it was illegally defeated. The State officials were largely against it. They did what they could against it to hold the State in line with the liquor interests, and during the last campaign Gov. Colquitt took the stump against prohibition, and did his best to have it defeated.

But now a cloud has arisen in the political sky. On the 14th of February last a convention was held in Fort Worth, attended by many of the best men of the State, for the purpose of nominating a candidate for Governor, one upon whom all could agree. It was the most harmonious convention ever held by a political party in the State. There was perfect agreement, the aspirants for the honor withdrew their names as candidates for the gubernatorial office and concentrated on the Hon. Thomas H. Ball, of Houston. He was the unanimous selection as candidate for Governor. Mr. Ball is a man in every sense of the word, and if elected will bring honor to the State, and Texas will justly feel proud of him. At the same time resolutions were passed favoring State-wide and National prohibition.

Of course the liquor interests cannot support Mr. Ball. They will put a candidate in the field of their own kind, who will represent their interests. This will cause a divided party.

The Prohibition Democrats call themselves Progressive Democrats. The opposition, who favor the liquor interests, call themselves Constructive Democrats, and will keep the little brown jug well to the front.

Every Democratic voter voting will have to align himself on one side or the other. There will be no hiding behind the bush at the coming election. The Progressive Democrats favor the abolition of the liquor traffic, and desire all the benefits arising therefrom. The Constructive Democrats oppose the abolition of the liquor traffic, and must stand for all its accompanying evils.

Prohibition is the most important question before State and Nation today. The politics of the State are in a strange condition. Those who claim respectability, those who play tight and loose, will have to come out into the limelight of public opinion and be unmasked, for the lines will be drawn closely.

The liquor business is doomed in

was a boy I read a little book which gave the following story: In the early settling of the United States there was a settlement of whites on a river near a dreadful waterfall. Marauding bands of Indians were in the habit of coming down the river at night, and landing their little boats just above the falls and then make their raids on the defenseless frontier settlements. As a matter of precaution, and as they came down in the darkness of the night, as there was great danger of getting into the rapids and being dashed over the precipice, they sent a sentinel before them to build a fire above the rapids as a signal of safety in landing. The weary frontiersmen discovered their strategy and killed the sentinel and removed the signal fire just below the falls. So when the Indians saw what they thought was the safety signal, it lured them into the rapids and to their death. So the sinner who quiets his fears by fixing a time in the future when he will seek God and make the landing safely, sinks to his ruin. He plunges into the awful abyss.

This promise of the unconverted is the smooth and deceptive pavement of "the broad way which leads to death" which so many travel. The great and eloquent Sturgeon gave in substance, this parable: A certain ruler had a servant who was a mechanic. He ordered him to make a chain, and he would pay him his wages. When the servant supposed the chain was of sufficient length he reported to his lord, whose only reply was to go and make it longer. This report, with like answer, was often repeated, until a final report was made. His lord answered by commanding his servants to take the mechanic and bind him hand and foot with the chain he had wrought with his own hands, and cast him into prison. That prince was the Devil; that servant was the sinner who procrastinated his return to God; and every link in that chain was composed of things of today put off to some time in the future; that prison is hell. "The wages of sin is death."

cross for forty-eight years, he has built many churches and led thousands to Christ.

What must have been his trials, hardships and sacrifices of himself and dear wife! Shall we be so utterly lost to all sense of decent gratitude and appreciation that we neglect him since he has taken upon himself the supernumerary relation? He needs not only the paltry sum of \$300 he draws from the conference, but he needs our love and kind administrations in sickness and in health. Can any preacher be so sordid or narrow-minded as to object to him or any other supernumerary, sometimes securing a marriage fee or a few dimes he may get from some pastor's salary? At the ripe old age of seventy-two Brother Sherwood seems the essence of cheer, glad, simple and unselfish nature. And by the grace given him he will still diffuse the light of

heavenly knowledge and the warmth of divine love through the whole circle of his acquaintance, and no doubt he will yet lead many more of earth's struggling creatures to a higher, broader life. He says, at times, he feels the life and buoyancy of a man of fifty years. He reminds us of Longfellow's picture of the old apple tree that put on new wood every year from which grew beautiful new flowers. May the evening of his life be made rich with the love of Him who still leads. When he falls asleep in Jesus and the tomb opens, the now viewless doors of the palace of God will swing wide ajar to receive him, a liberated immortal soul. And in that beautiful home-land of the soul he will meet with loved ones long gone before and with them join the King's choir and help swell their heavenly hallelujahs.

MRS. NETTIE W. BRYAN.

Specialties

This is a day of concentration and specialization in the various branches of industry, commercial enterprises, science, art, literature and the work of the Church. I suppose this is a wise turn in the affairs of men that efficiency may be gained and the best results secured. Men who devote their time and study to any particular work are better qualified to secure satisfactory results than other who have other interests to conserve. There are certain lines of Church work that need to be emphasized and pushed. Care is taken to select men who are best adapted to represent these several interests. So we have our missionary secretaries, our Sunday School representatives, our educational commissioners and in the field of reform evangelists and the Anti-Saloon League advocates. To subserve the great interest of the Christian Sabbath, the Sunday League of America was organized. The wisdom of this organization has never been questioned, nor can it be. No student of present conditions will for one moment doubt the importance of having the Sabbath question before the people. No interest of the Church would long survive without agitation which is essential to reformation and to activity. A few years ago there was but little prohibition sentiment in the State, today we have a strong and ever-increasing sentiment which is the result of agitation. On the subject of Christian education profound apathy prevailed, except in quite limited circles, a quarter of a century ago, today by reason of agitation we are raising hundreds of thousands of dollars for our schools. The same may be said of our missionary and Sunday School interests. In the meantime we have neglected to keep prominently before the people the necessity of preserving intact the sanctity of the Sabbath, and consequently Sabbath desecration is rife on every hand. We have become accustomed to Sunday excursions, baseball games, the open gates of fairs, theaters, picture shows, Sunday traffic, hunting, fishing and many other things too numerous to mention here. But the following dispatch from Dallas appeared in the Fort Worth Record of February 16, which calls for special notice: "Dallas, Feb. 15.—National Corn Show draws record-breaking crowd. Approximately 40,000 people passed through turnstiles Sunday. Gainesville man wins \$1000 cowboy outfit." These were the head lines. The dispatch states that "15,000 people crowded the race track grandstand during the afternoon to witness the broncho busting contests, the aviators in action and other things that had been provided for their pleasure. In the broncho busting contest, Hugh Strickland, of Gainesville, was declared the winner of the first prize and was awarded the \$1000 cowboy outfit. Burgeret, Jr., of Cleburne, was awarded the second prize."

A dispatch from Dallas bearing date February 22, contained the following: "This was the last Sunday of the exposition, and Tuesday will be the closing day. There was plenty of amusement for the visitors, including broncho busting, aviation flights, balloon ascensions, sacred concerts and other amusement features." All this in one of the leading cities of this Commonwealth. This is quite akin to the dog fights of St. Louis, but these have been suppressed, and the cock and bull fights of Mexico. What is the difference so far as Sabbath desecration is involved? Who is protesting against such daring effrontery to God? What efforts are being made to check this onrushing tide of Sabbath desecration? Who is thundering from pulpits against this damning sin? What papers, secular or Church are hurling thunderbolts against this widespread crime? Shall we with stoic indifference remain silent, inactive and supinely wait for the tide to turn? Shall we with blind optimistic attitude close our eyes and stop our ears

and deceive ourselves by saying things are not so bad after all? God forbid! This is a momentous question which challenges our most prayerful consideration and best efforts. The work of the Sunday League is certainly needed.

Our last General Conference, as well as preceding General Conferences realize the need of this league. The Committee on Temperance and other moral and social questions in report No. 4, said: "That we therefore appreciate and commend the faithful effort of the Sunday League in America to secure in sentiment, in law and in customs the proper observance of this day throughout our Nation. That we render our endorsement of the league and commend its purpose, plan and representatives to the cordial co-operation of all our people."

All the Annual Conferences of this State have from time to time endorsed this league. Since conference I have visited fifteen churches and discussed the Sabbath. It affords me pleasure to say that my association with the pastors and the laity has been most delightful and brotherly, and endorsements and encouragements have come from our own Church and also from the ministers and members of other Churches. But for these words of encouragement and uniform kindness wherever I have gone I doubtless would have retired from the field. I am now well up in the sixth year of this work. I earnestly request the hearty co-operation and earnest prayers of pastors and the people that the remaining months of this year may be so improved that the best work possible may be achieved.

R. C. ARMSTRONG, Fort Worth, Texas.

The Preacher's Theme By ROBT. T. BENTLEY, Meridianville, Ala.

The passage of Scripture, found in I. Cor. 1:18-31, is said to contain, in epitome, the essential theme of every true preacher of the gospel. The heart of this passage is couched in these words: "We preach Christ crucified, unto the Jews a stumblingblock and unto the Greeks foolishness." And "his heart of the gospel should become the heart of the message of every gospel preacher."

The point in controversy, in this entire passage, can be embraced in the question: Does the excellency of speech and of worldly wisdom constitute the essential element of the gospel, or does this element consist of Christ and him crucified? Or, was St. Paul sent to preach tradition and ritualism to the Jews, and the poetry of Homer and the philosophy of Plato to the Greeks, instead of the divine and eternal entities of the doctrine of Christ crucified?

At the beginning of the second chapter of this epistle, the apostle reiterates the same gospel theme of Christ and him crucified: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified." That is, you being Greeks, naturally expected me to come to you with the excellency of speech and of wisdom, but instead I came to you preaching Christ and him crucified, which is the power of God and the wisdom of God. And he went on to say: "For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent." * * For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. * * Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. * * And God hath chosen the foolish things of the world to confound the wise. * * That no flesh

should glory in his presence. * * He that glorieth, let him glory in the Lord."

The essential force of the passage under consideration lies within the form of subtle irony, in which the apostle grants that the "preaching of the cross is to them that perish foolishness," and then draws his argument from the opinion of his opponents. As Jews, you may consider the gospel of the cross an obnoxious obstruction, and as Greeks, consummate folly; yet we grant it, but continue to preach it for that very reason, that you might be saved. And further on in this epistle the apostle says: "If any man among you seemeth to be wise, let him become a fool, that he may be wise." Let him renounce all worldly wisdom as being no part of the gospel of the cross, and having thus become a fool to this world, he may become wise unto salvation.

The apostle thus reverses the vain assumptions of his opponents and places their tradition and their culture in the category of the unwise, but the gospel of the cross in the category of true wisdom, that their "faith should not stand in the wisdom of men, but in the power of God." And in his letter to the Colossians he very pointedly supports his position in these words: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ." By this process of reasoning the apostle effectually separates the Jew with his tradition, and the Greek with his culture, to an infinite distance from the gospel of the cross, as being no part of it whatever. And when this distinct separation between the wisdom of the world and the gospel of the cross has been made, a principle and precedent have been established which can never be violated with impunity, for what God has put asunder, through his inspired apostles, let no man join together.

The province of the gospel of the cross is not only distinct, in locality, from the sphere of worldly wisdom, but it is different in its constitutional nature. These are not only separate zones, but they furnish different climates and productions, so to speak. You cannot gather grapes of thorns nor figs of thistles. Neither can a preacher gather from the secular trees of the gospel of Christ. Neither can he deceive the people with the husks which the swine did eat in the place of the grapes of Eshcol.

Let men of science and of philosophy and of poetry, glory in their discoveries, within their respective fields, but let the preacher glory in the inspiration of the cross, and follow its leading until he becomes crucified unto the world and the world unto him. The gospel of the cross being the heart of the gospel, it sends spiritual vitality throughout the spiritual system, so a crossless gospel would be a dead gospel.

The gospel of the cross is a system of eternal entities. Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away; but if there be divine love it shall endure forever. The sun and moon and stars of worldly wisdom may flood the landscape with an fulgence worthy of its kind, but only from the cross is emitted the light that was never seen before on land or sea. Let the preacher stand by the side of the great apostle and proclaim in unison with him: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And then let him adopt the words of the poet:

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

KNOWING THE CHANNEL.

It is well known that in the bed of the St. Lawrence River, the outlet of the Great Lakes, there are in many places masses of rocks that make its navigation dangerous except to reliable men whose knowledge of the safe channels is unquestioned. A passenger on one of its steamers was plying its captain with questions as to the safety of the journey, and at length said:

"Captain, do you know where all the rocks are in this river?"

In his patient, deliberate manner, he replied: "No, ma'am, I don't know where all the rocks are, but I know where the channel is."—Exchange.

He who can face fate with a smile disarms her; when you welcome her terrors they are harmless. To welcome death is to rob her of her terrors, but fear finds the thing it feared always.

Notes From the Field

Whitesboro.

We have been kindly received by the good people of Whitesboro. The pounding began before our arrival and has been continuous. Thoughtful kindness, words of encouragement and expressions of appreciation have greeted us on every hand. Large, attentive congregations at each service. A number have already joined the Church. Brother Wood, our preaching elder, has made his first official visit to our charge, preached two soul-stirring sermons and made a splendid local option address. The business session of the Quarterly Conference was well attended. All the activities of the Church, as the reports indicated, are in a healthy condition. The year starts well and the outlook is hopeful. We are praying and planning for a great revival which is an imperative need.—W. R. McCarter.

Linden.

A Church and Sunday School revival was held here for two days by W. E. Hawkins, our field secretary. Results are very satisfying and far-reaching, and deep-searching work—as done, which will bring results as the days go by. Fifty promised to read the Bible daily, forty promised to stand by the pastor, the Church and their vows better in the future. Every officer and teacher pledged themselves to make it the rule of their life to be in their places at least ten minutes before opening, and to come prepared. Twenty volunteered to endeavor do anything asked by the pastor. At night service seven young men came forward for prayer, one young lady reclaimed, and the whole Church received a thrill of inspiration. Many kind remembrances are hereby extended to Brother Hawkins for his faithful and efficient work.—J. T. Hooks, P. C.

San Saba Circuit.

This place has not been heard from since conference, but we are not dead altogether. After arriving at one of my appointments the second Sunday I felt impelled to begin a revival. Some of the brethren thought it would be too busy a time, but with the help of the Lord would try it, and what a blessing we all got—seventeen conversions, sixteen additions to the Church, baptized nine babies, organized an Epworth League with twenty-four members, and I am proud to say my appointment at Colony is in the lead. Have been blessed with twenty-five conversions this conference year; have six revivals yet to hold. We are praying that this may be a year when this circuit will be counted among the best. We have very fine people to serve. Our work consists of seven appointments, so my time is about taken up. We hope to have a good report this fall if we have to make a house to house canvass.—J. P. Watson, P. C.

Wylie.

Our second Quarterly Conference is a matter of history. Our beloved, Chas. A. Spragins, was with us and his sermon Sunday night on "Methodism, Her Mission and Her Message" was a great sermon and delighted our people. The charge shows same growth on most all lines of our work. The Sunday School is taking on more life. We have recently organized an Epworth League which starts off well. The Stewards made a good report on salaries, being about one-half out already. We are hampered somewhat by our location in the town. We need to get our Church nearer the center of the town (being out to one side). This we hope to do before many months. Wylie is in one of the very best black land districts of the State and we are able to do most anything we want to do. With a new church and parsonage this will be one of the most delightful small stations in the conference. "So mote it be."—C. B. Golson, P. C.

Groesbeck.

We have just closed one of the greatest meetings the Church at this place has ever enjoyed. There were reclamations and conversions at practically every service. Rev. E. N. Parrish was with us. He is a preacher of singular ability, a tireless worker, a soul-winner, a loyal Methodist and as uncompromising with sin as John the Baptist. Our Church has been making progress throughout the year and this meeting will give us a new lease on life. The Sunday School crowds the building each morning; our church has been repaired and paid for; the salary has been increased; improvements have been made around the parsonage; new subscriptions are being sent to the Advocate and no pastor and wife live among a people who show more personal courtesies. Brother E. A. Smith has captivated the people as presiding elder and the Church looks forward to the quarterly meeting with an interest somewhat akin to the coming of "the elder" when I was a mountain boy back in Tennessee.—Eugene B. Hawk.

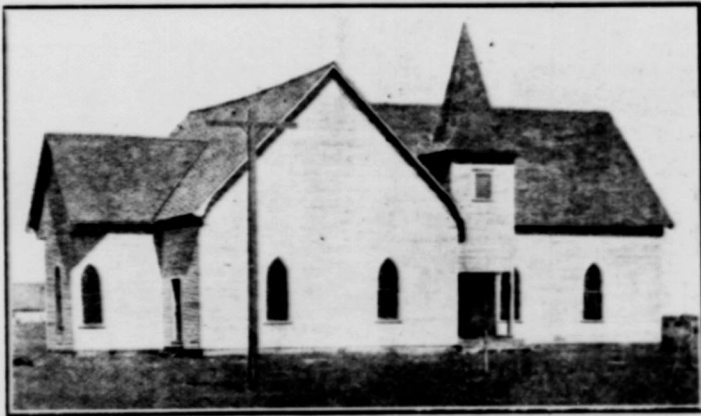
Stephenville.

Sunday, March 15th was observed by several of the Stephenville Churches as Laymen's Day. The pulpits at both the morning and the evening services were filled by strong laymen, and a general men's mass meeting was held at one of the churches in the afternoon. All the services were well attended, and it is believed that much good was accomplished. The pulpit of the Methodist Church was occupied by Prof. H. K. Taylor, of Arlington, Texas. In the morning he spoke on "The Making of a Man," and in the evening on "The Test of Christianity." He has an expressive

face, a rich, clear voice, a magnificent flow of well chosen words and a very forceful delivery. Both of his addresses contained great inspiring messages, and I have never heard a more entertaining or forceful speaker than he. Prof. Taylor is a new man in Texas, having come to this State less than a year ago; but he is exceedingly well known in the States of Missouri and Kentucky, is the son of a Methodist preacher and has always been a very enthusiastic Sunday School worker and was for awhile President of the Kentucky State Sunday School Association. He was known throughout the State of Kentucky from his efficient work in driving the saloon from many Kentucky counties. For the past several years Prof. Taylor has been President of one of the colleges of Missouri. Texas Methodism is to be congratulated that this distinguished son of Kentucky has taken up his residence among us.—Ernest L. Lloyd.

Clayton Circuit.

At conference we were appointed to the Clayton Circuit. We had served these good people part of last year. Of course we were glad to be returned. We had to start in with six Churches. They are calling for us at three more places, which makes nine all told. Last year we had a drive of six hundred miles every month, but now, this year, only four hundred miles monthly. We started out after conference. The congregations are increasing every month. We only have one church house on the entire circuit, and that one is at Fairview. We expect to dedicate it soon. Thought we would get Brother G. C. Rankin, but failed. The work in New Mexico is hard, but when we think of the Master, what he had to go through with and what a hard time he had, it is nothing. Money matters are very close; hard to live on the salary we get; taking the whole of Union County, only three hundred dollars. We are not grumbling, not at all, but stating things as they are. Our people are good folks and they are doing all they can on all lines. We have on the Clayton Circuit four Methodist Sunday Schools. They are all doing fine work. One of them a mission Sunday School. One thing we are proud of, Clayton Circuit will entertain the District Conference, which will be at Pleasant Valley. We will have an old-fashioned country District Conference. We often get blue, and were it not for our good people remembering us I guess I would quit the work. January things were looking very dark; but on the 7th of January some one knocked at the door of the parsonage. We opened the door and the folks kept coming in till the house was full. They brought all the way from a box of matches to a sack of flour and a ham of meat. Oh, all the good things brought! On we went to our next appointments, which was Fairview. They could not pound us so far away—a distance of forty miles—but they had their money ready. On we went seventy miles from the parsonage (their money ready); that was Snyder. On then twenty miles farther to Perica. What good people they are. They were doing all they could, ready and waiting for us. On



M. E. CHURCH, SOUTH, LAMESA, TEXAS. REV. S. H. ADAMS, P. C.
Cost \$4000. and erected by one of the most faithful congregations on the South Plains.

then to Bethel, thirty miles from Perica; preached at 11 o'clock. At the close a good sister called to us. She said that she wanted to say a few words, stating the pastor had been talking to us, now we want to talk to him a short time. That put us to studying what we had done. She came from the door with a twenty dollar overcoat and presented it to us. Speechless we stood for a short time, not knowing what to say. Then turning to a song No. 170, "I love to tell the story," singing one verse. By that time we could speak, thanking them for the coat. Sang the remainder of the song, and closed the services, all feeling good. Returning home found wife with a good coat also. A better people never lived. I am at the present writing away from home, hung up; can't travel because it is so cold. Storm raging. Would like to be at home, but when we get to the end of the road the toils will be nothing. The first Quarterly Conference on our work paid only thirty-four dollars; but now looking forward to the second Quarterly Conference. Things are coming up better. Now if it were not for the Mission Board we could not live, so I praise God for the Church and our Board of Missions that keep men in the field. Tongue cannot tell what the old Methodist Church is doing. We are looking forward for the best

year of our life or the history of the Clayton Circuit. I shall now close with one text of Scripture, Ephes. 3:20: "Unto him (that is God) who is able to do more abundantly above all that we ask or think according to the power that worketh in us." May God help that we may get out of this verse what he has in it for us. Listen, will you according to the power that worketh in us.—W. L. Self.

Lamesa.

Lamesa is in Dawson County, the terminus of a branch of the Santa Fe Railroad, on the South Plains, one of the best counties in the west. Its people are like its soil—for the most part as good as the best. We were kindly received on our return for the second year and have started in fairly well. Our first Quarterly Conference raised salary of pastor and presiding elder \$300 above last year, and with a Board of Stewards composed of such men as Dr. J. C. Lovless, Lawyer N. O. Key, E. R. Bainbridge, Rev. J. G. L. Mitchell, J. J. Hamilton and Geld Harris, we will not be at all surprised if they do as they did last year—raise \$100 or more excess on salary with other collections in full. Our Sunday School directed by our most appreciated Superintendent, Brother J. R. Flanckin, is growing splendidly with good prospects of better work. Especially important we regard our teachers' training course in qualifying teachers. We have recently organized it and hope, through it, to do a good work. Our W. M. Society has started off well, and we expect great things from it. We have received twenty-five members since conference—most of them by letter—and put a brick and concrete foundation into our church. Our only great need is a revival. Brethren, pray that we may have it.—Sam H. Adams, Pastor.

Gary.

We have just closed a very successful meeting here with Brother Vance, of Lutkin, doing most of the preaching and Brother Sanford Smith, of Tenaha, conducting the singing. And there are not two more consecrated and earnest men in Texas. Brother Vance did the most earnest preaching and pleading with men to accept Christ that I have heard in many days, but there seemed to be a barrier that couldn't be broken down, existing mostly among those who profess to know Christ. Although our Church was loyal, it seemed we could not reach people. The meeting, however, will never be forgotten, even among the enemies of Methodism, of which there are many. No preaching such as Brother Vance did, with a few sermons preached by Brother Hayes, of Carthage, will fail to bear fruit. We can't say the meeting was a success from the standpoint of members, neither from the amount of money raised. Only received four members. But it was a success because the love of God was preached and dying men and women heard the message and several were converted and many reclaimed, and in all, Methodism has gained a great victory in Gary and there are bright prospects for her in the future. She has a loyal set of people, though they are few, both to the Church and the preacher, for no preacher has ever had a more appreciative people than this scribe has at Gary, and I put on the stand to prove the statement not only the preachers already mentioned, but also Brother Lindsey, of Timpon, and Brother Perritte, of Jefferson, both of whom were with



REV. SAM H. ADAMS, PASTOR,
Lamesa, Texas.

The Woman's College For Texas Methodism Offers Scholarship

The Board of Trustees of THE WOMAN'S COLLEGE FOR TEXAS METHODISM (successor to the Polytechnic College) will award a scholarship for one year in the Academy or in the College of Liberal Arts to the young woman suggesting the best name for the new Woman's College with her reasons in an article not to exceed one hundred words. In case two or more suggest the same name the award will be made to the one giving the best reasons. Favorable mention will be given those whose article meets with the approval of the judges in the contest.

Judge Ocie Speer, George W. Armstrong, W. C. Stripling, Judge I. H. Burney and Dr. Clay Johnson, Executive Committee of the Board of Trustees, will be the judges.

All articles must be neatly written and mailed to H. A. Boaz, President of the College, Polytechnic, Texas. The contents of each article will be treated confidentially and presented to the judges at a meeting of the Board of Trustees about April 15th. No article will be considered after April 10th.

us a short while during our meeting. We had the misfortune to lose our milch cow a short while back, and yesterday there was another fine one driven in the parsonage lot to take the place of the one "lately lamented," all through the kindness of our good people at Gary, and when we go to conference you tell the preachers that "Gary Mission" is not to let. We would not fail to mention that the good Baptist people were among the first to see how bad we needed a cow and showed their sympathy in a substantial way. Some of them are amongst our best friends, of which we are extremely grateful. With all these kindnesses and favors shown us we feel under greater obligations than ever before to people all over the circuit, for they seem to be willing to do their best. All they need is a preacher and victory is assured and when it comes this pastor will rejoice.—W. W. Thomas.

Elgin.

Methodism in Elgin is flourishing. The congregations are better than they have ever been known. Prayer-meetings are well attended and are spiritual and helpful. The Sunday School, under the leadership of our new young superintendent, Brother Charlie Bickley, is moving on grandly. We have a splendid corps of teachers. Our choir and orchestra is the best in the town and much better than some in larger cities. Methodism is just humming in Elgin. The great Ham and Ramsey revival was the beginning of our onward movement. To Brother J. D. Scott is due a great deal of credit for his untiring efforts and organizing skill in bringing the Church to its present fine condition. Our present pastor, Brother J. E. Lovett, is a tireless worker, a fine mixer, a good pastor and an excellent preacher. He is getting hold of the people and everything looks hopeful. The writer has a small Church, Osborn Chapel, at which he preaches the first Sunday in each month. This is a good community, the congregations are increasing and the outlook is good. We are indeed glad to have this little work. We are ready to help any of our brethren in their meetings, or to fill their appointments in their absence. We want to be busy. Brethren, command us. We are willing to go anywhere. Dr. V. A. Godbey is our presiding elder. He is a splendid organizer and the work of the district is in good shape. These are not stock phrases, but Brother Godbey is just what the words convey. He is live, energetic and always looking after the interest of his work. He has a happy faculty also of making "the boys" get a move on them. We thank God for this happy condition of affairs.—S. H. Morgan.

Crafton.

At the late session of the North Texas Conference we were read out for the Crafton Circuit. To say we were surprised is putting it mildly, but we can't always tell, for our good presiding elders always do just what we expect them to do. Don't they? On Monday week after conference adjourned we bade farewell to our friends on the Pilot Grove charge, where we had spent two very pleasant years, and started to our new work. We didn't know whether we would get through or not, for those black land roads were almost bottomless, but the good Lord was with us all the way; so we reached Crafton on Saturday about 2 p. m., and was soon resting in the good home of our Sunday School Superintendent, Brother R. T. Creel. I was delightfully entertained there, and with others, for a week before my family and household goods arrived. Our reception has been very cordial. These good people know how to make a preacher and family happy. They have left nothing undone to make us feel that we are among a people that love God and

will take care of his servants. We have been busy since our arrival here; have made a second round on the work; have made one hundred and thirty-two pastoral visits, and on January 10 a number of the brethren met at the parsonage and built a new front porch, smokehouse and added buggy shed and stalls to the barn, and in the afternoon my what a pounding we did get. They came in wagons, hundred and thirty-two pastoral visits, and full of folks, and our hearts full of joy, and the dining room full of good things to eat. After a little while spent pleasantly we engaged in a few songs and prayers, and the good people departed, leaving us determined to give them the best service in our lives, and yet this is not all. They have also placed in the parsonage three new mattresses, springs, iron bed, dresser, carpet and cook vessels, and we want to mention the kindness shown us while our baby was sick. The good ladies came in and washed, ironed and cooked, and would be here early in the morning to do up the morning work. We feel very unworthy of so much kindness, but by God's help we hope to administer to them spiritual things while they help us in temporal things. Our first Quarterly Conference has come and gone. Our beloved Brother Morris preached three soul-stirring sermons and presided as only Brother Morris can. He is brotherly, kind and looks after every interest of the Church. He is much loved by this people. The stewards made a very liberal assessment for preacher and presiding elder, making it \$850, a raise of \$235 over last year. Brethren, pray that this may be the best year of our lives.—S. M. Ownby.

DR. H. A. BOAZ IN CLARENDON.

The revivalistic meeting conducted by Dr. Boaz in Clarendon for our good pastor, Brother Long, was in all respects on an elevated plane. The congregations were large and attentive from the beginning to the end. The business men became so interested that they closed their houses of business from 10 to 11 o'clock every day. Dr. Boaz has a genial and charming personality, and, when he rises to speak, one is impressed very forcibly that a man is behind the pulpit having a message worth bearing. The sermons of Dr. Boaz have variety, coherence, emphasis and great simplicity, everyone having no trouble to see his objective point. There is nothing of the claptrap, shoddy or chaffy in a single sermon Dr. Boaz preaches, but instead it is weighty, impressive and full of gospel meat, good to the use of edifying. The gospel Dr. Boaz preaches is the only

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one that will save the world from the pinch of sin, and build men up in the Christly life so as to make them stand four square to all the winds that blow. The methods used by Dr. Boaz have dynamic power in them and are calculated to make men think and act as they have their basis in sanity and practicality.

There were splendid results from the meeting, as every girl in the young ladies' home was brought into the kingdom of God. All the young men on College Hill were happily converted, but only a few.

Brother Long is happy and highly delighted with the results of the meeting, and Brother Slover is in a state of exultation because so many of the bright boys and girls of the college have made a profession of religion.

Happy is any Church that can command the services of Dr. Boaz for a week or two; for his preaching is strong, constructive, inspirational, good to the use of edifying as we have said before.

S. E. BURKHEAD.

BOB SHULER—AN APPRECIATION.

We have had a good meeting at First Church, all the others uniting, Bob Shuler leading. Candor compels me to pay unstinted tribute to him as an evangelist. His methods are sane, free from sensationalism, effective without pyrotechnics; his messages solid, in good perspective, with objects as well as subjects, with no little of the modern note. His work here confirms me in the feeling that revivals are possible without sensationalism; that the greatest revival hymnal in the world is our own standard book; that our Junior Church, from which a third of the hundred and fifty or more conversions came, is in line with God's forward call to the Church, and that we must now turn to our own workers and pastors and to the Sunday School and adjuncts in particular for effective evangelism. The local Church looms up more and more as the center of modern Christianity, the great dynamo of society, the mighty powerhouse of the world.

Just a word to commend Brother Shuler's work at Austin. Those familiar with his plans are aware that he is moving in line with the latest effort at solving the difficult question of religion in State schools, on the one hand, and of denominational education on the other. Dormitories with Bible and other kindred chairs grouped around the great universities, under denominational supervision and control, will, if properly directed, provide a religious atmosphere that will be all-pervasive and all-powerful. No help given him will, therefore, be in vain.

JOHN T. RICE.

AUSTIN METHODISM.

Methodist pastors met in regular session Monday morning, March 22.

Bradfield, Waltrip, Franks and Lilly present.

Bradfield reported fine congregations at every service. Three additions yesterday. League in best condition in the history of the Church; Sunday School in prosperous condition.

Waltrip reported great meeting at Hyde Park; fifty-two additions to date. Meeting will run on till close of week. They enlarged the tabernacle to accommodate increasing congregations. Crowded house for both services yesterday.

New \$5000 church at South Austin will be completed by the first of July.

Waltrip is a busy man. Brother Price is doing fine work as assistant pastor to Waltrip.

Brother S. J. Franks, district evangelist, reported good meetings. He has just returned from the lower part of the district, where he has held three very successful meetings. Brother Franks is in fine shape every way for meetings. He is helping Waltrip for several services in his meeting at Hyde Park at present.

George P. Bludsoe is in the city at present in charge of Waltrip's choir. He goes from here to Beeville, and he will be back in the city soon to sing for two more meetings in the city.

Lilly reported increasing congregations for Ward Memorial. Additions most every Sunday. Every department of Church fully alive.

SAN ANTONIO METHODISM.

The Preachers' meeting, as usual, was well attended this morning. Drs. Harrison and Burgin and most of the pastors were present, besides several visitors. We have had twenty-six accessions since our last report two weeks ago. There have been many additions to the Churches of the city during the conference year. All the pastors except two have held their meetings. A revival at the Laurel Heights Church, of which Rev. C. H. Booth is pastor, will begin next Sunday and continue two weeks, closing Easter Sunday. Bishop Mouzon will do the preaching, and Rev. W. M. Guice, of Mississippi, will have charge of the music and hold special services for the children.

The San Antonio of today is not the San Antonio of yesterday. The prayer, "Thy Kingdom Come," though perhaps unworthy offered, has been marvelously answered. The silent force of the Gospel is at work in this city de-throning the wrong and establishing the kingdom of God. The truth is advancing by the persistent prayers, unselfish sacrifices and consistent lives of men and women in all ranks of society. The future of this historic city, we trust, is held securely in the grip of the moral and spiritual forces.

GASTON HARTFIELD,
San Antonio, March 23, 1914.

AN ENJOYABLE ANNIVERSARY OCCASION.

The occasion was the sixty-first anniversary of Rev. J. D. Crockett, the pastor of our Church at Roby.

The celebration took place in Stamford, where his family resides for the present. There were over thirty guests present. Mrs. Kinard, one of Brother Crockett's daughters, had charge of the interesting program, which consisted of music, readings, and a few short talks.

Brother Crockett read a very appropriate poem, composed by himself, on his sixty-first birthday as he sat and mused over the days of his childhood and youth. Very delightful refreshments were also one of the enjoyable features of the evening.

Brother Crockett and his good wife are both hale and hearty.

The occasion was indeed a pleasant one. When the time came for the good-nights, which all felt had really come too soon, all were unanimous in expressing themselves as having enjoyed a delightful evening and in wishing Brother Crockett and his wife many more years of happiness and useful service in the Master's vineyard.

W. E. LYON.

Stamford, Texas.

ORPHANAGE CLOTHES LINE.

Dear sisters of the W. M. S., kind teachers of the Sunday School classes and pastors of prominent Churches, also Epworth Leaguers, take a look at the appended clothes line as it flops about in the March wind and see if your assignment is correct. If you have not already done so, write of your plans for another year concerning the little charge at the Orphanage to whom you have given, more than you know, and, better than you dared to dream of, inspiration "to do and dare," because someone cared for them individually.

Lee Ashcroft—Y. P. M. Soc., Kountze, Texas.
Fred Aaron—Rev. J. D. F. Houck, Calvert, Texas.
Ivan Acuff—W. M. S., Claude, Texas.
Alfred Allen—W. M. S., San Marcos, Texas.
Chester Aaron—W. M. S., Hillsboro, Texas.
Jack Aaron—W. M. S., Garden City, Texas.
Margaret Benton—W. M. S., Alvord, Texas.
Tomnie Burke—Tao Sunday School Class, Odessa, Texas.

Virginia Burke—S. S. Class, Estelline, Texas.
Vesta Blount—W. M. S., Rising Star, Texas.
Elmer Blount—S. S. Class, Cedar Bay, Texas.
Earl Bowers—S. S. Class, Midlothian, Texas.
Charlie Britt—Rev. Jno. A. Sicheloff, Jarrell, Texas.

Myrtle Britt—W. M. S., Garrison, Texas.
Fannie Bryce—S. S. Class, Plainview, Texas.
Doyle Barnhill—W. M. S., Robert Lee, Texas.
Nannie Barnhill—W. M. S., Wheeler, Texas.
Odom Bryce—W. M. S., Bastrop, Texas.
Nettie Bryce—Junior League, Bastrop, Texas.
Ella Belle Burke—S. S. Class, Galveston, Texas.

Edgar Bowers—Mrs. Jack Ward, Rosebud, Texas.

Fred Back—S. S. Class, Plainview, Texas.
Tommie Cagle—Rev. R. C. Kimbrow, Malvern, Texas.

Jewel Cagle—Mrs. Kate Mathis, Lexington, Texas.

Herbert Cannon—W. M. S., Wheeler, Texas.
Georgia Caldwell—W. M. S., Lindale, Texas.
Gibson Collins—Mrs. J. R. Adams, Tyler, Texas.
Mary Caldwell—W. M. S., McCannley, Texas.
Ida Carney—W. M. S., China, Texas.
Elizabeth Smith—W. M. S., Garland, Texas.
Alice Stone—W. M. S., Lone Oak, Texas.
Berline Stone—Mrs. W. E. Menefee, Cleburne, Texas.

Lois Tally—W. M. S., Route 5, Dallas, Texas.
J. W. Harding—W. M. S., Henderson, Texas.
Mildred Harris—W. M. S., Italy, Texas.
Hattie B. Herman—W. M. S., Terrell, Texas.
Edith Haverson—W. M. S., Willis Point, Texas.

Rowena Harding—W. M. S., Miles, Texas.
William Herman—W. M. S., Calvert, Texas.
Elbert Hood—W. M. S., San Marcos, Texas.
Leta Harris—Mrs. H. E. Bryne, Tyler, Texas.
Harry Van Wic—W. M. S., Weimar, Texas.
Bill Williams—S. S. Class, Linden, Texas.
Winnie Davis Wheeler—W. M. S., Salado, Texas.

Lester Woods—W. M. S., Lubbock, Texas.
John Williams—W. M. S., Honey Grove, Texas.

Ola Woods—W. M. S., Belton, Texas.

Curtis Ward—W. M. S., Wayland, Texas.
Lydia Morris—W. M. S., Dallas, Route 3.
Clifford Martin—W. M. S., McKinney, Texas.
Walter Williams—W. M. S., Eagle Lake, Texas.
Harris White—W. M. S., Rochester, Texas.
Henry Marlow—Prof. R. E. Scott, Bay City, Texas.

Archie Moran—S. S. Class, Corsicana, Texas.
Susan Moran—W. M. S., DeLeon, Texas.

Olive Murchinson—W. M. S., Comptche, Texas.
Mary Mason—W. M. S., Hillsboro, Texas.
Thomas Murchison—W. M. S., Beaumont, Texas.

Myrtle Moore—W. M. S., Jarrell, Texas.
Roy McCormick—S. S. Class, Calvert, Texas.
Ethel McDevan—W. H. M. S., Irving, Texas.

Bailey Mason—W. M. S., Hutto, Texas.
Pearl Moore—S. S. Class, Centerville, Texas.
Clarence Moore—S. S. Class, Hedley, Texas.
Herman Moore—S. S., Navasota, Texas.

Ruth Marlow—W. M. S., Staples, Texas.
Claude Hamrick—W. M. S., Canadian, Texas.
Lydia Harding—W. M. S., Deweyville, Texas.
Lena Gentry—W. M. S., Windfield, Texas.
Marie Herman—W. M. S., Bryan, Texas.

Mary Jones—Miss Ella Mae Rollins, Aspermont, Texas.

Eunnett Jones—S. S. Class, Calvert, Texas.
Jack Jones—W. M. S., Denison, Texas.
Lay Jones—Mrs. C. W. Boon, Tyler, Texas.
Gaius Lacy—S. S., San Benito, Texas.

Harry Lorraine—S. S. Class, Itasca, Texas.
Viola Lorraine—S. S. Class, Midlothian, Texas.
Biddie Levert—W. M. S., Beaumont, Texas.
Margery Levert—S. S. Class, Kusk, Texas.
Beulah Lewey—S. S. Class, Blanket, Texas.
Clarence Lacy—W. M. S., Throckmorton, Texas.

Lacy Norman—Y. P. M. S., Seymour, Texas.
Pearl Oliver—W. M. S., Waco, Texas.
Jesse Lee Oliver—W. M. S., Mertzon, Texas.
Allie Russell—W. M. S., Coolidge, Texas.
Lodie Rains—S. S. Class, Austin, Texas.
Woodie Rains—W. M. S., Del Rio, Texas.
Orville Reynolds—W. M. S., Farmersville, Texas.

Carrie Russell—W. M. S., Pilot Point, Texas.
Samuel Rains—W. M. S., Rockwall, Texas.
Lee Rawlins—Mrs. F. A. Glenn, Tyler, Texas.
Paul Rawlins—Mrs. Louie Hess, Pittsburg, Texas.

Paul Russell—W. M. S., Morgan, Texas.
Royal Webster Rains—Rev. J. E. Buck, Goliad, Texas.

Vada Riley—W. M. S., Hale Center, Texas.
Boyd Stone—S. S., Bay City, Texas.

Bessie Schockley—W. M. S., Franklin, Texas.
Beatrice Shelton—S. S. Class, Edna, Texas.
Florence Shelton—W. M. S., Abilene, Texas.
Gerald Stone—W. M. S., Weimar, Texas.

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

Did you see the big issue of the Houston Daily Post of Sunday, March 8, 1914? On pages 52 and 53 extending nearly across the entire two pages is a fine picture of how we propose for the Campus at Southwestern University to look after we have obtained the results of the great \$300,000 campaign for New Buildings and Increased Endowment, which is now going forward with such enthusiasm. Within the near future we will have a picture a little smaller in size which will show the loyal readers of the Advocate just what we propose to do with the funds now being raised. The picture referred to above, is a reproduction of a pen and ink drawing sixty inches long and seventeen inches wide made by our architect, Mr. C. F. Ward, of Houston, who is now working on drawings of the single buildings which we propose to erect soon as funds are available from the present campaign.

Interest in our campaign continues to grow and we have letters of invitations from various parts of the State asking us to come and open the campaign. We hope to send our Commissioners at once to some of these sections, in answer to these invitations, and thus give the thousands of friends of Southwestern an opportunity to show their loyalty to the great institution that has year after year given back richly more than dollar for dollar, for all it has received. It has done this in the hundreds of educated young men and women it has given to the Church, the professions, the public school, and the business world.

The Georgetown Campaign is moving along with a steady growth, subscriptions coming in every day, which makes the smile on the faces of the committee handling this campaign broader and broader; subscriptions which show that men and women and even boys and girls are eager to see their names in the list of the builders of the great Williamson County Science Building. Within the next

few days we hope to finish with a "Pull all together" and will be able to announce the total subscribed in the Georgetown and Williamson County Campaign in figures that will please the most ardent Southwestern supporter.

A Sample Letter From One of Our Commissioners.

Hutto, Texas, March 19, 1914.
Dear Dee: The fishing has been pretty good these days. I secured two one thousand dollar subscriptions today and several smaller ones which is fine for Hutto Circuit. You know I sent you \$1950 from Taylor Monday. That is not all we will get from this fine town. I found everybody interested, and enthusiastic for the success of the Williamson County Science Building campaign.

I must tell you specially about Bro. Mart Norman who gave \$1000 today. He is a big-hearted generous farmer. It is a delight to be in the cultured air of his good home. He has a fine family of children, some of whom have been to Southwestern and others will be there later. May our Father bless him and increase the number of men who will put a part of their investments into a Christian college, where men and women are trained for life.
ROACH.

An Old Student's Appreciation of His Alma Mater.

Hutto, Texas, March 19, 1914.
Rev. Jno. E. Roach. Dear Brother Roach: In 1906 I was converted, and under the advice of Bro. F. M. Boyles, (my pastor) the next week I moved from Port Arthur to Jacksonville to begin my preparation for the Christian ministry. With a wife and baby boy depending on me for support, and with one month's rent paid for a dwelling of two rooms, a load of wood and two dollars in cash constituting my "possessions," I entered the Alexander Collegiate Institute with a class of the seventh grade.

After two years' work there, I went to Georgetown and entered Southwestern University as a "conditional Freshman." It was under the splendid influence of this Christian college that I received not only preparation, but inspiration for life's tasks.

I am now serving my first pastoral charge. During these two years, together with the six I spent in college, the Lord used my ministry in the sal-

vation of more than three thousand souls, and gave to me through his people sufficient means to place me practically free from debt. My experiences have made for me a philosophy which declares that: Faith never returns home with an empty basket, or, our Faith alone sets the limits to the possibilities of our lives.

And now, with the earnest desire that I may be of service to other poor boys who may be coming along the same difficult pathway I traveled, and that I may assist my own dear son, without solicitation, I enclose my note for (\$1000) one thousand dollars to be applied to the Cody Foundation. My "hat's in the ring" for greater Southwestern. I am, Yours in his service,
J. EUGENE MATLOCK.

Successful Dallas Man's Fine Offer.

The following is an extract from a letter just received by our Commissioner, Rev. Jno. E. Roach, from Rev. J. J. Morgan who graduated from Southwestern University with the class of 1896, who was President of Wesley College for several years, and who is now Southwestern Representative of that great institution, the American Bible Society, of which has lately been said by a missionary in Korea, "Nine-tenths of our success is due to the American Bible Society." Brother Morgan is one of the great factors in the work of placing the Bible in the home of the foreigner in Texas and other Southern States.

"Dallas, Texas, March 11, 1914.
Dear Brother John: I was delighted to receive your circular letter of March 10th, and note with pleasure your program for raising the much needed \$200,000 for old Southwestern. But it takes money and not merely good will and sympathy to make the campaign a success. Certainly I want to be numbered among those loyal sons who will rally to the aid of their Alma Mater in this crisis. * * *

Fix up notes for \$500 payable \$100 annually, beginning April 1, send them to me and I will sign them. * * *

Awaiting your pleasure about the matter, and praying God's blessing on every effort to advance this great campaign for Southwestern, I am,

Fraternally,
J. J. MORGAN.

BISHOP MOUZON TO BRO. SHULER

Your conference passed a strong resolution at its last session, assuming a part of the indebtedness of the University Methodist Church, and setting apart the last Sunday in March as University Church Day. Brother Shuler has been earnestly engaged in his campaign, and I hope every pastor in Texas will rally to him and help him save that important situation.

Be sure to present this cause to your people upon that day, and give them the opportunity of making a free-will offering. Send the same to Brother Shuler, and I assure you the results will be most gratifying.

I am certain that you appreciate the fact that no more important and promising task offers itself at this time to Methodism than the saving to the Church the more than six hundred Methodist students that gather yearly at the University of Texas.

I shall consider it a personal favor if you will do all you can for Brother Shuler and his work at this time.

Your Brother,
EDWIN D. MOUZON.

A LAST APPEAL FOR THE UNIVERSITY METHODIST CHURCH.

By Rev. V. A. Godbey.

The last Sunday in March has been set apart by all the conferences for a free-will offering to be used in paying off the University Church debt. The case has been so well presented by the faithful pastor, Bro. R. P. Shuler, that I shall not add much to what has been written. I write this to say that the Methodist Church in this city was the first to make large plans to provide for the welfare of the student

body, and the site selected for building as well as the edifice which was erected thereon, is the best in the University neighborhood. No enterprise in Texas commends itself to me more than that of the University Church. The Roman Catholic Church has built a chapel in front of the University campus, and has since built a parish house. The Paulist Fathers are in charge of this plant, and it is the avowed purpose of this branch of Catholics to reclaim Protestants for Romanism. The Presbyterians have a well endowed Theological Seminary close by, the Christian Church has a Bible Chair, and the Episcopal Church has a home for girls. The Baptists are doing very little, and the Methodists, with the largest number of any of the denominations enrolled in the student body, have left the local Church to struggle with a problem which should appeal to every congregation in the State. I do not underestimate the contributions previously made, and assure all donors that the Church here is very grateful for all that has been done, but no individual in the State has made a large gift to help us carry on this work. Shuler preaches to packed houses every Sunday, and wields a great influence over the student body, and if given the aid he now needs he will push forward other enterprises which ought to start at once. Please take the offering Sunday, but tell the people the facts, and lay this claim on their consciences.

No man can serve God and vote for whiskey at the same time.

That which has an element of injustice in it is ever insincere and unstable. The thing that is right alone is self-protected.

We all know of lots of reasons why our neighbors should be good.

A man may have no wealth, health, friends, honors, or even earthly hopes, yet he may have Christ and heaven.

Vanderbilt Case Decided Against the Bishops

HISTORY OF THE CASE.

The Vanderbilt University case, which involves the question of who elects members of the University Board of Trust and controls the University, has attracted widespread interest, especially throughout the Southern Methodist Church and the University Alumni. The Board of Trust claims the right to elect its members and insists "Commodore" Cornelius Vanderbilt founded the University. The Church, through its General Conference, has asserted the right to choose the trustees, maintaining that the several Annual Conferences were the founders. At the General Conference at Birmingham in 1906, a commission headed by Chief Justice Edward O'Rear of Kentucky, was appointed to determine the relationship of the University to the Church. The report of the commission did not settle the controversy, but questions arising therefrom helped to continue it.

When the General Conference met at Asheville in 1910, it resolved to elect Albert W. Barge of Memphis, N. E. Harris of Macon, Georgia, and V. A. Godbey of Austin, Texas, members of the University Board to fill vacancies then existing. The Board of Trust, at its meeting the ensuing June, declined to recognize them as duly elected, and declined to the three vacancies Claude Wolff of Nashville, J. A. Robins of McKenzie, Tennessee, and Robt. F. Jackson of Nashville, A. Chanery suit to enjoin the latter from acting was filed by the College of Bishops.

On February 21, 1913, Chancellor Allison rendered a decision in favor of the Bishops. The Chancellor held that the members of the Board of Trust were not and had never been members of the University corporation and were without power to fill vacancies. The opinion further said that the power was vested in the several Annual Conferences, which he held had founded the University, and that they had duly transferred the right to the General Conference.

QUESTIONS OF LAW

After going at length into the history of the litigation, the Supreme Court opinion, which has proved one of the most interesting in years, says:

"The controversies in this case are not so much of fact as of proper construction of documents and written records of various kinds offered in evidence, and of questions of law arising thereon. We will now pass to a consideration and decision of these questions.

"The University was incorporated under the act of 1871, chapter 34. Section 1 thereof provides: 'Hereafter, when persons in this State shall desire to incorporate with the powers and privileges of a corporate body, they shall file a petition in the Chancery Court of the county in which the largest number of petitioners reside, setting forth the purposes and objects of the corporation prayed for.' Then, after prescribing the publication required to be made, the court is directed to proceed to an ex parte hearing of the petition, and 'it appearing to the court that the objects of the corporation prayed for are not in conflict with the laws of the land, nor detrimental to public interests or morals, the court shall so adjudicate and decree... and shall enumerate such usual powers and privileges of corporate bodies as may be necessary to carry out the legitimate objects of said corporation.' Section 9 thereof provides: 'That the powers granted to Chancery Courts by this act shall extend to the incorporation of institutions of learning, churches, religious and charitable institutions, and to the incorporation of all such corporations shall be as prescribed in sections 1470, 1471, 1472 and 1473 of the Code of Tennessee.'

"Code section 1470 applies to corporations with stockholders. Section 1471 provides: 'If the members are not interested as stockholders each member is entitled to vote at all elections one vote, and to bear an equal voice in all the deliberations of the whole body. Such members may fix the number of trustees, the officers of the association, their terms of service, and compensation.'

"Section 1472: 'Corporations created under this article shall hold real and personal property not exceeding in value \$50,000, and may receive property by gift, will, or devise, holding the same for purposes of their incorporation, with all the lawful conditions imposed by the donor, and may exercise such powers as are incidental to private corporations.'

"Section 1473: 'The purposes and objects of the corporation in case of suits, etc.'"

THE CODE OF 1858.

"The Code of 1858, from which these sections are taken, had provided for the organization of corporations of various kinds by proceedings quite different from those provided by the act in question. The Constitution of 1870 had forbidden the granting of charters by special act, and required that all charters of corporations should be granted by general laws. In pursuance to this provision, the constitution of the Legislature of 1870-71 passed the act in question as a general corporation act, providing for the organization of various kinds of corporations. We have quoted so much thereof as is applicable to the class of corporations to which this educational institution belongs. This is a general act, covering the whole subject, and therefore superseded the code provisions except so far as they were adopted and re-enacted thereby."

Terrell vs. State, 86 Tenn., 523.
Malone vs. Williams, 118 Tenn., 445.

"It changed entirely the method of procedure necessary to obtain a charter and organize a corporation, but as to institutions of learning, etc., section 9 of the act gave them the same powers as were given to like corporations organized under the Code."

Heck vs. McEwen, 12 Lea, 97.
Chadwell, ex parte, 3 Bax, 98.

"Whether that act would authorize representative incorporation, that is to say, the incorporation of a certain body or class of individuals as an educational institution upon the application of a few acting as their representatives, it is not necessary in this case to decide, for the reason that the applicants for this charter had not been authorized to represent for that purpose anyone other than themselves, unless, perchance, it were the members of the Memphis Convention by whom they were named. The members of that convention formed a mere temporary body, without permanence or succession, and clearly they did not contemplate their own incorporation. The insistence in this case is not to this effect, but that they represented the Annual Conferences, whose committees constituted that convention."

NOT BINDING.

"We cannot agree with this contention, for several reasons. The conferences had not authorized that convention to bind them, and the convention did not undertake to do so. The conferences, whether incorporated or mere voluntary associations, were not connected to form an association with each other for the

purpose of incorporation, or, without expressed statutory authority, to act as members of a corporation."

"1 Thomp. Corp., 2nd ed., Sec. 176;
1 Wilgus Corp., 56, 553;
1 Clark & Marsh Corp., p. 127;
1 Meacham Sec. 130.
"See also Malloy vs. Oil Works, 86 Tenn., 59."

"Rhodes vs. Rhodes, 88 Tenn., 637.
"Greene vs. Allen, 5 Humph., 188."
The Tennessee act in question clearly contemplates the incorporation of natural persons, and not corporations or voluntary associations. These Annual Conferences, whether incorporated or not, were representative bodies composed of delegates from the several Churches within their bounds, and the Churches were composed of individual members. It has been suggested that if the conferences could not act as incorporators, the delegates of whom they were composed might do so, but it is clear that they had no such intention; or that the individual members of the several Churches could do so. It is equally clear that they had no such intention. The Memphis convention and its Board of Trust entertained no such thought. This would be carrying representative incorporation beyond the limit. If such were permissible a large class of persons who had never even dreamed of the subject, might wake up and find themselves incorporated. The act provides only for persons so desiring to be incorporated.

FOUNDER QUESTION.

"This leads up to the much-discussed question as to who is the founder of this institution."

"The Memphis convention, composed of delegates from the several Annual Conferences, without power, however, to bind them by its action was the original designer, architect, as it were, of this educational enterprise. It devised and formulated the general plans and specifications, of so-called 'Articles of Foundation' upon which it was to be built. It named a Board of Trust, who should procure an act of incorporation, in order to give it permanence, and carry out the founder's intention with more convenience."

"In pursuance to this authority and injunction the Board of Trust at first sought this founder and funds necessary to its project among the co-operating Annual Conferences and the members of the Methodist Episcopal Church. In this effort they succeeded in raising but a fraction of the minimum amount required, and that fraction rested only in promises. Possibly those promises or subscriptions were not binding, or, in law, collectible until the minimum required had been procured. They had no desire, however, of success from this source when Mr. Vanderbilt made his first donation of not less than \$500,000, the full minimum required, and directly afterward doubled the amount thus making the full endowment called for by said Memphis resolutions."

"With these funds so donated by Mr. Vanderbilt and a comparatively small amount contributed by citizens of Nashville in order to secure a particular location of the institution, the Board of Trust provided a campus, buildings, outfit and endowment for the university. Such amounts as they realized from antecedent subscription were devoted to the purchase of the so-called 'sustentation fund' for defraying personal expenses of students attending the theological department of the university."

MEMPHIS RESOLUTIONS.

"There is great contention in this case as to the effect of the Memphis resolutions, which are embodied in this charter. Complainants insist that they constitute the essence, or soul, of the charter, and the defendants that they are mere surplusage and of no effect whatever. It seems that throughout the history of this institution much doubt on this question has arisen in the minds of the Board of Trust and other parties concerned, and to settle that doubt more than one effort was made to eliminate them from the charter, and it is now contended by the defendants that this was in fact done by the amended charter of 1873. We do not regard it as very material whether they became technically a part of the charter or not. At any rate, they were never properly incorporated therein. The act of 1871, Ch. 34, requires, among other things that the petition shall set forth the purposes and objects of the corporation prayed for to the end that the court may adjudicate and decree that the objects of the corporation are not in conflict with the laws of the land, etc. The objects of this corporation, as stated in the petition, were 'for the purpose of soliciting subscriptions (and) donations, and for the erection and maintenance of an institution of learning of the highest order, maintaining all the schools belonging to a university of that character, together with the rights, powers and privileges which by law may belong to literary institutions chartered by the laws of the State.' It was altogether proper for the court under this petition to inquire into, find and insert into the decree the objects and purposes of this corporation, not merely in the general terms of the petition, but the more amplified and particular form as stated in these Memphis resolutions, which constitute the plan and specifications upon which this institution was to be built, and then, as directed by the statute, 'enumerate such usual powers and privileges of corporate bodies as may be necessary to carry out the legitimate objects of said corporation,' and so the court did in this charter."

"Mr. Thompson, in his work on corporations, says: 'The statute of perhaps every State in the country authorizing the organization of corporations requires the articles to state definitely and clearly the objects and purposes of the proposed corporation. This is regarded in some respects as the most important requirement, for by this the powers of the corporation are to be determined and its acts to be legal and binding, except as otherwise hereinafter shown, must be measured by the objects and purposes stated.'"

"1 Thomp. Corp., 2d Ed., Sec. 191.
"See also Idem, Sec. 40.

NOT ELIMINATED.

"We are of opinion that the Memphis resolutions were not eliminated from the charter by the amendment thereto of 1873. The petition asked not for a new charter

but for certain specific amendments to the existing charter. The decree shows that only two amendments were allowed: to-wit, the change of name and the power to increase or diminish the number of members of the board. Nothing is said of the others. However, the decree passes to Vanderbilt University all rights, powers, privileges, immunities and franchises which heretofore lay under the decree of this court were conferred upon said corporation under its former name and style and so seems to confirm rather than eliminate the provisions of the original charter in regard to the Memphis resolutions. But whether they had ever been incorporated in the charter or not, or whether they had been eliminated therefrom by this decree of 1873 or not, we think they would still constitute, in so far as their provisions are legal, the underlying plan of this institution and their character and effect would, in either event, be the same, to-wit, so-called 'Articles of Foundation.'"

AS BOARD OF TRUST.

"The petitioners for this charter were incorporated, as a Board of Trust, or trustees. Trustees for what purposes and trust? Originally, to administer the charity, as planned by the Memphis Convention, or, in the language of the resolution, for 'the carrying out of this whole scheme, etc., etc., with power to solicit and invest funds... and to do whatever is necessary, for the execution of the scheme.' This trust was recognized by incorporating, in the charter, these resolutions in full; also by describing therein the petitioners, or Board of Trust, as representatives of the several Annual Conferences, from which they came. The law, as well as their charter, required upon them the trust of holding such real estate and personal property as they may receive by contract, gift, will or devise 'for the purposes of said corporation, with all the lawful conditions imposed by the donor.'"

"A charitable corporation is in itself a trustee, and its charter constitutes a declaration of trust."
Morawetz on Corp., Sec. 1046, cited in Church vs. Hinton, 92 Tenn., 188.

"In Perry on Trusts, cited above, it is said: 'The trustees of a charity frequently procure an act of incorporation in order to carry out the intention of their donor with more convenience.'"

"In Nelson vs. Cushing, supra, where trustees appointed by will for the establishment of a free school had become incorporated, the court said: 'This act, in our judgment, does not vary the powers of the trustees, or change the character of the school placed under their management. It enables them to act in a corporate name and to have a corporate seal, and it affords them the facility of taking conveyances, obligations, and securities in their corporate name, and avoids

the necessity of changing such securities upon a change of individual members composing the board.'"

"In State vs. Toledo, supra, a corporation had been formed for the purpose of carrying out a trust founded by one Scott, and the court held that 'a person establishing an institution of learning of such character and for such purposes as to be deemed useful and beneficial to his fellow-men, has a right to place such restrictions upon the trust which he creates as he sees fit; and the act of incorporation, while made under general laws, for the purposes of carrying out the trust, is subordinate and subsidiary to such trust. The purposes and objects of the donation must govern the institution, unless by some act of those who have power over the fund, some change is made. The Legislature has no independent power to change, or alter, the trust.'"

RELATION TERMINATED.

"Finally, in 1898, this relation, between the Annual Conferences and the University, was by mutual consent terminated, and the General Conference of the whole Church was substituted to the rights and privileges theretofore enjoyed by the Annual Conference. It was agreed between the General Conference and the Board of Trust that the Board should elect, and the General Conference confirm all members of the Board. This arrangement was entirely consonant with the original plans and purpose of the corporation, and with the Memphis resolutions. It was merely an acknowledgment of the underlying principle, that the Church should co-operate with the University, and have fair representation in its management. In this way, this relation was

terminated, and the Board of Trust was left to operate upon the property and funds of the University, with power to elect and confirm members of the Board. The Memphis resolutions, which were the foundation of the University, were not thereby annulled, and the Board of Trust was left to operate upon the property and funds of the University, with power to elect and confirm members of the Board. The Memphis resolutions, which were the foundation of the University, were not thereby annulled, and the Board of Trust was left to operate upon the property and funds of the University, with power to elect and confirm members of the Board."

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"The power of this corporation to enter into such agreements and pass such by-laws appears to be expressly given by the charter; but if not, it is so consistent with the charter and its declared purposes and objects that it may well be implied. 3 Thomp. Corp., 2d Ed., Secs. 2296-2312. In Section 2312 it is said: 'When an express power is granted to do a particular act or to engage in a stated business, the law carries with it by implication the right to do every act which may be found reasonably necessary to give effect to the power expressly granted. In the absence of every restrictive language, possesses the powers found necessary, not only to its existence and self-preservation, but as already said, to powers expressly granted, or to effectuate the purposes and objects of the incorporation.'"

"By-laws of a corporation must be consistent with the spirit and terms of the corporate charter, and when such a by-law is adopted, it becomes, while in force, as much a part of the law of the corporation as though its provisions had been a part of the charter. When a by-law enters into a contract between the corporation and its shareholders, it is in the nature of a contract between them, and is not revocable to the prejudice of the shareholder. So, too, a by-law of a non-stock holding corporation which enters into or constitutes a contract or declaration of trust between that corporation and its beneficiaries cannot be repealed so as to deprive the parties of their rights under such contract, or declaration of trust."

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and incorporated to administer the trust for the beneficiaries.

"In the leading case on this subject, it is said by Lord Holt: 'For it is fit the members that are endowed and that have the charity bestowed upon them should not be left to themselves (for divisions and contests will arise amongst them about the dividend of the charity) but pursue the intent and design of him that bestowed it upon them.'

"Now, indeed, where the poor or those that receive the charity are not incorporated, but there are certain trustees who dispose of the charity according to the case in 10 Coke, there is no visitor; because the interest of the revenue is not vested in the poor that have the benefit of the charity, but they are subject to the orders and direction of the trustees. But where they who are to enjoy the benefit of the charity are incorporated, then, to prevent all perverting of the charity, or to compose differences that may happen among them, there is by law a visitatorial power."

PHILLIPS vs. BURY, 2 Term, R., 352.

"In Green vs. Rutherford, 1 Vesey Sen., 471, Lord Hardwicke said, 'If the charity is not vested in the persons who are to partake, but in the trustees for their benefit, no visitor can arise by implication.'

DARTMOUTH COLLEGE CASE.

"The rule is recognized in the Dartmouth College case, 4 Wheat., 513, 565-6, 645, 675-6. Allen vs. McKean, 1 Sumn., 276, Fed. Cas., 229. Sanderson vs. White, 18 Pick. (Mass.), 328. In 2 Kent's Commentaries (13 ed.), 300, it is said, 'Where governors or trustees are appointed by a charter, according to the will of the founder, to manage a charity (as is usually the case in colleges and hospitals) the visitatorial power is deemed to belong to the trustees in their corporate capacity.'

"There is yet another reason why we think the visitatorial power did not vest in the College of Bishops. This ninth resolution did not appoint the Bishops to anything, but merely requested them to act as a Board of Supervision, etc. Soon after the convention adjourned, the Board of Trust communicated this resolution, together with the fifth, in regard to locating the University, to the College of Bishops, then in session, with the view of obtaining an acceptance of the foregoing official relation to the University. The Bishops first considered a motion to decline the request outright, but on second thought resolved, first, that they would locate the institution, when the five hundred thousand dollars shall be pledged for the enterprise; second, 'That by this act we are not to be understood as implying that the said institution is to be considered Connecticut, to the damage of existing colleges and universities. We can take no official relation to the Central University that will discriminate between it and any and every other institution of the Church. Nevertheless, we feel free to give our decided approval to the combination of the several Annual Conferences, represented in the convention in Memphis, or so many of them as may agree together, acting through their respective bodies, in getting up an institution of the highest grade; and, third, withholding any opinion upon the subject of a theological department about which there was grave controversy among the churchmen. It does not appear that the Bishops had any official relation to any other educational institution of the Church, so that their acceptance, in this case, would apparently operate as a discrimination in its favor. This board, also, we should construe this answer of the Bishops as a declaration of all official relations with the University, contemplated by that ninth resolution. This is manifest from their reference to the Bishops' conditional promise to locate the University and their significant silence as to what the Bishops say about assuming no official relations to the institution."

READY TO ADOPT IT.

"After Mr. Vanderbilt had endowed the University, and the board, by means of his gifts, had established it, the Bishops seemed to be ready and willing to adopt the enterprise. All parties seemed to be in doubt about what relation they bore to the institution. They assumed and exercised very uncertain and fitful rights and privileges. After a time the board rescinded that action and elected five of their number to active membership. Not until after the so-called Vanderbilt Commission had reported that they had no right to membership in the board, but that they held the right of visitation, were they heard to claim such a right, or did they attempt to exercise it, and this was nearly forty years after the charter was granted to the University, and after they had, in the outset, declined all official relations to the corporation. If there ever had been any merit in the claim, we think they had long since abandoned it, and were then stopped to assert it. "Whether this resolution invests them with legal power of any kind, we very much doubt, but as hereinbefore stated, the alleged visitatorial power is all that is here in issue and for that reason we limit our decision to that point."

THE ACT OF 1895.

"We turn now to the consideration of the act of 1895, Chapter 6, entitled 'An Act for the Benefit of Incorporated Educational Institutions.' "Section 1 empowers such institutions to acquire, receive and hold property for educational purposes, without limit of amount. "Section 2 provides that any such educational institution has been established and is being maintained and patronized by, or having been otherwise established, is now being maintained and patronized by any religious society or denomination, or shall hereafter be so established, maintained or patronized, the representative governing body of such society or denomination shall have the power and authority, at its option, to elect its Board of Directors, or Trustees, or fill vacancies occurring therein, and with the consent of such boards, to increase or diminish the number of members thereof, as may seem to such body best for the welfare and judicious management of the institution, provided that in case such governing body shall fail or refuse to exercise the power given herein, then the vacancies shall be filled as now provided by law." "Section 3 authorizes the consolidation of two or more such institutions. "Complainants claim that section 2 of this act authorizes and empowers the General Conference of the Methodist Episcopal Church, South, at its option, to elect the Board of Trust or fill vacancies therein of Vanderbilt University. The defendants, upon several grounds, deny this claim. They say that this act violates Article 2, Section 17, of the State Constitution, which provides that 'no bill shall become a law which embraces more than one subject, that subject to be expressed in the title.' "They further say that the title to this act is so vague and indefinite that it does not express or indicate the subject, and that the act itself contains three distinct subjects, and hence is void. If this were an open question the writer of this opinion would regard it as very serious, but in the case of State ex. rel. Dobson vs. Washington and Tusculum College (Miss., Knoxville, September Term, 1912) involving the validity or invalidity of

an attempted consolidation of two incorporated educational institutions under section 3 of this act, the same attack was made on its constitutionality, and the court, by a majority opinion, sustained the act. "It is now said in argument that the case was decided on another question, rendering it unnecessary to pass on the validity of this act, but that the court did hold the title sufficient, and that the point that the act contained more than one subject was not raised, discussed or passed upon and, therefore, is yet an open question."

NOT IMPROPER.

"It is true that the case turned principally upon another question, but the decision on this question was not an improper or unnecessary one in the case. The discussion of this act in the opinion is rather meager, but the court states not only the title, but also the substance of the act. It says its constitutionality is attacked upon several grounds. It then refers particularly to the question raised on the title, and the subject expressed therein, and says: 'The majority of the court is of the opinion that the caption of the statute in question does sufficiently express the subject of the legislation, and that, therefore, complainant's contention must be overruled. The authorities upon which the majority rest their decision on this subject are: State vs. Yardley, 95 Tenn., 516; State vs. Brown, 103 Tenn., 459; Furnace Company vs. Railroad, 113 Tenn., 728; Scott vs. Marley, 124 Tenn., 399, and other cases in these cited and referred to."

"It is only fair to presume that both questions here made were there made by counsel in that case and considered by the court, although the second point is not particularly discussed by the court. The almost necessarily involved the other. Then we think that if the title to this act is sufficient, as was distinctly held in that case, it is general enough to include all the provisions of this act. In State vs. Yardley, supra, this court has said: 'Generality of title is not objectionable, as long as it is not made to cover legislation incongruous in itself, or which, by fair intendment may not be considered as having a necessary or proper connection with the subject expressed.' (Citing authorities.)"

OVERRULE OBJECTION.

"We therefore think that this objection to the act is precluded by these authorities and we overrule it."

"Defendants also contend that this university does not come within the purview of this statute. That is to say, that it had not been established and has not been maintained, and patronized by or having been otherwise established, was not being maintained and patronized by any religious society or denomination (particularly the Methodist Episcopal Church, South), within the meaning of the act at the time of its passage or thereafter, and particularly at the time the General Conference undertook to elect its trustees, as hence it was not subject to the operation of this act."

"The most significant terms of this act are defined by the Standard Dictionary as follows: "Establish—To settle or fix firmly; place on a permanent footing; settle securely, as in a business; found."

"Maintain—To support; to supply with means of support; provide for; sustain; keep up."

"Patronize—To act as a patron; extend patronage; lend countenance; encourage, favor."

"Patron—One who protects, countenances or supports some person or thing; one who habitually extends material assistance; a regular customer; a protector or benefactor."

"PATRON WAS FOUNDER. "At common law, as applied to charities such as universities, the patron was the founder, the endower."

"Patronum facient des, adiebat, fundus (Black Law Dictionary); this is to say: Endowment building and land make a patron. So, in the leading case of Phillips vs. Bury, 2 Term R., 346, Lord Holt said: 'It is now admitted on all hands that the founder is patron.'

"And again, in the Dartmouth College case, Judge Story said, 'The Patron or Endower is the perfect founder.'"

"From these various definitions it will be seen that to establish, maintain, to patronize, mean in short to found and support. Now, did the Church establish—found—the University? We have already answered this in the negative."

"Has it maintained and patronized it? In the sense of lending countenance, encouragement and favor, and being a regular customer, it has undoubtedly patronized it. The University has drawn probably half or more of its regular students from the Methodist, but its other denominations have in this sense patronized it. If this were sufficient, a number of denominations might set up similar claims under this statute. This is clearly not the maintenance and patronage contemplated by this act."

MATTER OF MAINTENANCE.

"Has the M. E. Church, South, then maintained and patronized this institution in the more substantial way and legal meaning of said terms of providing the means of support, founding, endowing, sustaining? "To answer this question, let us again briefly review the facts. The original effort to raise by subscription from the conferences and Churches and their members the endowment called for and required, was an acknowledged failure. Altogether, from first to last, about a \$100,000 of subscriptions, or promises, were had from these sources, of which about \$15,000 have been realized, of which the whole has been devoted to the sustaining fund, as hereinbefore explained. Outside of this, as hereinbefore explained, outside of the Vanderbilt gifts and Nashville's contributions to the purchase of the campus, and about \$21,000 from the same source for rebuilding after destruction by fire some of the buildings, there has been received at various times from the Church, churchmen and all other sources exceeding tuition and fees of students, about \$125,000 for specific purposes, such as endowing certain chairs or professorships, lecture courses, and scholarships, most or all in the theological department, and to relieve to any extent the general endowment from allowances made therefrom that department. Nothing from these sources has been realized and applied to the general endowment and support of the University in any of its other departments. Mr. Cornelius Vanderbilt gave the original endowment of a million dollars, and other members of the family subsequently added another million, partly to pay expenses, but chiefly to add to the general endowment, and this endowment has provided the blood, bones and sinews of this body corporate, properly and justly called, after his first gift, 'Vanderbilt University.'"

ORIGINAL ENDOWMENT.

"It is now claimed that the Church is entitled to credit for these Vanderbilt gifts. The original endowment was given by Mr. C. Vanderbilt through Bishop McTycire, without solicitation, to the corporation itself. It was not

given to or through the Church. Mr. Vanderbilt was not a Church man. At the time of his gift he must have been acquainted with the charter, including the Memphis resolutions and the by-laws of the University, which made his gifts to the corporation by its corporate name."

"In Carson vs. Carson, 115 Tenn., 50, this court has said: 'The devise and bequest being made direct to a corporation which is identifiable, the trusts used may not be set out so specifically and definitely as if made to individuals in order to make them valid. The reason is that a corporation organized for charitable purposes has these purposes and trusts set out in charter and articles of foundation, so that the trusts are thus made certain and will control, due deference being paid to the directions of the testator, if any given in such matter, in such cases as are declared, as they are set out in the charter and articles of foundation. To illustrate: If a bequest be made to the Vanderbilt University, or Cumberland University, by name, the trust to which the fund is to be applied need not be further specified by the grantee, since these are well-known charitable corporations, with definite purposes and trusts are fully set forth in their charters and other instruments of foundation.'"

"Hence, subject to the particular conditions imposed by him in his deed of gift, his endowment was impressed by the trusts specified in the charter and by-laws of this institution, as such, as the Board of Trust claimed, and in fact had, the right of self-perpetuation by electing its own members, subject, however, to the condition imposed by the by-laws in pursuance of the Memphis Resolutions, to the effect that the conferences co-operating with the University should have a fair representation in its management, to-wit, on its Board of Trust, and doubtless relied upon that fact for the proper administration and application of the endowment so provided, subject, of course, to such other legal conditions as he imposed in his deed of gift. The same is doubtless true of the subsequent gifts by other members of his family."

NOT FROM CHURCH.

"Upon these facts, we hold that the Church cannot properly lay claim to the Vanderbilt gifts as coming from it."

"From the time of these gifts until this present controversy arose, and the report of the Vanderbilt Commission was made, not only the University and its Board of Trust, but the Church at large, its Bishops, conferences and members recognized Mr. Vanderbilt as the founder, the patron, of this institution. His birthday was early declared to be Founder's Day, and was ever afterwards celebrated as such. The present claim that the Church was the founder first took form, if it did not originate, with the report of the Vanderbilt Commission. We repeat our holding that Mr. Vanderbilt, and not the Church, was the true founder and patron of this University, and now further hold that he and his family, by their endowments, have maintained and patronized this institution in the true and proper sense and meaning of these terms, and that therefore this University does not come within the purview and operation of this statute."

BOARD INCORPORATORS.

"There are yet other reasons to support this view. It must be remembered, as we have heretofore held, that this Board of Trust are not only the directors or trustees of this corporation, but also the incorporators themselves. By their charter and the code, Section 1471 hereinbefore quoted, they are authorized, as members of the corporation, to elect the number of trustees, the officers, etc., and under this authority they might have fixed the number of trustees or directors at less than their whole body but not less than the minimum number required by statute (at present, not less than five nor more than thirty-three. Act of 1889, Ch. 181, Shannon's Code, Sec. 2520; but their whole body did not exceed the maximum allowed by law, they all chose to act as directors or trustees. This, however, cannot affect their character as incorporators, nor can they be deprived of any of their rights as such by dealing with them as directors or trustees. This act deals only with the elective directors or trustees, and not members of the corporation. "It was not intended to apply to corporations like this, but rather to such as are organized under Act of 1875, Ch. 42, Sec. 2 (or similar acts), which provides 'If said corporation is organized as a literary or educational institution under the patronage of any Christian or Jewish denomination, the corporation shall have the power to increase the number of directors or trustees, to regulate the mode and manner of appointments of the same on expiration of terms of service, to regulate the number, duties and manner of election of officers, either actual or ex officio, to appoint executors and trustees, and to pass all by-laws for the government of said institution as may be required by the denomination establishing the same, provided said by-laws are not inconsistent with the Constitution and laws of this State.'"

S. P. U. CASE.

"Such was the case of Southwestern Presbyterian University vs. Presbyterian Synods of Tennessee, decided by this court at Nashville, March 31, 1905, referred to by complainants as authority for their contentions in this case. In that case the university was chartered under the last act mentioned, and as an institution under the patronage of the Presbyterian Church in the United States, and in pursuance to a certain plan of union entered into by certain synods of that Church for the purpose of establishing, maintaining and patronizing said university. This court, in its decree, decided 'that the said university is under the patronage of the Presbyterian Church in the United States, and that in this relation of patronage the State Synods of Tennessee, Mississippi, Louisiana and Alabama act for said Church, and for it and in such capacity have the right to elect each two directors of the said university corporation, according to the plan of union adopted by the synods originally co-operating in the establishing of said Southwestern Presbyterian University, which provided in substance that the government of the university shall be in the hands of the directorate, consisting of two members from each synod, one elected each year after the first, and that, therefore, the trustees or directors of the said university have no power or authority to select their successors and perpetuate the said board, regardless of the wish and desire of the synods as hereinbefore stated, and that the trustees and directors are rightfully to be selected or chosen in accordance with the customs and by-laws of said university adopted in pursuance of said plan of union and in practice before the 21st of June, 1904, when this bill was filed.'"

NOT APPLICABLE.

"The case seemed to turn more upon the construction of the charter and the plan of union upon which it was based, than upon this act of 1895 in question, but the decision might well be supported by that act. The case, however, is not controlling, or, indeed, applicable to the facts in the case at bar. This case at bar would be quite different if the university were chartered under the act of 1875, or if, as contended by complainants' counsel, its charter could be construed so as to make the annual conference in the first instance, and afterward the General Conference as their sole assignee and successor, the incorporators of this institution, and the Board of Trust merely its directors or trustees. In that event, however, as is well said by defendants' counsel, they would have no need to appear in this court at Nashville February 25, 1888, referred to by both parties as authority for their respective contentions. In that case it appears that the testator, Thomas Martin, in 1870, had bequeathed a fund 'to the officers of the Methodist Episcopal Church, South, established in the town of Pulaski,' to be used in purchasing of grounds and erecting suitable buildings for a female school. The officers of the local Church met and accepted the bequest, and in conformity with the procedure prescribed by the code of 1858 elected trustees to procure a charter, and a charter was accordingly procured. The charter, among other provisions, contained the following: "Item 3. The trustees herein named shall hold their offices until their places become vacant by death, resignation, or removal from the county, or removal by the board for cause, and any vacancy occurring shall be filled by the board at a regular meeting from nominations published by the officers of the said Methodist Episcopal Church, South, now established at Pulaski, and by whom the present trustees were elected."

"The insistence of the bill in that case was that this Church was under the control of the Quarterly Conference and of the Tennessee Annual Conference, and that this school was for that reason under the same control, but that the charter as taken out had denied this right. It also appears that for many years the school was regularly reported to the Tennessee Conference as a Church school and an endowed institution belonging to the conference, and its President was 'appointed,' that is to say, being a minister of that conference, was assigned by the conference to that position. The issue for decision in the case was whether the school corporation was under the control of the Church, or, rather, the Tennessee Annual Conference representing the Church, as an ecclesiastical body. The court decided and decreed 'that there is nothing in the will of Thomas Martin or in the charter of Martin Female College, or in the resolutions of the officers of the Methodist Episcopal Church, South, invoking the incorporation of said charter into existence, which requires or contemplates that the female school founded thereunder should be under the dominion, control, or direction of the Methodist Episcopal Church, South, through its Annual or Quarterly Conference, or otherwise, or under the dominion, control, or direction of any religious denomination or sect whatever, that it was not the object of Thomas Martin by his will to place the school founded thereby under the control of the local officers of the Methodist Episcopal Church, South, as a Church organization and in a Church capacity. That said officers were designated as a body of individuals to manage and administer such school in conformity with the will of said Thomas Martin by invoking and putting on foot a corporate organization with the proper founding, establishment, and subsequent control and management of said school, which was the incorporation of Martin Female College, and that the charter of said college is in conformity with said will and not in conflict with same.' (See the citation of this case in Johnson vs. Johnson, 92 Tenn., 567.) "This case appears to be authority for the following propositions: That the local officers of the Methodist Episcopal Church, South, at Pulaski, not as a Church organization or in a Church capacity, but as a body of individuals, were members of this corporation by virtue of their charter and the provisions of the Code under which it was granted, and as such were entitled to elect trustees or directors of the corporation, that the charter proceedings, although had under the Code provisions, which expressly allowed representative incorporation, incorporated them as natural persons and not the Church of which they were officers, and that the court, in order to determine the purpose and plan of government of the charity, will look to the articles of foundation."

INSISTENCE OF BILL.

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STATUTE DOES NOT APPLY.

"Our view of this matter, to-wit, that this statute does not apply to this particular corporation, is reinforced by the common understanding and conduct of the parties. Notwithstanding the fact that this act was passed in 1895, yet the Annual Conferences co-operating with the university up to 1898, made no claim of right or power under this statute to elect trustees of the Board of Trust of Vanderbilt University. In 1898, in the memorial address by the Board of Trust to the General Conference, it was said, 'By the charter of the University the Board of Trust is vested with power and obligation to fill its own vacancies, but the election of any member is not valid unless it is by the University and said member has been confirmed by the conference which he is designed to represent. Under the new plan the Board would be at liberty to select its members without geographical restrictions of any kind, and the General Conference would confirm or reject the appointment.'"

"In accepting the proposal of the University through this memorial, the General Conference resolved 'that the General Conference of the M. E. Church, South, hereby accepts the proposed relation and control of the Vanderbilt University, and commits to the General Board of Education the confirmation of all trustees selected by the Board of Trust of Vanderbilt University.' It asserted at that time no claims of right under the act in question to elect these trustees, and at no time subsequent, until after this controversy arose and the Vanderbilt Commission had made its report. Here were twelve years of acquiescence in the former relation existing between the University and the conference, and therefore by an acknowledgment and tacit admission that this University did not fall within the provisions of this Act of 1895. In fact, at the time this controversy culminated in the election by the General Conference of three members of the board upon the assertion of its exclusive right to do so, this action appears to have been taken not from a dissatisfaction with the former relation existing between the General Conference and the University, but merely to force and test the issue as to its exclusive right to elect members of the board, for at the same time it adopted a resolution to the effect that following this election the General Conference will, for the future, continue the method of choosing the trustees adopted by the General Conference, held in Baltimore, in 1898; when it committed to the General Board of Education the confirmation of all trustees (elected) by the Board of Trust of Vanderbilt University.' This rather indicates that the real quarrel, or con-

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traversy, between these parties was not, in fact, upon this issue. "Other objections are made by the defendants to this act of 1895, but in the view which we have taken of this case it is not necessary to take further notice thereof."

LEGAL RELATIONS.

"From the foregoing conclusions, it results that, in the opinion of this court, the relations maintained by the University with the Annual Conferences from its birth to 1898 and afterwards with the General Conference to 1910, were their proper and legal relations, under the charter and by-laws of the University, and its contracts and agreements with the conferences; and that the General Conference, in 1910, when it undertook to elect members of the Board of Trust, was not acting within its rights, and its appointees are not entitled to seats in that board; that the action of the Board of Trust, in rescinding its existing by-laws and electing members independently of the General Conference, was likewise unauthorized; except upon the assumption that the General Conference had surrendered its relation of co-operation with representation in the Board of Trust. We think that the General Conference did not mean to do this or to abandon its rights, or that it had in the management of the University, but was as setting a right to more than it was entitled to. "If one party to the contract claims, as contract rights, thereunder, more than he is given by the contract, such claim does not of itself amount to a renunciation of the contract." 3 Page on Contracts, Sec. 1439 and cases cited. "Of course, at any time it should voluntarily surrender, or renounce, its relation or contumaciously refuse to confirm members elected, and cease to co-operate with the University, its rights to representation in its Board of Trustees and in its management would, as a consequence, cease; and in that case the Board of Trust could proceed, independently of the General Conference, to the election of members to fill vacancies in its own body."

ENTITLED TO SEATS.

"We are further of opinion that the inherent power of the Board of Trust to fill vacancies in its own body authorizes it to elect and install members to fill such vacancies, and that such new members are entitled to their seats on the board ad interim, until such time as they may be rejected by the General Conference or its General Board of Education acting for it and under its authority. It has the right to keep its membership full and cannot legally divest itself of that power and duty, except conditionally upon the refusal of the General Conference to confirm its appointees. The rejection of such members by the General Conference would at once create a vacancy to be again filled by the board, subject to the like condition. "We, therefore, conclude that the relations, Messrs. Harris, Godbey and Biggs, are not entitled to membership in the Board of Trust; that the defendants, Waller, Robbins and Jackson, are entitled to such membership, subject to the action of the General Conference, or its General Board of Education to whom it has committed the duty of confirming or rejecting the members elected by the board and that they are entitled to act as such members in such time as they may be rejected by that conference or board. Since their election has not been so rejected, they can not be ousted under this proceeding from their seats in the Board of Trust. It results, therefore, that the Chancellor's decree will be reversed, and the complainants' bill will be dismissed at their costs."

"Let decree be drawn accordingly."

"W. R. TURNER, Special Judge."

The opinion was concurred in by the court.

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Our District Conferences

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

Table of district conferences with dates and locations: Greenville, at Celeste, March 27; Cleburne, at Cresson, March 31; Cuero, at Victoria, March 31; Sulphur Springs, at Winnsboro, March 31; San Antonio, at Pleasanton, April 2; San Marcos, at Luling, April 2; Corsicana, at Kerens, April 7; Paris, at Detroit, April 7; Abilene, at St. Paul's, Abilene, April 10; Austin, at University Church, Austin, April 14; McKinney, at Allen, April 14; Waco, at Riesel, April 17; Breville, at Bishop, April 15; El Paso, at Alpine, April 16; Pecos Valley, at Hagerman, April 16; Uvalde, at Corita, April 16; Gamesville, at Era, April 21; Bonham, at Ladonia, April 21; Clarendon, at McLean, April 21; Amarillo, at Higgins, April 22; Sherman, Trinity Church, Denison, April 22; Brenham, at Wharton, April 28; Brownwood, at Brownwood, April 28; Vernon, at Lyons, April 28; Lampasas, at Mullen, April 30; Stamford, at Seymour, May 1; Plainview, at Hale Center, May 28; Dublin, at Gustine, May 28; Sweetwater, at Snyder, May 29; Cisco, at Ranger, May 29; Abilene, at Pleasanton Valley, June 4; Weatherford, at Graford, June 2; Pittsburg, at Winfield, June 9; Navasota, at Huntsville, June 25; Marlin, at Nормangee, June 30; Gatesville, at Killean, Aug. 28.

BISHOP MCCOY IN DALLAS.

Last Sunday morning and evening Bishop McCoy preached in Grace and Trinity Churches to immense congregations. His sermons were of high order and his ministrations greatly appreciated by Dallas Methodists. He is a preacher of rare ability, possessed of a most felicitous and pleasing address and very evangelical in his treatment of his themes.

THEIR SIXTIETH WEDDING ANNIVERSARY.

Brother and Sister D. M. Clower, two of our old Methodists in this city, celebrated their sixtieth wedding anniversary last Monday, the 23rd of this month. This is a rare experience, but both of them are still in good health for their years and they are living in the present just like two young people.

Just a Few Things Here and There

Socialism as a philosophy may be all that the high thinkers of that system claim for it, but Socialism as accepted and practiced by those who are reducing the system to a working basis, has in it all the elements of anarchy. Down in this sphere its motive seems to be to take from those who have and give it to those who have not, regardless of the claims of those who desire to appropriate it; to upturn and overthrow the operations of law and leave mankind to the mercy of indolence and ignorance. As a philosophy it may be all right, but as a practical fad it strikes at the foundation of society, not to say civilization. As such it appeals strongly to that class of people who are out of joint with the rest of the world and who want to right these conditions by making wrong the law of action.

The State colonels, mostly in South Texas, have persuaded themselves to believe that prohibition is endangering the Democratic party, and they are throwing one violent fit after another because five thousand law abiding citizens got together at Fort Worth sometime back and induced all the pro candidates for Governor but one to get out of the race. That one has always been a party Democrat, fought for Democracy from his youth and is today recognized as a Democrat throughout the Nation. In demonstration of their fears, these colonels point to Tennessee, a Democratic State with a Republican Governor, and predict that this is what the pros will do for the party in Texas.

A leading Socialist of the United States, and one of the best of his type, was in Dallas not long ago and addressed an audience at the auditorium, said to number about two thousand, and according to newspaper report the way he touched off some of our leading men was puerile and degrading. When he mentioned Secretary of State W. J. Bryan he sneeringly remarked: "He is a man of words, but never had a clear thought." What has a leader among men to gain by throwing off such rot as this? But he reached the climax when he referred to President Wilson as a "clever schoolmaster." He assumed to know everything about economic conditions, but according to his dictum our great men who are doing their best to solve these problems are ignoramuses, discabulary.

A SUNDAY ON THE CRESSON CHARGE.

Some months ago I had an engagement to visit the Cresson charge and dedicate a church at Falls Creek for Rev. A. E. Watford and his people, but the rains came and the floods descended and prevented the service. So last Sunday was the next engagement for that occasion. I ran over to Fort Worth to get a train out of there Saturday evening and I had several hours to wait; I went out to Polytechnic College to while away the time. Had a pleasant interview with Rev. H. A. Boaz, the indefatigable president of the school. He is hard at work planning for the future of the institution and has fine prospects of success. After this term it will become a school for girls and he is looking to that end. He is one of our most resourceful men and the word failure is not in his vo-

cabulary. He has the foundation of a magnificent plant and as the years go by he will add to it and more largely equip it and make it one of the leading institutions of the sort in the Church. Dr. Boaz and I went out to the Church service. Dr. Culver, the pastor, has a revival in progress. The house was practically full. Rev. J. W. Fort is doing the preaching. He is strong, clear, forceful and full of fervor. His sermon made a good impression and more than a dozen indicated their desire to seek Christ. I met a number of the brethren at the service--Brothers Nelson, Crawford, Mussett, Majors and Judge Ocie Speer. The meeting promises good results. At 11:20 I took the train and in one hour was at Cresson. Brother T. B. Smith, one of the leading farmers of that section, was at the depot in

his auto and soon conveyed me to his comfortable home about a mile away where the rest of the night was spent in slumber. He is an old East Tennesseean, and we have traveled over the same ground and had many things in common. He has a large family and they are all Methodists. He is now a reader of the Advocate. The next morning along with several members of the family, we drove out in his machine to the church to be dedicated, some fifteen miles in the country. The day was bright and the air rather frosty, but it was a pleasant trip. I love the country and never tire of gazing on its plains and streams and hills. We found a large congregation on hand and ready for the service. It is in the midst of a fertile country not far from the Brazos and alongside of the creek bottoms. The country is thickly populated with a sturdy substantial farming class of people--the best people in the world. They live in comfortable homes and they seem to have an abundance. It is in Johnson County and included in the Cleburne District. Rev. W. W. Moss, the presiding elder had been there the day before, preached on Saturday, held the Quarterly Conference in the afternoon, and then hurried on to Granbury to meet another engagement. He is making good, but in doing it he is a very busy man. The church is a splendid house for these good people. It is commodious, well finished, painted white and all paid for. It is valued at \$2000, and worth every cent of it. We had a church there a long while ago, but it had vanished. A small membership kept up a monthly service in the schoolhouse, until Brother Watford was sent to them, and he at once began to plan for the new building. He held a good revival, many were converted and the membership reinvigorated, and the enterprise took on shape. Now they have that good property and an organization of more than eighty members. He has solved the rural Church problem in that locality. We had the people on hand from all round that section. The house was crowded and many did not get into the building. I have never seen quite so many babies in one congregation, and they took part in the service! But it is well enough, for they are the hope of the Church. We had a delightful service and at the close of the sermon dedicated the house. Dinner was served on the ground by the good women and it was an ample affair. Everybody was made welcome. In the afternoon Brother Watford preached to a large congregation and the service was good to the use of edifying. Thus closed a red letter day for those devoted people. What a warm welcome they accorded me! Many of them read the Advocate and this made us one in sympathy. We went back to Cresson and at night a good congregation filled the church and we had another profitable service. Brother Watford is serving his third year and he and his wife are held in warm esteem. He is a studious man, a good preacher and a diligent pastor. Hence, he makes his ministry a success. It was delightful to be with him and to enjoy his paragon hospitality. G. C. R.

Sometimes the types become insane just like some people. For instance, we had three articles in the Advocate recently, one entitled, "Church Federation," by Dr. J. A. Landis; another one entitled, "Martha Green's Facts and Fancies," by Mrs. Ben Crow, and another one entitled, "Letter From Brother Greathouse," by B. H. Greathouse. When the Advocate came from the press imagine our surprise to find these subjects all over the wrong articles! Dr. Landis' subject was given to Mrs. Crow, Brother Greathouse's was given to Dr. Landis and Mrs. Crow's was given to Brother Greathouse! When it was too late to make the correction we looked up the original copy and the subjects were correctly assigned; then we looked at the revised proofs and the subjects were still intact. All three of these articles were kept over till their time, and while they were on what we call the "dump" biding their turn, their subjects, in some inexplicable way were swapped off. We have rarely seen such a grotesque mixture, but our only apology is that the types had an attack of brain storms and by some hook or crook took things into their own hands and wrought the mischief!

REV. C. B. SMITH REMEMBERED BY HIS BRETHREN.

Sometime back we made mention of the fact that Rev. C. B. Smith, of the Northwest Texas Conference, was afflicted with what the physicians diagnosed as cancer of the pancreas, and that there was no hope for his permanent recovery. After an operation to no purpose in this city, he returned to McCaulley to set his house in order and await the divine purpose concerning him. He has grown steadily weaker. We happened to know that Brother Smith, having served charges which only gave him a bare support, had not been able to lay anything by for an emergency; and during the expense of the last two years he had

fallen behind in his finances. His little home had some indebtedness on it. So without consulting him, we wrote the facts in the form of a circular and mailed it to the brethren of the Central and the Northwest Texas Conference, knowing that they would cheerfully come to his relief. As a result they have collected and sent to us for his benefit the sum of \$900.40, with many expressions of sympathy for him. We have mailed him a check for that amount and a few small remittances have come in since which will be forwarded to him in due time. We have a letter from him expressing his untold gratitude to these dear brethren for their needed relief in his time of affliction and financial burden. They will never know what a blessing they have been to him in their prompt response to our appeal. Brother Smith is known to them all and they love him, and we knew they would take his business burden off of him as soon as they were apprised of his condition. If others of them have received still further help for him, we will receive it and forward the same to him. The Lord bless Brother Smith and prosper these good brethren who have so generously relieved him.

BISHOP WILSON QUITE ILL. The press dispatches from Baltimore within the past few days have reported the serious illness of Bishop Wilson, our senior Bishop. He is now in his eightieth year and quite feeble and infirm, but his mind is bright and buoyant. We hope for him a speedy recovery, and that his days may still be lengthened out to the Church whose welfare he has so well served for all these many years.

GOVERNOR PATTERSON IN DALLAS.

Governor Patterson, of Tennessee, spent last Sunday afternoon in Dallas and spoke to more than 5000 people at the auditorium on the saloon issue and his address made a profound impression. He is one of the most formidable factors in America in the fight on the legalized saloon and his speech on this occasion is said to have been one of the most convincing indictments against the liquor business ever heard in Dallas.

THE ELECTION IN GRAYSON.

The antis do not believe in stirring up strife when a local option election is brought in a wet county, but they change their tune when they want to bring one on in a dry county. Three times in succession and at regular intervals they have brought on elections in Grayson County, but to no purpose except to get badly whipped. Their last one was on Saturday, the 21 inst., and it was one of the most hotly contested elections ever held in the county. More than ten thousand votes were polled, and the antis lost this time by nearly 1100 majority--worse than ever before. Does this satisfy them? Well, it ought to satisfy them that the good people of Grayson never intended to permit saloons to return to Sherman and Denison. Sherman went dry by more than four hundred, Denison went wet by more than 1000. On with the battle!

PERSONALS

Rev. J. A. Boaz, the busy President of Polytechnic, looked in on us for a moment the other day.

Rev. O. T. Hotchkiss, of the Pittsburg District, was a pleasant caller this week. He brings a good report of matters over his way.

Rev. J. F. Sherwood, of Terrell, and a supernumerary member of the North Texas Conference, was a brotherly visitor to this office recently.

The address of Rev. W. Y. Switzer is changed from Clarendon to Canadian, and he is serving that charge

HAVE GOOD HEALTH

Take Hood's Sarsaparilla, the Old Reliable Spring Tonic.

Don't let the idea that you may feel better in a day or two prevent you from getting a bottle of Hood's Sarsaparilla today from any drug store and starting at once on the road to health and strength.

When your blood is impure and impoverished it lacks vitality, your digestion is poor, and all the functions of your body are impaired.

Hood's Sarsaparilla is the greatest known blood tonic. It will build you up quicker than any other medicine. It gives strength to do and power to endure. It is the old standard tried and true all-the-year-round blood purifier and enricher, tonic and appetizer. Nothing else acts like it, for nothing else has the same formula or ingredients. Be sure to ask for Hood's get it today, and begin taking it at once.

successfully. After a short term of work as teacher he is glad to get into the pastoral harness again.

We had a delightful visit from Rev. Jackson B. Cox, our missionary in Mexico, who is spending some time in Texas until the way is open for him to return to his field of labor.

Young Miss Lula Grace Comer has made her appearance as a member of the parsonage circle at Port Bolivar, and she has been accorded a royal welcome by all the members of that circle.

Rev. C. M. Myers, of Somerville, on his way to the Sunday School convention at Fort Worth, called in to see the Advocate. He made his first visit on this occasion, and we hope it will not be his last.

The members of the Central Texas Conference will regret to learn that Brother S. G. Lemons, of Cresson, is quite ill and his recovery very doubtful. For years he was a prominent layman at the sessions of their conference and a useful member of the Joint Board.

Rev. C. U. McLarty, of Caldwell, writes us that they have moved the old parsonage from its site to make place for a new two-story, \$3000 structure to be modern and up-to-date in all particulars. The money is in hand or its equivalent and the house will be completed by the first of June.

The condition of Rev. S. C. Littlepage, the tried old veteran of the Central Texas Conference, does not give to us much encouragement. He is very feeble and gradually failing. He is now with his daughter in Alvarado, and if any of his brethren want to write him a word of sympathy they will reach him at the above address.

Rev. J. E. Roach, one of the Southwestern Commissioners, was a brotherly caller this week. He is a very busy man. He reports that it is the intention of the town of Georgetown to raise \$50,000 for the university and then Williamson County will come in for an additional amount, \$42,000 or more of the amount is already secured.

Brother W. C. Everett, of the Branch House, has just returned from Nashville. We are indebted to him for a copy of the Vanderbilt decision, as he brought one along for the Advocate, and it appears on another page of this issue. He was in Nashville at the time looking after the interests of his Dallas end of our publishing business. He has had another good year with the House in Texas.

NOTES FROM THE WEST.

In my opinion The Advocate of March 19 was the best ever issued from the Blaylock Publishing House. The new department, 'The Passing Day,' is a marked improvement, greatly increasing its sphere of sources of news. Thus as a Prohibition paper it suits me exactly.

Rev. J. T. Curry has been in charge of Seguin Station for over two months

and the congregation is greatly pleased and being enriched by his ministry. Every department of Church work well organized and working right along.

A \$50,000 public school building is now in process of erection in Seguin and the new \$50,000 Federal building and postoffice will occupy the site of the Maria Baker homestead.

New concrete walks have been laid in front of and around our elegant church building in Seguin and the parsonage has been put in fine shape for the reception of the preacher's family in May.

The account of the Mexican Conferences was surprising. We have a heroic band of missionaries there. I see the Methodist Episcopal Church is discussing the temporary withdrawal of their entire missionary force from that field. If we have peace in that country once more, I believe a Bishop should spend much of his time there.

A writer in a Western paper says within twenty years or less that vast lower Rio Grande Valley country will be one of the most densely populated portions of the United States. I doubt it. It is too near Mexico and a totally different race of people.

At the meeting of the Executive Committee of Board of Church Extension, West Texas, Conference, March 4, we regretted to have to turn down several worthy applications, but we had warning from Dr. McMurry that if we did not do so the General Board would be compelled to do so for want of money.

Some writers are actually yet dwelling on the subject of change of name of Church. How absurd. It frets this old scribe, and for goodness sake let the hard-worked and faithful presiding elders alone.

That was a fine gathering of brethren at Sherman in honor of Bishop Key. The old Bishop will remember the noted Sam Anthony to which I alluded in my article about Wm. Monk, an old-timer, wearing the stand-up coat collar like Asbury and Soule.

BISHOP E. E. HOSS TO PREACH BACCALAUREATE SERMON AT SOUTHWESTERN UNIVERSITY.

It gives me great pleasure to announce that Bishop E. E. Hoss has consented to preach the baccalaureate sermon for the Southwestern University on Sunday, June 14. Bishop Hoss will also give a series of addresses before the Summer School of Theology on the days immediately succeeding the commencement. The general subject of these addresses will be 'Methodism in its National Phases.' Episcopal Methodism, Wesleyan Methodism, Canadian Methodism, Australian Methodism and Methodism on the foreign field will thus be presented by the man who is probably the best qualified among all our leaders to present these subjects intelligently and comprehensively.

We are expecting not only to have the greatest commencement in our history in celebration of the fortieth anniversary of the university, but also to present the best series of general lectures that have ever been given before the Summer School of Theology. Announcement was made a few weeks ago of that fact that Dean Charles Reynolds Brown of Yale University would be with us. We expect at an early date to be able to give the name of the third distinguished speaker with whom we are now seeking to make arrangements. We cordially invite every preacher in the State to attend both the commencement exercises and the Summer School of Theology.

C. M. BISHOP.

"ROSES ON LIFE'S PATHWAY."

(An address delivered by Rev. H. D. Kniekerbocker in presenting Bishop Key with a volume of love letter tributes from several hundred of the Bishops' friends. The volume was called "Roses on Life's Pathway.")

Swedenborg says, "All nature was designed to be a symbol of spiritual things; the mystic and spirituelle fancies of the mind and emotions of the heart, finding appropriate expressions in material forms as if fairies or angels were incarnated in flowers and fruits. The garment of God's glory that is girdled with golden stars is embroidered upon its hem with roses whose blooming petals painted with all the celestial colors express a range of emotion as wide as the gamut of color in the rainbow or the notes of universal music."

White roses tell of purity fairer than Alpine snows because it is purity perfumed; purity with the breath of life, purity with a soul. The deep gold of Marechal Neil blossoms likewise take on the tone of living richness, rarer than the cold glitter of shining metal and gives royal expression to such deep values of the spirit as fidelity, loyalty and friendship. Pink blooms



DR. O. E. GODDARD
Pastor Central Church
Galveston, Texas.

We believe every one will admit that the pastor at Central Church, Galveston, has all the demands upon his time of a large pastorate and many extra ones besides. He is a busy man. But Dr. O. E. Goddard, notwithstanding the arduous duties of a heavy pastorate, found time to devote to the interest of his Church organ, and as a result sends to the Advocate 23 new subscribers by one mail. The Advocate extends him the right hand of fellowship. Though new in Texas he caught the step at once.

whose delicate leaves are like the blushing graces of ladies fair, tell their moonlit, music-laden story of soft sentiment and heaven-blessed romance. The rose that is dyed in the blood of broken light beams expresses in its range of mystic language the splendor of sacrifice and the glory of love. And so, Dear Bishop, we bring you here today a sheaf of roses whose thousand double leaves will tell you on the one side the story of the love of tens of thousands of Texans and on the other tell to coming generations the blessed tale of your life of purity, loyalty, friendship, love and Christ-like sacrifice. There are sermons in stones, books in running brooks. Hereafter whenever you see a rose petal let your fancy translate its delicate hieroglyphs and read thereon "The Love Story of Texas for Her Wise Friend, Warm Lover and Devoted Servant, Joseph Key."

Only by these ten thousand tongues of blooming spring and golden summer can the tale be fully told.

A tender story is told of Little Benny and a rose that I wish to add to this love offering. Little Benny stood by the teacher's desk and said with a deprecating smile, "Teacher, did you say the wave lines was the mountains and the fuzzy lines was the sea?" "Oh, no, Benny," replied the teacher, "how often must I tell you that its the wave lines that are the sea and the fuzzy lines that are the mountains?"

But that afternoon the teacher found on Benny's desk his nap carefully drawn with the fuzzy lines in the sea and the wavy lines on the shore. Tomorrow, she said to herself, "I will have to be more severe with Benny." But on the morrow Benny never came. And the next day he was absent. The third day the teacher sought him out in the poor section of the city where he lived. Her heart sank within her as she came near to his little cottage home and saw a piece of sombre crepe hanging on the door. A sad-faced woman met her in the hall and said, "You are Benny's teacher. Benny's gone. He called for you and wanted me to send for you but the croup that took him came so sudden that we didn't have time to send for anybody. Benny loved you and used to say you was like a rose. I didn't know what he meant until now I have heard you speak."

The teacher walked across the room to the bed where the little form lay under a coverlet of white and drawing the curtain down from his face she saw the same little inscrutable smile that had been his in life now wreathing his lips in death. As she turned from the bed with her eyes blinded with tears the mother took down from the mantle a cracked cup and poured out of it seven pennies and handed them to her saying, "Benny was saving these pennies to buy you a rose. Now that he is gone I know that he wants you to have it. Take these, and buy you a rose in memory of Benny's love." A little later as this teacher stood in a florist's shop buying a rose for herself and a great wreath of roses to put in little Benny's dead hands, looking down upon the tender blossoms through her tears she said, "Oh, I was not worthy of a love like that."

The grace of God has made you worthy, Reverend Friend, and while



REV. C. O. HUFF
Pastor Newlin, Texas,
Clarendon District.

Brother Huff is one of the enterprising pastors of the Northwest Texas Conference. He has sent 40 new subscribers to the Advocate this year and writes: "I had aimed for 50, but it may be 100. I feel when I place the Advocate in a home that I have done that home a deed of kindness." Brother Huff has his entire Quarterly Conference on the Advocate list.

our offering has not come out of a cracked vase of poverty it has come from the sacred urn of our innermost heart and our sacrifices will make perpetual the memorial to your honored name that will be part of the coming history of Texas written in the religious halls of Southern Methodist University. And these blossoms, dear Bishop, are immortelles; they are the true amaranthine flowers like those that adorned the Garden of Paradise. A poet invited a friend to see his garden, telling him of its passing beauty. The friend at last visited the poet's place only to find that the blossoms of its winter plants were fading and withering. "What, is this your vaulted garden?" cried the friend, looking down upon the faded plants. "Oh, no," said the poet, "this spot is only a little part of my garden. This is only my viewpoint." Then pointing to the wide expanse of the heavens above he cried, "Yonder is my garden, where the cloud petals are blown from over the walls of the Paradise of Beauty and Light by day and the star blossoms gleam like the glory of God by night. There, there, is my garden!"

Dear old friend, the snow of winter is on your head but the fire of immortal spring is in your soul. When by and by we seek amidst the fading flowers of life for that imperial glory that has been yours and find it not we will turn our gaze with tear-dimmed eyes but triumphant faith yonder to the heavens where the tall spirits of the "just men made perfect" stand as majestic as regal palms and say, "He is not here, he is yonder, transplanted to the gardens of the good God whom he loved so well and served so long."

MORE PURITY SUNDAYS.

Dear Fathers and Brethren of the Methodist Episcopal Church, South: With sincere gratitude we thank you, and we know there was joy with the angels in heaven when you preached your Purity Sermon and took an offering to cancel the debt on the Virginia K. Johnson Home. The General Treasurer reports that the debt is now reduced to \$12,625. If all our ministers preach as you have done, our debt would be canceled by Easter. But, to date, only sixty-four out of our great army of ministers that serve at the sacred altar have been heard from. We are fervently praying that the blessing of canceling this debt may be shared by every one in our Master's service.

We know that many calls come to you, but none so urgent as this. In the whole history of human woe, what shame, sorrow, suffering can equal the wrecked life of a young girl? Oh, if she were your daughter, or mine, could we remain indifferent? No, but she is someone's. Some mother's heart is broken! Some father's life is blighted! The social evil is wrecking our race, help us save our girls, and give them a primary education. We have waited patiently on the side-track for our great university, then all our colleges and schools got on the main line. We have been patient, for our hearts are in the educational work, but we must snatch these hands from the burning and teach them to read the word of God, and build characters that will stand the snares of the tempter.

Honored and beloved brethren, we

The 100 Per Cent Roll

Latest Additions.

Teague—Rev. A. T. Walker.
Cleburne, Brazos Avenue—Rev. E. T. Hudgens.
Eden and Menard—Rev. W. L. Wall.
Dodge—Rev. J. L. Webb.
Jefferson—Rev. H. T. Perritte.
Gail—Rev. W. C. Hart.

Thirty-two new subscribers to date, and then—
J. F. TYSON,
Brandon, Texas.

The last issue of the Advocate is a most excellent one. The people down this way are coming to appreciate it more and more.

S. W. THOMAS,
P. E. Brenham District.

Brother Thomas and his pastors have added considerably to the list of readers down that way. They are live men and appreciate the "assistant pastor."

I am at last in the 100 per cent class. All my stewards take the Advocate. Will reach the 20 new subscribers' class. Let's have a campaign to have every Sunday school teacher take the Advocate. All of mine do.

H. LEE VINCENT,
Olney, Texas.

want you to have your share in this service for our Lord and his Church. We pray you, let no plea come before the sacred protection of our homes. What message could be more thrilling on "Go-to-Church Day" than "the pure in heart shall see God," and what more blessed than the opportunity to invest in the salvation of human bodies and souls? Don't close your service and expect a few to come up and make an offering of a dime or a dollar. Take an orthodox Methodist collection, for well we know "it is more blessed to give than to receive."

So far old First Church of Dallas leads, and the small towns of Graham and Atlanta are second and third on the honor roll. "Let us press toward the mark for the prize." We must close our books on this debt by Easter.

Your sister in service,
MRS. W. H. JOHNSON,
Financial Commissioner Virginia K. Johnson Home.

UNOCCUPIED TERRITORY.

I mean by the above title that we have a vast amount of territory in this Western country which has not the gospel preached to them by Methodist preachers. We have circuits and stations and missions, but they do not supply the gospel to all. If we take notice, our Baptist brethren are supplying the thinly settled places with county missionaries, who, I believe, are doing a great work for the Master and the Church, though I am not setting them up as an example for us to go by. Also other denominations are turning their attention to this work. But it seems that our Church has overlooked this important work.

There are a large number of school-houses where there could be congregations called together at most any time. A vast number of them never hear the gospel by a Methodist. It seems that our pastors do not do missionary work around at these places. I don't know why they do not, unless they have work of more importance. It seems that this work could be supplied from the conference at a small cost. If we could put missionaries in the field it would mean much good done for the Lord and for Methodism.

I would like to have a note sounded down the line in regard to this great work, and would like to have some one suggest a plan by which this work might be accomplished. Some one may say, Let the local preacher do that work. That would be all right, so far as they go, but there are so many places that have no local preachers, and it requires time and money.

The writer has found as a rule that most of them haven't either of them to spare, so this wouldn't be a sure plan.

I hope the great leaders of our Church will arouse an interest in this important work, and lend a helping hand to help accomplish this great work. This would mean much to the Lord and to Methodism. So pray the Lord to send more laborers into his vineyard. Let all pray for the victory.

B. R. MOBLEY,
Murray, Texas.

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* ing Machine and a well bucket *
* are useful about a home. We *
* agree as to the Sewing Machine *
* and will not argue about the buck- *
* et. A good machine can be bought *
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Epworth League Department

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

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

THE LAUNCHING OF THE KEY MEMORIAL.

We were present at Sherman on the occasion of the formal launching of the campaign to raise the sum of \$50,000 with which to endow a department in the Southern Methodist University, Sunday, March 15, 1914. It was a great occasion. Commissioner J. D. Young, the originator of the plan and the manager of the campaign, was at the helm. Bishop Jas. H. McCoy, Chairman of the General Epworth League Board, drafted for a period of service covering ten days or two weeks, was present to deliver the initiatory sermon. A great concourse of people filled the beautiful and commodious auditorium of the Travis Park Methodist Church. Bishop J. S. Key, the honoree of the occasion, occupied a commanding position and looked behind him was a legion of young ladies from the college which has made Methodism in this section famous, the North Texas College. League leaders from a number of nearby cities were present, including President O. H. Hamilton, Lewisville, and Secretary Ralph D. Shoup, Paris, of the North Texas Conference Epworth League.

Bishop McCoy preached, as usual, a great sermon. The theme was Memorials, and during his discourse he made many striking comments. He paid tribute to the pioneer circuit rider and illustrated the sum total of a great life by saying that although he had traveled much and observed them keenly that never on any tombstone had he ever seen mention made of a man's wealth; that the qualities which counted, in the end, were those which helped mankind, those which served and benefited the human race. And then he referred to the great and useful life of Bishop Key and said that he counted the day one of the happiest in all of his experience, for it marked the beginning of a worthy accomplishment in which Methodists, young and old, would honor themselves in honoring the good and saintly Bishop Key. He closed his sermon and Commissioner Young took charge.

Quietly Bishop Key retired while the announcements concerning the plans for the memorial were being made. In brief these plans contemplate the raising of \$50,000 in popular amounts from the Epworth Leagues of Texas, and other friends of Bishop Key, the fund thus provided to be used in placing a bronze tablet in the rotunda of the University and establishing a theological chair. Notes in the form of "gold bonds" are signed and these, when paid, become souvenirs of the gifts. Although heavily involved in the erection and completion of their own handsome new church, the congregation at Sherman made its subscription to this fund in fair amount and thus the real work, which is to be fully completed by July 26, 1914, (the date of the final closing of the State Epworth League Encampment, where

any remaining balance is to be provided for,) was inaugurated.

From Sherman, in the morning, the commissioner and the Bishop went to Van Alstyne, in the afternoon, and on to Greenville in the evening, at each of which places the cause was presented with satisfactory results.

A noteworthy feature in connection with this enterprise was the luncheon held at Sherman on Saturday, March 14, participated in, as we were told, being unable at the last moment to attend in person, by more than 150 friends and admirers of Bishop Key, from all sections of the State, a special car containing forty people going from Dallas. At this function Rev. H. D. Knickerbocker presided and a bound volume of more than two hundred tribute letters was presented to Bishop Key, inscribed, "Roses from Life's Pathway."

Those in attendance pronounce this event epochal, as is indeed the movement itself.

STATE NOTES.

Dr. Geo. S. Sexton, who was chosen at the last session as Dean of the Encampment, although now stationed in Shreveport, will serve out his term of office, having formed the preliminary plans for the program prior to leaving Texas and being in active touch with the work. He is at this writing in the East and upon his return expects to be ready to announce at least two speakers of Church-wide fame for the Encampment.

Make your plans for Epworth July 16-26, for this will be a great occasion in Texas League circles.

The Board of Trustees will shortly announce its rates for accommodations during the Encampment, and also its plans regarding Epworth Inn.

Ex-President Allan K. Ragsdale is very much pleased at the prospect of again meeting at Epworth.

Mrs. Dora E. Bowman and family will probably be among the earliest arrivals at Epworth this year.

Chairman J. E. Harrison, of the Board of Trustees, has designated Brothers Sessions and Hazy as the board's subcommittee on arrangements and plans for the 1914 session. They are both uniting workers.

Would not this occasion be a favorable one for an "old timers" meeting? How would a roll call sound with such as these responding: H. E. Jackson, Ed Steger, F. P. Works, C. C. Coyle, Robt. M. Means, J. W. Hill, Frank Reedy, Frank McNemy, John T. Ellis, Marvin Kelley, Wesley Peacock, A. J. Week, F. S. Omlerlonk, S. B. Beall, Sterling Fisher, Geo. A. Jones, Theo. Bering, Jr., and others? Suppose we start an "O. T. Club" now? Whose name can be put down first?

The General Epworth League Board will meet in annual session in Oklahoma City on May 5, during the session of the General Conference.

G. W. T.

THE SUNDAY SCHOOL

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

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

LAYMEN AND SUNDAY SCHOOL LEGISLATION.

So far as we have noticed not a single preacher who has made suggestions to the General Conference through the Advocate has mentioned the Sunday School. Their attention seems to be largely engrossed with such problems as "The Holy Catholic Church," "Time Limit," whether more Bishops are needed, what to do with the presiding eldership, and the like. We do not attribute this silence to indifference to the Sunday School or to the fact that our preachers believe that the Sunday School is all that could be made to be, but rather to the fact that our preachers know that expert knowledge should be applied to Sunday School problems; and few of them have had any sort of chance to become Sunday School experts. When some legislation for the improvement of our Sunday School interest is proposed we have no doubt as to what course will be taken by our clerical delegates to the General Conference.

But if our preachers are silent on the subject, our laymen are not. It may be that preachers have the gift of prophecy in larger measure than laymen, and so can see further ahead; but it is also true that many of our laymen can keenly discern the signs of the times and discover the needs of the present. In the Advocate of March 12 we were delighted to find expression from two lay delegates to the General Conference concerning the Sunday School. Hon. W. E. Williams is a Lay Leader of the Central Texas Conference and also heads its delegation to the General Conference. This indicates the esteem in which he is held by his brethren. Judge Williams says: "There should be legislation strengthening and developing the work of Sunday Schools and Missions. These are the two important lines of operations for

the Church. Let us get our people, children and adults, into properly equipped and properly taught Sunday Schools. Let us find a way to put a sufficient number of missionaries in the field and care for them, that the gospel may be preached in the whole world. These are the important matters." Evidently, this warm-hearted and clear-headed layman feels that what the Church most needs is not to tamper with the time limit or its name or the woman question or the Apostles' Creed, but to efficiently teach the Bible and evangelize the world. The Judge calls Sunday Schools and missions the "two important lines of the Church," and to this all earnest Christians will agree. If the General Conference will strengthen these lines and do nothing else the Church will go forward in the next four years by leaps and bounds.

The other layman who mentions the Sunday School is Hon. F. P. Works, of the Northwest Texas Conference delegation. He says, "I am inclined to think that our Epworth League should be placed under the control of the Sunday School Board, as it is and really should be a Normal Sunday School, but my mind is not fully made up at this point." It is gratifying to have a clear-headed man like Judge Works agreeing with the previously expressed opinion of this editor. But like Judge Works, we are open to conviction. That there should be some re-adjustment of the various organizations for our young people is admitted on all sides. But as to just what that adjustment should be, there is wide difference of opinion. To follow the plan of consolidation suggested by some Epworth League leaders would reach just the reverse of what Judge Works suggests and turn over the Sunday School to the Epworth League Board. We feel sure that the General Conference will not thus put the large pot in the small one. We sincerely hope that some wise

adjustment will be made. Judge Works has been an enthusiastic Leaguer from the first and we are glad to see such men in the coming General Conference.

We hope that other progressive laymen may be heard from on this subject.

NEWS AND NOTES.

Rev. R. F. Brown, District Secretary for the Waxahachie District, Central Texas Conference writes, "We are making things hum in our Sunday School Institutes. Have held two, and they were fine. By the time we cover the district we ought to have the best Sunday School interest ever." That is fine. Who next?

In the North Texas Conference the District Secretaries are busy. Almost every mail brings to this editor some of their literature, which is being mailed to Sunday School workers in their respective districts. North Texas Conference moved forward in Sunday School interest by leaps and bounds last year, and indications point to an even more rapid advance this year. Such men as O. T. Cooper, E. R. Hargus, S. M. Black, J. W. Beck, Guy F. Jones, and the rest are not willing to cumber the ground in any field.

The Busy Men's Class, recently organized at First Church, Weatherford, now numbers thirty-two, and is expected soon to have an enrollment of fifty. R. H. Henry is superintendent and R. F. Cherry teacher.

During the round-the-world pilgrimage of the Seventh World's Sunday School Convention fifteen thousand Korean people gathered for a big Sunday School demonstration in Seoul, Korea. Does that look like Christian missions are a failure?

On the same tour the travelers saw twelve hundred children gathered in one body in Tokyo, Japan. Does that look as if missions were a failure?

In Shanghai, China, ten thousand persons attended a Sunday School Convention. Does that look like missions are a failure?

RELIGIOUS PEDAGOGY.

The Hot Springs Conference, which convened last month and was composed of the Sunday School leaders of our Church, adopted the following resolutions:

"Whereas, there is an urgent and growing demand for trained workers in all fields of Church service and especially in the Sunday School.

"Resolved, 1. That we note with satisfaction the near completion of the raising through the Sunday Schools of fifty thousand dollars for the endowment of a chair of Religious Pedagogy in Vanderbilt University.

"2. We commend the action of Wesleyan Female College in establishing such a chair and the steps now being taken to endow a like department in Southern Methodist University at Dallas, Texas, and most earnestly commend their example to other institutions.

"3. That where there is no such department in a college we urge that Sunday School Institutes be held annually for the benefit of students by trained Sunday School workers."

DO WE NEED FIELD WORKERS?

We have so much machinery in the Methodist Church, and so many collections, that no new plan should be proposed unless it is justified by an excellent reason. Further, the person proposing a new measure should be broad-minded enough to scan the whole field of Church work and estimate the proportionate value of each enterprise. It is the tendency of persons who do any special work to lose sight of the needs of any enterprise save their own. Sunday School workers should not forget that we have Missions, Church Extension, Education, Orphanages, Hospitals, local enterprises, et cetera, all needing attention and claiming the time of some persons and the money of others. But let it be noted, too, that each of these enterprises must have persons to give them special attention and must be forever asking for money. Without the agitation that has been continued since their inauguration, what would have become of our Missionary and Church Extension work? But for such women as Miss Helm and Miss Bennett and Miss Head, what would have been the present status of our Women's Missionary Society? Without a band of able commissioners, how far would we have gotten toward the establishment of Southern Methodist University? If all the rest of our Church enterprises demand the entire time and attention of trained men, is it unreasonable that the Sunday School needs just such services? The other day a layman said, "What is the pastor for, if not to look after the Sunday School?" We answer, "What is the pastor for, if not to look after Education, Missions and Church Extension?" Our pastors as a class are efficient men, but there is also a need in every field for specialists. We have heard it objected, also, that the Sunday School is already the largest institution in the Church, and, therefore, it should not ask for more attention than it has. But just here is our point: Size is not the only standard of value. The pertinent question is not whether our Sunday School is large. Two other questions intrude themselves: Is the Sunday School as large as it ought to be? (2) Is the Sunday School as efficient as it needs to be? We are learning that there are schools and schools. In some Sunday Schools the Bible is really being taught, souls are won to Christ and Christian character is formed. In other schools nothing worth the effort is being accomplished, and a golden opportunity passes without so much as being seen, much less embraced. Therefore

we make bold to say that we need Sunday School field workers for two reasons:

1. More Sunday Schools are needed. From sections like New Mexico and Arizona there has been in the last few years a cry for help that last year grew so insistent that the General Board of Sunday Schools asked the conference boards to make appropriations for a Sunday School missionary, and several of our Texas Conferences responded to the appeal. The pastors in that field were declaring that the best way to start a Church is to begin with a Sunday School, and that other Churches were taking our cross because they had their Sunday School missionaries in the field. The pastors could not organize the new schools because their time was all taken with the work already opened. There are, even in Texas, many communities in city, town and country where a Sunday School missionary could easily lay the foundations for a new Church. It is so throughout the Connection.

2. Better Sunday Schools are needed. In our country the State has left the religious training of the young to the home and Church, and these institutions have delegated the task to the Sunday School. We do not defend this condition, but state it as a simple fact. To all those who deem religion the most important interest of human life it will appear at once that the Sunday School is the most important institution in the country. Is it the best conducted institution? We all know it is not. All honor to the great army of faithful superintendents and teachers who are doing the best they can. Many of them are so painfully conscious of their lack of preparation for the work that it makes them timid. Thousands are merely hanging on because they feel that the work must be done, in the hope that more competent persons may soon appear to take their places. It is not uncommon for a school to have two or three superintendents or a class to have several teachers in the course of a single year. Worse still, there are thousands of Sunday School workers so ignorant of the real nature of education that they do not know that they do not know. The blind are leading the blind and they are headed toward the ditch of intellectual and spiritual failure. Helpers are needed in the Sunday School to guide the perplexed and open the eyes of the blind. The experience of every person who has labored in this field attests the fact that thousands of our Sunday School workers long for some one to come and show them a more excellent way. And when the eyes of the blind are really opened to see the possibilities of the work and the ways to attain those possibilities their gratitude is equal to that of the blind man that Jesus sent to the pool of Siloam. In fact, the call for help is so widespread and persistent that all our Sunday School leaders feel that unless some adequate provision is made to meet that demand, irreparable loss to our Church and to the cause of Christ must ensue.

For a long time our Church has officially recognized the need of such work. Many years ago authority was given an Annual Conference to have the Bishop appoint a Sunday School agent. Later a conference was authorized to support such an office by assessment or otherwise. The last General Conference took a step further and authorized more than one conference to combine for the same purpose. The trouble has not been with the principle involved, but with the method of procedure and with abuse of the law. From our childhood it has been a custom when a preacher wanted to run a newspaper, evangelize, engage in real estate transactions, or turn aside from the pastorate for any other reason, he got himself appointed Sunday School agent, and the trick was turned. And when a Conference Board has seen a real need for such work and proposed to inaugurate it, said board has usually been embarrassed by a number of lame ducks who insisted on being nursed in that pond until such time as they could recover the use of their wings.

The only remedy is a law that is not only sound in principle, but that is also strong enough to admit of efficient operation. Wise and conservative legislation on this subject will be proposed at our coming General Conference. We have faith to believe that it will receive the support of our Texas delegates.

WEST TEXAS CONFERENCE NOTES.

By A. E. Rector, Field Secretary.

Three of the five institutes held since my last report were unusual on account of the participation of the Baptist brethren. In these meetings two Baptist pastors and three Baptist superintendents were not only present, but took an active, helpful part in the proceedings. In every institute we have extended a cordial invitation to the Sunday School workers of other denominations, and quite a number have responded. Surely God's children of every name can afford to mingle in the discussion of Sunday School methods which apply to all alike. At three of these five institutes we had to borrow a blackboard from the Baptists. This is not stated as an item of unwelcome news, but as a fact which emphasizes the dearth of equipment in many of our Methodist schools. In a considerable per cent of them there is no semblance of a blackboard, while the walls are bare of those maps and charts and mottoes which were long ago decided to be indispensable to a progressive Sunday School. The fatal consequences of this dearth are emphasized by the generally accepted statement of expert testimony that 80 per cent of all our knowledge is obtained through the eye.

At Seguin the pastor, Dr. J. T. Curry, and the superintendent, Brother J. M. Lillard, had given the institute good advertisement. Seventy persons were in attendance at the four week-day sessions. Led by the pastor, this

school made prompt and courageous effort for immediate advance. To their present organization they propose to add a Home Department, the enrollment of Wesley Classes and the organization of the Missionary Department. This school is progressive in that it has already introduced the Graded Lessons up to the Senior Department. An unusually gratifying feature was two classes of teacher training among the students, one for young men and one for young women.

At Waelles, the superintendent was absent on a journey, but the pastor, Rev. J. G. Forester, rendered all possible co-operation. While the attendance of thirty-two persons at the week-day meetings did not mark a high percentage, the interest shown was hearty and intelligent. Forward movements along more than one line are confidently expected.

At Kyle the meetings Saturday afternoon and night were attended by twenty-nine persons. Sunday morning the Baptist pastor came over with his congregation, filling the church to its capacity. The Cradle Roll and Home Department have been operated for some time. Several helpful wall mottoes and a blackboard were a part of the equipment.

Sunday afternoon and night at Bufla brought ninety persons to the meetings, and the interest was unusually lively. The meeting had evidently been well advertised. The co-operation of Sunday School workers from other Churches was noticeable. Superintendent E. A. Rylander was alive to the occasion, while the pastor, Rev. W. H. H. Biggs, rendered here, as at Kyle, most brotherly assistance.

At Lockhart, in addition to the Sunday morning and evening services at which the Sunday School received attention from the pulpit, institute meetings were held Saturday afternoon and night and also Sunday afternoon. In these institutes the individuals present aggregated fifty-three. This figure was somewhat disappointing to the live pastor and superintendent, Rev. Theophilus Lee and J. T. Ellis, who had spared no pains to secure attendance. In every other respect the meetings were gratifying to the Field Secretary. The Sunday audiences, at preaching were large and sympathetic, and participation in the institutes was hearty. This school is far above the average in organization, having a Cradle Roll, Home Department, teacher training of students, workers' conference and the Graded Lessons. A blackboard and maps were also not wanting. Definite assurance was given that at least one Wesley Adult Class would be enrolled, and we expect several enrollments in the near future.

Some cheering bulletins of progress are being received from the field. Rev. John M. Lynn writes from Ruage, "We held a very good teachers' and workers' council and think it did good. We are also working up the Cradle Roll, and hope to take up the Home Department later. The 'Standard of Efficiency' chart has arrived and we will put it in the church."

Rev. J. W. Rowland, of Nixon, writes: "The 'Standard of Efficiency' chart has arrived. I will place it and explain at once to our school. We are making progress in our Sunday School work. We are now in our Sunday School rooms. They are a great help. We are adding new helps from time to time. Last Sunday we had a hundred and seventeen present, with an offering of \$10.90 for missions."

Rev. B. A. Myers, of Palacios, writes: "We have the Home Department in good working order now; also the Cradle Roll. The superintendent for the Cradle Roll is making things happen. She has added many children since you were here. We have also divided the Sunday School into Primary and Adult Departments; and we have one of the best superintendents for the Primary Department that could be found, and she is making it hum. We are going to get the two hundred in regular attendance yet." Who next?

Efficiency charts have been mailed to all the pastors where institutes have been held. Let them be posted in a conspicuous place and used as a working basis for immediate advance in modern organization.

WANTED TO KNOW.

The Truth About Grape-Nuts Food.
It doesn't matter so much what you hear about a thing, it's what you know that counts. And correct knowledge is most likely to come from personal experience.

"About a year ago," writes a N. Y. man, "I was bothered by indigestion, especially during the forenoon. I tried several remedies without any permanent improvement."

"My breakfast usually consisted of oatmeal, steak or chops, bread, coffee and some fruit."

"Hearing so much about Grape-Nuts, I concluded to give it a trial and find out if all I had heard of it was true."

"So I began with Grape-Nuts and cream, soft boiled eggs, toast, a cup of Postum and some fruit. Before the end of the first week I was rid of the acidity of the stomach and felt much relieved."

"By the end of the second week all traces of indigestion had disappeared and I was in first rate health once more. Before beginning this course of diet, I never had any appetite for lunch, but now I can enjoy the meal at noon time."

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

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

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 Ragdale, care Texas Christian Advocate, Dallas, Texas.

We have eighteen missionary girls who have gone out from Texas to the foreign field. A cherished plan of Mrs. Barnum and others is that the mothers of these missionaries attend the council meetings. A most cordial invitation has been extended to them, and perhaps many of them can come.

TO AUXILIARIES OF WEST TEXAS CONFERENCE.

All who have failed to receive the Bulletin for March, please see that your Publicity Superintendent sends her name and address to the Conference Publicity Superintendent at once that she may receive the April Bulletin and report blank.
MRS. J. MYDDLETON WOODS,
Pub. Supt. West Texas Conference,
Seguin, Texas.

NOTICE, TEXAS CONFERENCE.

The annual session of the Texas Conference, Woman's Missionary Society, will be held in Beaumont, Texas, April 18-22, 1914. An Executive Committee meeting will be held at 9 o'clock, April 18; all officers and District Secretaries should be present. A Workers' Conference will be held in afternoon. We plan to have several members of the council present for Sunday, and missionary and deaconess visitors will instruct and inspire the conference.

Every auxiliary should be represented. Send names of delegates to Mrs. R. C. McFarlane, 1150 Magnolia Avenue, Beaumont, Texas. Railroad rates will be announced later.
MRS. J. W. MILLS,
MRS. F. M. BOYLES,
Recording Secretaries.

CARTHAGE AUXILIARY.

The Woman's Missionary Society of the Methodist Church, Carthage, Texas, is striving to be a valuable auxiliary. Have twenty-eight members. We meet four times a month. First Monday we have Bible study, second Monday we have mission study course, third Monday a business meeting and fourth Monday we have program from the Voice and items from the Bulletin. These meetings are looked forward to with great interest by those who attend. We are supporting a little orphan girl at the M. E. Orphanage at Waco. Aside from this, we have spent quite a little locally, sent several boxes to destitute families. Have a new carpet on our church floor that we feel very proud of. Last year's work was encouraging; however, we hope to make 1914 even more so, both spiritually and financially. Just now we are planning a membership campaign. We hope to have at least every Methodist lady a member of our society. The following officers were elected for 1914:

President, Mrs. W. P. Laurence; First Vice-President, Mrs. H. J. Hayes; Second Vice-President, Mrs. J. L. Appling; Third Vice-President, Mrs. T. E. Boren; Fourth Vice-President, Mrs. J. W. Bird; Recording Secretary, Mrs. T. P. Christian; Corresponding Secretary Home Department, Mrs. J. A. Daniels; Corresponding Secretary Foreign Department, Mrs. Flora Pankay; Treasurer Home Department, Mrs. W. D. Anderson; Treasurer Foreign Department, Mrs. C. H. Pollard; Treasurer Local Department, Mrs. W. J. Beck; Superintendent of Supplies, Mrs. Robert Miller; Publicity Superintendent, Mrs. C. A. Coats; Agent for the Voice, Mrs. J. A. Beaty.
MRS. C. A. COATS,
Publicity Superintendent.

HAD A GREAT RALLY.

Monday, March 16, was a great day with the Missionary Society of First Church in Corsicana. It was the regular meeting day for the social and literary program, but was changed into a rally day to devise plans to enlist the young people in the work of the Church as well as to offer them means by which they may enjoy the social side of life in a wholesome, uplifting way—a way that will interest and hold them, and offset the allurements of the picture show, the dance hall, the joy rides and all these many calls of the world, which tempt the young to try them and which may send them into by-paths of destruction. These things may not be ruinous in themselves, but it is the duty of the Church to safeguard its young people and provide for

Not An Experiment

Paint Lick, Ky.—Mrs. Mary Freeman, of this place, says: "Before I commenced to take Cardui, I suffered so much from womanly trouble! I was so weak that I was down on my back nearly all the time. Cardui has done me more good than any medicine I ever took in my life. I can't possibly praise it too highly." You need not be afraid to take Cardui. It is no new experiment. For fifty years, it has been found to relieve headache, backache, and similar womanly troubles. Composed of gentle-acting, herb ingredients, Cardui builds up the strength, preventing much unnecessary pain. Try it for your troubles, today.

them equally as good entertainment as the world offers. The entire membership of women was especially invited to this meeting and a large number were present, and the occasion was an inspiration to all. The beautiful home of Mrs. J. S. Callicutt was tendered the ladies for the meeting, and the touch of loving hands putting the freshness of spring throughout the entire suite of reception rooms, in the bright lines of yellow blossoms and trailing vines, was appreciated and admired. The meeting was in charge of Mrs. Frank Mathews, Chairman of the Literary Department, and the object of the meeting was explained and the audience welcomed by her in a few well-chosen words. A short program followed that was thoroughly in keeping with the idea that prompted the meeting and seemed to enlist the sympathy of all present.

The paper read by Mrs. Geo. E. Jester was so tender and beautiful in thought and expression that many eyes were dimmed by the tears that told of loving mother hearts that are ever true and tender. Two vocal solos were given and loudly applauded. Mrs. Castles and Mrs. Joe Woods singing them. A piano solo, played by our talented musician, Mrs. A. W. Ransom, added to the pleasure of the occasion. The Scripture lesson was given by Mrs. H. F. Marr, and Mrs. Callicutt offered an earnest prayer. The crowning feature of the occasion, however, was the arrival of Bishop McCoy, accompanied by Rev. Abe Mulkey, and our pastors, Revs. Fort and Bro. Turner. Bishop McCoy was introduced and graciously entertained us with a short talk, after which a social hour was enjoyed, permitting all to meet the Bishop and to shake hands with each other, renewing ties of friendship, and in every way promoting sincere fellowship. A refreshing fruit punch was served, and thus another memorable occasion of our society passed into history and from which we expect great results.
MRS. H. F. MARR, Reporter.

ALBA WOMAN'S MISSIONARY SOCIETY

The Woman's Missionary Society of Alba, Texas, re-organized June 23, 1913, with a small membership. We have at present twenty-one connectional members. We feel thankful that we have been able to accomplish some good during this time. In different ways we have earned about \$175 and have paid most of this amount out for Church purposes, besides doing other work. We have taken up the study of "The New America" with eleven in class at present. We met in December and elected officers for the ensuing year. Some changes have been made since then on account of some moving away. Will give names, as they are at present:

President, Mrs. Mammie Smith; First Vice-President, Mrs. Georgia Benton; Second Vice-President, Miss Cora Lee Higginbotham; Third Vice-President, Miss Ethel Richbourg; Fourth Vice-President, Mrs. C. C. Moore; Recording Secretary, Mrs. Milla Hill; Corresponding Secretary, Mrs. E. L. Foster; Treasurer, Mrs. Ida Hopkins; Press Superintendent, Mrs. S. D. Beasley; Agent for Missionary Voice, Mrs. R. A. Hill.

Numerically we are not strong but we are striving to accomplish some good and trusting that others will become enthusiastic and that we may do greater things in the vineyard of our Master.

MRS. E. L. FOSTER,
Corresponding Secretary.

WESLEY HOUSE, FORT WORTH, TEXAS.

My Dear Conference Women:
As we are ready now to open our new Wesley House I am sure you would like to know something of the progress of your work here. I am so glad I have had the privilege of being the representative of our Central Texas Conference these six years, three in Thurber and three here, and God has greatly blessed our work and has been so good to us, and put it into the hearts of so many to help.
When I came here two years ago last fall and began a little mission Sunday School with two children in this large packing house territory, with a mixture of many different nationalities, it seemed like a small beginning, but our Father has been so good to us and day by day I realize "the battle is not ours but the Lord's."
The Sunday School began to grow and in a few weeks we realized our little rented house was inadequate, and to make our plans for better equipment.

Each quarter we enrolled about 120 children, our average attendance being about sixty—sometimes more. During the time I have enrolled 306 on the cradle roll of sixteen nationalities. Some have outgrown the cradle roll. Many have moved away, some have gone to heaven, but these dear babies are a wonderful connecting link with the parents and myself and the Sunday School.

The Sunday School is kept up by house to house visitation and the heart to heart touch in the home, and in many ways ministering to my people.

Last year we bought two lots in a splendid location for our work and a month ago began to build our nice, new Wesley House, which we will call Jerome Duncan Hall, in honor of our beloved presiding elder who went to heaven while we were in the midst of the campaign for funds for this work which was so much on his heart. The house will be

completed the first of April and we are planning to dedicate it Saturday before Easter, while the council is in session here. Won't that be joy? But again, we are going to have to depend on the missionary women, and we don't believe they will ever fail us. They responded so cheerfully and quickly for the Thurber work when we called, now we have this splendid twelve-room house.

First an auditorium for our Sunday School, where we hope also to have preaching, night school and what other things we need; then we have a gymnasium, day nursery, library office and bath room on the main floor.

Upstairs, a cook room, dining room and five bed rooms and bath room for the girls.
We are going to try to make it a real center for religious, social and educational development.

We are depending on Fort Worth to pay for the building, but we are sure many out of Fort Worth who love the stranger within our gates would like a part in the furnishing and equipment and we will be so glad for many to volunteer to help.

God is depending on us and it is a great privilege he has given us to serve him to minister to those who have come to our doors.

We extend an invitation for all who can to visit the Wesley House during council.
EUGENIA SMITH,
1605 Boulevard, Ft. Worth, Tex.

GATESVILLE DISTRICT.

Just a short note from the Gatesville District: Our circuits are practically without any woman's missionary organizations, and in co-operation with my husband, the presiding elder, we are establishing a circuit society and will soon have one in every pastoral charge. We elect a president for the entire circuit, also secretaries; then a vice-president for each Church in the circuit, ranging from four to seven. The vice-president organizes and puts into operation, with all needed officers, her Church, having one meeting per month. Then at each Quarterly Conference the societies meet, with program, and full report of the quarter's work. We hope thus to enlist all our women in this great work.
MRS. M. K. LITTLE.

CHANDLER AUXILIARY.

We are just organizing our auxiliary and are young in the work, yet we feel the hand of the Divine Master over us and hope to soon become very strong and ever willing to work for our Savior. We have a membership of sixteen members who are very enthusiastic and by the help of the Lord we hope to have twice this number by the end of this conference year. We are wonderfully blessed by having Brother Swindall for our pastor, and may be instrumental in helping us to a higher life.
MRS. W. E. POTTS,
President.

WEST TEXAS PUBLICITY DEPARTMENT.

The School of Missions will be held at Denton in June in our Methodist Dormitory. The school meets for the study of the Bible and of the best methods for the practical application of the lessons taught therein. Leading teachers of our Church will be present to take charge of the course of study. Each auxiliary should send at least one member who may secure there a thorough knowledge of all of our work.

From all over West Texas letters have come telling of the good work the Publicity Superintendents are doing, but from the new and smaller towns have we received the most enthusiastic letters and more requests for information.

One thing would we again urge upon the Superintendents: In writing items for your local papers use short paragraphs touching upon matters of general interest from the Bulletin and the Voice in connection with your local news.

Women of West Texas: The harvest is waiting for the laborers. Shall we longer trifle with missions? Shall we longer be Christians in name only? Can we repeat the Apostle's Creed and the Lord's Prayer and sit idly by while millions of souls are without a saving knowledge of Jesus?

Let every woman in the Church realize her personal responsibility for the salvation of the world, then the Missionary Societies of West Texas will more than double their membership and there will be real joy of service from the entire body rather than the perfunctory attendance upon their duties by a few.

Publicity Superintendents, this is your opportunity. Have a public meeting with every member of the Church present if possible. Your duty is to keep your Church and community informed on the subject of missions. Are you doing that? Yours in the service,
MRS. J. MYDDLETON WOODS,
Pub. Supt. West Texas Conference,
Seguin, Texas.

THE PUZZLE.

A popular puzzle that often enticingly employed the moments of our younger days was to fit into each other irregularly cut pieces of a cardboard picture. Sometimes the attempt was quite difficult, but we learned that with generous patience all could be adjusted and the curiously shaped fragments be made into one harmonious whole. It has occurred to us that we shall never get done playing this game, though the pieces of cardboard are real, living people. Each of us is only a fragment of a man—imperfectly done at that. It seems that providence, in cutting us out, gave a great, broad, convex prominence to certain qualities of character; but just as

RAINBOW FLOUR Makes Better Bread

Because the flour is better, and the flour is better because the wheat from which it is made is absolutely pure soft wheat, grown in Denton County, brought to us right from the farmer.

You won't have to apologize for your bread when you use "Rainbow Flour." No flour can be better or purer than the wheat from which it is made. We grind the finest wheat produced in the South. Get a sack from your dealer. Absolutely pure soft wheat flour and guaranteed.

FREE If you have used this flour, write us and we will send you a useful souvenir; if you haven't, write us why.

KRUM MILL & ELEVATOR CO., Krum, Texas
Located where the wheat is grown.

surely did she conceive on the other side, and give us a very embarrassing deficiency. No two in a social group are "cut out" alike, and the puzzle is to so put us together in social harmony that one fragment may nicely supplement the other and all dwell together in harmony.

But how often in our Church and social relations do we see the puzzle unsolved and an inharmonious grouping of members whose temper is vented in criticism. Behold how beautiful it is for brethren to dwell together in unity! It can be done. If each of us would spend some time and pains in adjusting his disposition to those about him—"fitting in," as it were—we would quickly discover that it is just as easy and far more beautiful to help complete the picture and bring a harmonious effect into existence than to remain in discordant juxtaposition. The trouble with too many of us is that when it begins to be revealed to

us that providence designed our bit of life should finally locate at the lower corner of the picture, while one with seemingly no greater ability lands in the center, we object to "playing the same." We seem to forget that often the signature of the artist is found tucked away in a corner. Who knows but that you may hold this divine autograph!—Northwestern Christian Advocate.

Lowliness is fearless; humility is safe; he that is down need fear no fall the humble shrub does not get near as much pressure and shaking from the rough wind as the more exalted trees, and since men are but "as trees walking," this is equally true of them.

An empty head, like an empty wagon, rattles much more than a full one, and in each case the tongue just pilots the rattle.

Facts On The Bright Side

A Generous Gift.
The gift of \$50,000 for missions is not so common as to be prosaic. It has happened only once with us. It belongs to the missionary history of 1913. It was beautifully done by a member of another denomination in memory of a Methodist wife. The lofty evangelical sentiments expressed in the letter tendering the gift were as noble as the gift itself. "The Lydia Patterson Institute" in El Paso will stand not only as a worthy memorial to a Christian wife, but as an example of true catholicity and large liberality worthy of all praise. Mr. Millard D. Patterson, the donor, is a member of the Church of the Disciples. His generous gift, made through Rev. J. F. Corbin, is without conditions, accompanied only by the modest request that it be named for his departed wife, and used for the education and evangelization of the Mexicans. This gift is timely. It meets a need and an opportunity created by the conditions in Mexico and the coming of Mexicans into Texas in such numbers.

Ten New Missionaries.
The Week of Prayer and Self-Denial has yielded to date, besides a joyous and cheering chorus of responses, a cash result of \$10,328. Over \$2000 of this came from one conference—the South Carolina. The money still comes in. In addition to this amount there were numerous specials, including the support of some missionaries that came in as a direct result of this Week of Prayer. Altogether we find ourselves able to send out ten new missionaries in 1914, which is cause for great thanksgiving. The observance of this Week of Prayer next year should yield far larger results, both spiritual and financial.

I told the Secretary of the Board representing Mr. Peterson's Church about the gift. He replied: "I can match it. A good Methodist woman in Indiana has pledged our board all we need for churches in Tibet up to the number of thirty." Surely we are progressing.

The Building Fund.
A quarter of a million for building and equipment is not a big thing for a great Church like ours. Yet it looks big until you have got used to it, and until you have really made up your mind not to just measure it but to do it. Even then it continues to be worth while. At any rate it thrills one to think of its possibilities in heartening and helping the missionaries, encouraging the native Church, and increasing the results. The fund continues to grow. The cause makes a strong appeal. We have recently held meetings in fourteen towns and cities in Virginia, North Carolina, Georgia and Tennessee. The results were more than \$30,000 additional pledges to this fund, and some other pledges besides. Subscriptions have also been coming in by mail and from personal solicitations. The amount pledged directly to this fund at Junaluska was \$118,270. The rest of the Junaluska offerings were made for other objects. The amount subscribed since the Junaluska meeting is \$41,270, making a total subscribed to date of \$159,540. This leaves \$30,460 yet to be secured. Shall we not definitely and unitedly and speedily finish what is so well begun? There had been paid on this fund in cash to March 1, \$36,426. We are putting it into buildings as far as possible.

Signs of Progress.
The support of more than half of the new missionaries to be sent has been provided for already. The demand for special objects was never so great as now. We assigned in January and February more than \$12,000 in specials ranging from \$25 to \$1200. We recently wrote letters in one mail assigning four new missionaries. It is growing common for individuals to support their own missionaries, and quite common for them to support native workers. There are clear indications that a thousand Churches in our Connection will make the Every Member Canvass this year. This will almost treble the number of those doing it last year, and will mean a great increase in the income for all the benevolences. By the way, why do not all our leaders, big and little, help us to stir up the Churches on this subject of the Every Member Canvass?

Quadrennial Facts and Figures.
The income from all sources, exclusive of that for Woman's Work, during the quadrennium January, 1910, to January, 1914, was \$2,561,245, not including Mr. Patterson's gift of \$52,000, which brings the total up to \$2,613,245. This is an increase over the preceding quadrennium of \$355,998. This is gain over the great financial outcome of a notable quadrennium, which itself registered by far the highest gain ever made in a quadrennium, and is therefore not insignificant.

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The figures for Woman's Work, when made out, will be equally good if not better and will put the total increase more than three-quarters of a million for the quadrennium.

The income for 1913 was \$749,655, including Patterson gift. This is an increase over last year of \$95,795.69, which is far and away the largest we have yet had. The income for the last year of the quadrennium exceeded that of the last year of the preceding quadrennium by \$124,603. Yet the tide is not at the full. It is only fairly beginning to rise. And the needs, O the needs, but that is another story with its dark side.
W. W. PINSON.

The Passing Day

Although he made his \$500,000 fortune in the wholesale liquor business, Jacob Friday, who died April 13, 1913, at Pittsburg, Pa., inserted in his will this clause: "It is my will that no idle, intemperate, wayward or vicious child shall become a beneficiary. I also stipulate that any beneficiary who directly or indirectly engages in the liquor business shall forfeit all rights and claims in my estate." The will is being contested on the ground that Friday did not have testamentary capacity at the time the document was made.

Directors of the United States Express Company have decided to place before a stockholders' committee the question of whether their company should continue in business or liquidate. The directors consider loss of business due to the parcel post has been so great that the company must either go out of business or revise its contracts with the railroads. The alternative of reversing railroad contracts will also be referred to the committee.

Miss Ida M. Tarbell in an address to the New York State Association opposed to woman's suffrage had as her subject "The Business of Being a Woman," and she explained this as the business of "efficiency in conducting the affairs of the family." Miss Tarbell, quoting the figures of the last census, said that 80 per cent of all the women in this country over twenty years old were married, and that during the last twenty years there had been an increase in marriages of 2 per cent; therefore a woman's business was the family. She then spoke of the objections which the modern woman found in married life. "You will hear it said that family life places too much restraint on women," said the speaker, "but it requires more restraint for a woman to make a success in any kind of a profession. You hear of the economic independence of a single life, but a woman who understands the real obligations of family life realizes that she is just as independent. She realizes that she is not being supported by her husband, she appreciates the fact that she is engaged in the business of raising her family, and that whatever means she and her husband may have are the result of her business as much as his.

The banking power of New York State banks, trust companies and savings banks amounts to \$4,061,060,000. This is 17 per cent of the total banking power of the whole United States, which amounts to \$23,181,000,000. New York State savings banks have aggregate deposits of \$1,741,000,000, or about twenty-five per cent of all the savings banks on January 1, last, were \$1,926,334,331 an increase in the previous year of more than \$64,000,000. The amount due depositors in State savings banks at the end of 1913 was \$1,741,697,466, an increase for the year of \$52,244,297. The aggregate surplus of the savings banks increased \$12,279,093 in the year, and the number of depositors increased by 78,539, making a total of 3,143,444 depositors.

The winter's snowfall and its removal has cost New York City \$1,241,000 so far this winter and the bill is not all paid yet. The Board of Estimate last week made an additional appropriation of \$660,294. At a previous time \$881,000 had been set aside. The snow contractor, who is getting 10 cents more per yard than a year ago, says even at the increased price he has a small margin of profit.

William J. Bryan's negro man-of-all-work quit just as a quantity of snow fell. The law of the District of Columbia necessitates removal of snow, so Mr. Bryan proceeded to do the work. After shoveling for awhile, in which task he got up a good perspiration and also got winded, he realized that he didn't like the job as much as he thought. A negro strolled along. "Want a job?" asked Mr. Bryan. They struck a bargain and Mr. Bryan went to the State Department to wrestle with the Mexican tangle.

Exercises to mark the birthday of Grover Cleveland were held at the old Presbyterian Church near Caldwell Sunday evening. The Cleveland Birthplace Memorial Association, which owns the manse where Cleveland was born while his father was pastor of the Presbyterian Church, has acquired land nearby, upon which a library will be built. Andrew Carnegie gave funds for the building.

A New York State Senator has introduced a bill in the Legislature for preventing death from accidental doses of bichloride of mercury tablets. He amended a bill now before his committee by providing that the tablets shall be shaped like miniature coffins, with the poison label on one side and skull and crossbones on the other.

A clinic for women smokers has been established at Chicago by the Anti-Cigarette League. The treatment is simply spraying the throat with a solution of nitrate of silver. Lucy Page Gaston, President of the League, said: "We are opening the clinic because we believe there are thousands of girls and women in Chicago who would rid themselves of the vice if they had the opportunity."

President Wilson and his Cabinet had before them the question of whether or not a protest should be made to the German Government on behalf of the Standard Oil Company, which complains that a pending bill in the Reichstag would injure its business in Germany. Indications at the conclusion of the meeting were that such a protest made by the Taft Administration in 1912 would not

be renewed, and that the Wilson Administration would refrain from taking any part in what it considers a fight between American and independent oil concerns and the Standard Oil Company.

When Vice-President Marshall learned that Senator Martine was taking up a collection to buy him a walking cane as a birthday token on his 60th anniversary he put a quietus on it. The Vice-President thanked Senator Martine and asked him to undo what he had done and wait until his four years are out. He said he appreciated the feeling that prompted the Senators to give for such a cause, but he thought it best to not accept the gift now. The cane had already been bought, but the order was countermanded.

Governor Glynn's plan to have the State Agricultural Department of New York to find employment on farms for hundreds of the city's unemployed will be given a try out. More than 500 farmers have applied for men to the Land and Labor Bureau, the chief of which, Charles W. Larmon, will go to New York to superintend the selection of the first carload of men. Gov. Glynn said: "The health, habits and general desirability of men who seek jobs will first be investigated. We don't want shiftless men of the hobo type of excursionists out for a lark. If the initial undertaking proves a success, we shall make weekly shipments of about 200 men." Farmers will be obliged to reimburse the State for the transportation charge of the men they select. Men who are rejected will be returned to New York at the State's expense.

Russia will accept the invitation of the United States Government to participate in the naval review in Hampton Roads in 1915 in celebration of the opening of the Panama Canal.

Rev. Dr. Jowett, of New York, the highest paid clergyman in the world, and who recently declined to accept a call to a great London Church, has taken a lease on a Park Avenue home for a term of years at an annual rental of \$6000. The house into which he is to move is one of the finest in the fashionable section of the city, and the apartment itself occupies the entire frontage of the building on Park Avenue and a large part of the Sixty-second Street frontage. It has twelve rooms and four bathrooms.

A New York woman, returning from abroad, carried a lifelike looking bull terrier that was mistaken for a real dog. It was in fact her pet dog which died four years ago and she had converted it into a vanity box.

One lone woman voted in the primaries at Aurora, Illinois, last week. She took a democratic ballot and nominated a woman for Alderman. Aurora has a population of 30,000.

Two officers of the British Army flyers were killed at Salisbury, England, last week. Capt. C. R. W. Allen, of the Welsh regiment, while flying over the military aerodrome on Salisbury Plain were hurled to the ground from a high altitude owing to the collapse of their aeroplane after a rudder bar broke.

"The time will soon be here when college graduates and other highly-trained girls will feel that domestic service has the dignity of calling equal to that of any other," said Mrs. James Cushman, President of the Board of Managers of the New York Young Women's Christian Association. She was discussing the "servant girl" problem from a new and original angle. "When educated women take that view," she continued, "the servant girl problem will be solved. "But to arrive at this solution we must strive to make the position of domestic service so attractive that we may get the best class of girls to enter it.

In Tenafly, N. J., the town Board of Protectors, as it is called, has recently started a "jag list" which is causing all kinds of trouble. Every man who is known to drink immoderately is listed. The trouble was caused by listing the names of about one-third of the town police force. The Board of Protectors say the jag list will be a fixture, unless the town council should yield to pressure and abolish the board.

Though inheriting the bulk of the great estate of her father, Geo. W. Vanderbilt, who died in Washington recently, Miss Cornelia Stuyvesant Vanderbilt, fourteen years old, becomes one of the wealthiest heiresses in the United States.

The giant superdreadnought Texas, the most powerful battleship afloat in the world, left Newport News last week for Norfolk navy yards, there to be turned over to Rear-Admiral Usher, commander of the Norfolk station. The vessel's officers and crew had been assembled, so that she was ready to be placed officially in commission immediately after being turned over by the builders to the authorized government representative. The dreadnought was launched here almost two years ago. This monster of the sea carries as its principal fighting equipment a battery of ten 1-inch guns, being the first warship in the world to be fitted out with guns of such large calibre and in addition has in its main battery twenty-one 5-inch guns. The big guns are arranged in five turrets, all on a central line from stem to stern, and are so placed that they can be fired over each other.

In length the fighter is 573 feet, with a beam 95 feet 2 1/2 inches, so that in passing through the Panama Canal locks she would have almost 15 feet to spare. Although her designed speed was 21 knots, in her trials off the Maine coast last October she did her fastest mile in 22.28 knots. She has a displacement of 27,000 tons, a horsepower of 35,000, and draws 28 feet 6 inches. Her armor belt is 11 inches thick. The contract price of the vessel for hull and machinery was \$5,830,000, but with armament added the total cost was swelled by several millions. A sister ship, the New York, is now in course of construction at the New York navy yard.

President Wilson and Secretary of the Treasury McAdoo discussed a few days since the designation of the various cities that will be named Federal Reserve centers. The President is anxious that announcement of the reserve cities shall be made by April 1. Letters, telegrams and personal appeals are pouring in upon him and Secretaries McAdoo and Houston. It was stated at the White House that not a member of the proposed reserve board has yet been chosen. Walker Hill, President of the Mechanics-American National Bank, of St. Louis, is being considered for a place.

The W. C. T. U. at Cincinnati adopted a resolution to require a saloonkeeper who knowingly sells to a man intoxicating beverages in quantities sufficiently large to throw him into a state of drunkenness shall be required to stand the consequences. These plans require that such saloonkeepers shall be responsible for the safe arrival of the drunken men to their homes, and that the saloonkeepers shall provide and pay for the cabs to convey the men to their homes.

President Wilson extended what he termed "the hand of real helpfulness and brotherhood to Alaska" when he signed the bill authorizing the expenditure of \$35,000,000 for the Government owned railroad constructed by the United States. Secretary Lane, a group of Senators and Representatives and members of the Seattle Chamber of Commerce stood beside the President as he affixed his signature.

The Federal Horticultural Board has intercepted a shipment of cottonseed from Egypt which was found to be heavily infested with the so-called pink boll worm. This was the result of the quarantine against cottonseed which was promulgated sometime ago. The shipment of seed which was intended for planting in Arizona arrived in Boston, where the custom officials, under instructions from the board, obtained possession of it. The pink boll worm is the most serious cotton pest in Egypt.

A committee of Turkish women gave a complimentary tea party at the Hotel Tokathan in Constantinople to Mrs. Henry Morgenthau, wife of the American Ambassador. This is the first time Turkish women have taken the initiative in a reception to a foreign woman at public hotel.

With a new nose made from one of ribs strapped to his face, which was denuded of features in a saw mill accident three years ago, Ross Allen, a young Canadian, is recovering from a remarkable operation at Baltimore, Md.

The appointment of two Texans as accountants in the service of the Interstate Commission in Washington was announced. One is F. C. Anderson, of Dallas, and the other is F. R. Stebbins, of Houston. The salary is \$3000 per year.

The opportunities for a good livelihood from intelligent farming is beginning to appeal to university women. Letters have recently come to the State University from five former University girls who have adopted this profession for a livelihood.

The State Health Department issued the following: Smallpox prevails to a great extent in malignant form in many parts of the State at the present time. One may contract the disease at any moment by coming in contact with a smallpox patient or a person who has been exposed to the disease, or with any article or clothing or merchandise which has come from infected premises, or even by receiving a letter from a house where there is smallpox. The experience of a century has taught that vaccination is a safe and positive preventive against smallpox. Why not avail yourself of this certain protection?

The proposal to construct a highway from Fort Worth northwest to Roswell, N. M., has aroused much interest and has been accepted.

The Kentucky State Senate, killed by a vote of fifteen to eighteen, a bill to submit to a vote of the people the question of substituting dispensaries for saloons in Kentucky. A similar measure passed the house.

Lake Ellen Wilson is now the name of a body in Lake Glacier, National Park. Secretary Lane has named it in honor of the President's wife. Secretary Lane found the lake, said to be the most beautiful of its size in the West, on his trip last summer. It is a mile long and half a mile wide.

Matured plans for the construction of a mammoth electric power system on the Guadalupe River between New Braunfels and Seguin, which will utilize the water of that stream for the manufacture of electric current have been announced by the Guadalupe Water Power Company. The project will involve the

building of five dams between the two towns mentioned and the expenditure of about \$8,000,000. It is estimated that the system will be in operation in a year from now. The electric power to be generated is intended primarily for use in San Antonio, but will be supplied to other cities and towns within a radius of sixty miles of the plant. The company proposes to market its current for 1c per kilowatt hour.

Men who are in position to know are our authority for the statement that inferior cotton seed is more plentiful than usual this spring. It is only within the last five or six years that much thought has been given to the important matter of seed breeding and seed selection, and it may be that the supposed scarcity of first-class seed is largely the inevitable result of neglect. However, the flood last year in the Brazos bottoms may account partly for the deterioration. But whatever the cause, if the proportion of inferior seed is now greater than usual at the beginning of the planting season, that is a reason why double precautions should be taken against planting them. This is a matter which concerns not merely the farmers, of course, but all of us, since no matter how favorable the growing season, and no matter how diligently the crop is cultivated, the cotton crop of next fall is certain to be short if an unusual quantity of inferior seed is planted. It is a matter which the business men of every community ought to look into, and not only look into, but act on in a way that will aid the farmers in supplying themselves with seed that are sure to germinate.—Dallas News.

Professor Ernest Sellin, of Vienna, who has been engaged in excavations in Palestine, reports the discovery of the foundations of Shechem, the ancient capital of Israel. After fifteen days' work he found valuable objects connected with the Canaanite, Israelite and Hellenic periods of the city's history. The articles found consist of arrows, rings, piteches and other household utensils, chiefly of bronze and silver. Shechem, or Nabbas, as it has been called in modern times, is situated in a valley between Mount Ebal and Mount Gerizim, Palestine. It was destroyed in the Jewish-Roman war and suffered greatly at the time of the crusades, but was afterward rebuilt. The patriarchs, Jacob, Joshua, Abimelech and Jeroboam figured at various periods in its history.

The Federal horticultural board has intercepted a shipment of cotton seed from Egypt which was found to be heavily infested with the so-called pink bollworm. This is a result of the quarantine against cotton seed which was promulgated by the board some time ago. The shipment of seed, which was intended for planting in Arizona, arrived in Boston, where the customs officials, under instructions from the board, obtained possession of it. The pink bollworm is the most serious cotton pest in Egypt. In that country it does as much damage as the boll weevil in this country.

The ceremony of taking possession of a tract of land at the southern end of the historic hill of Monte Mario, which recently was purchased by Rev. Bertrand M. Tipple, pastor of the American Methodist Church in Rome, was attended by several hundred persons, notwithstanding heavy rain. On this land a college will be erected for the accommodation of 1000 students. It will be the largest American institution in Rome. Rev. Mr. Tipple is acting as the agent of the board of foreign missions of the Methodist Episcopal Church in America.

The State Board of Health of Wisconsin sent 3000 packages of nitrate of silver to all physicians in the State to prevent blindness in infants. Under a law passed by the last Legislature the eyes of children at birth must be washed in a silver solution to prevent blindness. A recent investigation at the State School for the Blind showed that at least 25 per cent of the children there would not have been blind had they been properly treated at birth.

"Strong armies and navies are the greatest forces for discouraging hostile outbreaks," said President (emeritus) Charles W. Eliot, of Harvard, in an address before the undergraduate organization at Cambridge. Broadly speaking, he said, there are seven roads to peace. They are the establishment of commissions competent to prevent wrongs and miseries in every country, publicity in commercial and governmental transactions, less secrecy in manufacturing processes, more public spirit among individuals, encouragement of elementary education, maintenance of a strong army and maintenance of a strong navy for coastal defense and the protection of commerce.

Early in the morning of March 17 fire destroyed College Hall, the oldest and most valuable of the buildings of Wellesley College, at Wellesley, Massachusetts, entailing a loss of approximately \$1,000,000. Three hundred and fifty persons, including students, members of faculty and maids, were in the building at the time. Their heroism and prompt acts in sounding and obeying fire drill call enabled all to escape, although their personal effects were burned.


In Philadelphia an operation by which fragments of bone cut from a young woman's arms and legs were substituted for faulty structure in her spine was declared by surgeons who performed the experiment to have proved successful. The woman was suffering from a spinal disorder which prevented her from holding her head erect. After five weeks' treatment, during which the faulty

"I sat as one glued to his seat"

IN

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 phrenological 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.

bone and tissue were cut away and gradually substituted with fragments cut from other parts of the body, the patient was in a condition to be removed from her home.

The proverbial slowness of cold molasses has been demonstrated again. As a result the tramp steamship Isia, arriving at Boston, has lost a charter. She arrived with five hundred thousand gallons of molasses. Under the spell of a cold wave the molasses thickened, pipes were clogged, pumps rendered of little use, and the Isia's crew worked two weeks instead of two days to discharge the freight.

An appeal for more money to combat famine and pestilence which already has carried off hundreds of lives in Albania was received at Red Cross headquarters from Henry Morgenthau, American Ambassador to Turkey and W. W. Peet, treasurer of the American Red Cross chapter in Constantinople.

The much-discussed literacy test will remain in the Burnett immigration bill when it is presented to the Senate for action. This was decided by the Senate Immigration Committee, which will report the bill favorably.

After six months of careful study of the habits of the common house fly, health experts of the Bureau of Entomology have decided to change the name of this insect. In the future he will be known as the "deadly typhoid fly." The head of the Department of Agriculture will ask the next Congress for a large appropriation to be used in exterminating this deadly parasite.

J. L. Norris, winner of the first prize in class E in the Texas Industrial Congress, wrote the Congress that he had applied the \$500 on his home. Many other letters have come to the Congress from prize winners, showing what had been done with the money prizes. In practically every case it has been put to good use.

Frank Tannebaum, the youthful leader of the I. W. W. (I Won't Work) band that was arrested in New York after demanding shelter in St. Alphonsus's Church, has been indicted by a New York Grand Jury, who charges him with inciting a riot. Tannebaum at first was unable but later declined to make bail and has been in jail since his arrest over a week ago.

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.

Woman's Department

RATES TO WOMAN'S MISSIONARY MEETING, MCKINNEY, TEXAS.

The railroads will give one and one-third fare for the annual meeting of the North Texas Conference Missionary Society, at McKinney, Texas, March 26, to April 4.

WEATHERFORD DISTRICT DAY AT COUNCIL

Monday, April 13, 1914, has been set aside for College Day at the W. M. Council, and as there will be so many good things for adult and young people's auxiliaries I want to urge every auxiliary to be represented by some of its best and most wide-awake women.

ORPHANAGE AND ITS NECESSITIES.

The following concerning the Methodist orphanage will be of interest to the readers of the Times Herald:

Items of Civic Interest.

Item 1. Of the children in the home today, one out of every six came from Waco. Item 2. In one year we have turned loose in Waco \$36,000 in round numbers.

Item 3. The Methodists of Texas have given us "To Have and to Hold," one of the most desirable locations in the city. Our 37 acres here in the heart of the city assures for us ample room to grow.

Item 4. Thanks to Waco, there is one of the best equipped playgrounds in the Lone Star State in the rear of the main building at the Orphanage. Item 5. The school is doing the same work as is done in the other ward schools, and creditably, the city superintendent says.

FINANCIAL REPORT.

For Orphanage from February 23 to March 23, inclusive. Central Texas Conference... \$179.75 North Texas Conference... 186.35 Northwest Texas Conference... 67.00 West Texas Conference... 205.15 Texas Conference... 219.03

Total \$857.28 Brethren: What shall your orphan children do? It takes more than we are receiving to run the Orphanage. R. A. BURROUGHS, Manager. J. H. McCAIN, Assistant Manager.

REV. THOMAS B. VINSON.

In a recent issue we noted the death of this good man. Now we give a more extended account of his life and ministry. Thomas B. Vinson was born in the home of William D. and Eliza Vinson in Tishomingo County, Miss., August 30, 1857. He was converted in the same county at Howells Chapel under the ministry of Rev. Walter Reeves, September, 1869, at about the age of twelve years.

Brother Vinson filled the following charges: Mt. Enterprise Circuit as supply, 1890, twenty-three accessions during the year; Beckville Circuit 1891, forty-five accessions by faith and built one \$1000 church; 1892, De Berry Circuit, with thirteen accessions; 1893, New York Circuit, ninety-three accessions; 1894, same circuit, with sixty-nine accessions; 1895, Tyler Circuit, with sixteen ac-

cessions; 1896, same circuit, with forty-nine accessions; 1897, same charge, with twenty-seven accessions; during these years he built one church at Pleasant Retreat at a cost of \$1000; 1898-99, Edom Circuit, with one hundred and twenty-three accessions; 1900, Dangerfield Circuit, four accessions and built church at Hughes Springs for \$1200; 1901-03, Winfield Circuit, called at that time Ripley Circuit, one hundred and ten accessions and built one church at a cost of \$1200 at Bridges Chapel; 1904, Tenaha Circuit, forty-three accessions; 1905, Gilmer Circuit, twelve accessions; 1906, Queen City Circuit, thirty-seven accessions; 1907, Shelby Circuit, and during this year his health gave away and he asked that fall for nominal relation. After that he was never able to take another active charge.

These dates and figures give the statistical results of Brother Vinson's ministry; but they only give an insight into his real labors as a faithful itinerant preacher. He was pre-eminently a successful circuit preacher and on every charge he traveled, he conducted sweeping revivals. His conversions numbered far more than the above accounts of his accessions to the Church. He was eminently a good man, consecrated soul and body. He had a living faith in Christ and accepted without question the teachings of God's Word. To him it was life and immortality. He was a solid preacher with the gift of the Holy Ghost. And his pure life was as effective as the gospel he proclaimed from the pulpit. He lived close to the Savior and died in the triumphs of an unmistakable faith. Good and noble man, he has gone to his heavenly reward.

A TRUE SKETCH.

In December, 1880, the East Texas Conference met at Marshall, Texas. I was appointed to Sabine Pass and Terry Mission. I was then twenty-one years old, single, and I had a portable wardrobe and library (a big pair of saddle-bags) which I carried with me. I was in such a drenching rain down in the lower part of Orange County that winter that my license to preach came to pieces and was no good any more. I had to swim my pony across Taylor's Bayou, where Port Arthur now stands, while the alligators were all around. Two acres of ground solidly covered with wild geese was a common sight in the low coast country. Wild ducks were to be seen in droves of 10,000. Orange, Hardin and Jefferson Counties were my parish. I had no organized church. I preached under trees, in homes, school houses, wherever I could get a chance to get a few people together.

I preached upstairs in the courthouse in the old town of Hardin, while men were sleeping off their booze below. I preached the first Methodist sermon in Kountze, now the county seat, when I first began. I have ridden fifteen miles listening to the low and lonesome moan of the plains, and not see a house. I was lost in the marsh between Grigsby's Bluff and the Sparks Settlement one morning when the fog was so thick I could not see fifty feet ahead. I went on Sabine Lake and thought I was on Neches River. The marshes, which then covered thousands of acres, were drained into the lake through a narrow, deep slough. The bed of these sloughs were bottomless mud. I rode in innocently and was glad to get out on the same side after I jumped off my horse. I tried to go around it, and then I found myself lost in the marsh. The lonesome quack, quack of the duck, and honk, honk of the wild geese were all around me. I could not see where I was going, and I had to rest my horse (a good one) every few steps. I did not know my extreme danger or I would have been scared. Of course I got out of this article would not be written. I organized my first Sunday School in the home of Bill Gantz, a German. The first prayer I offered in his house he sat up with his big slouch hat on, and smoked a pipe strong enough to throw Sampson over the gate of Gaza. But little Henry, the baby boy, would ride me over the floor for his horse and thought I was the only preacher. Uncle Dick Thompson, now in heaven, was my presiding elder and baptized all of Brother Gantz's family, and took them into the Methodist Church. His daughter, Viny, afterward became the wife of Rev. D. L. Coale, and is now in heaven. Some of the charter members of that little Church are now in glory. I shall be glad to see them there. Conference met in Jacksonville in 1881, and I started on horseback two or three hundred miles, but mosquitoes and malaria had got in their work and I soon felt fever poison. I got as far as Linn Flat, Nacogdoches County, and I could go no further. There I lay, often delirious, for thirty days, and narrowly passed the gate of death. All honor to Dr. Murph and his sym-

pathetic wife, who nursed me like their own child until I was hauled back home on a bed. I want to meet them both in heaven, and I want to thank them for their kindness to me. I want to make a round of my old places and meet the few who are left, before crossing over to meet those who have gone ahead. A few of my friends kindly remember us in a substantial way. God bless them. Oh, how delightful it will be to get home at last. M. R. CRAWFORD, Polytechnic, Tex., Box 85.

THE FATE OF THE SAVIOR'S MURDERERS.

Before Jesus was nailed to the cross, Judas in despair hanged himself. The year following Caiaphas was deposed from his priestly office. Herod, dethroned by Caesar, died in infamy and exile. Pilate, very shortly after the crucifixion, was stripped of his procuratorship and banished from his native land. In misery and gloom he lingered a short time and then put an end to his own life, leaving behind him an execrated name. The house of Annas was destroyed by a mob of Jews, and his son was dragged through the streets scourged and murdered. Jerusalem, besieged by the Romans, was utterly destroyed. Tens of thousands of its inhabitants were crucified—so many, in fact, that Josephus tells us the ground about Jerusalem was so thickly studded with crosses that space could not be found in which to erect any more. After the siege, thousands upon thousands of Jews were sold into slavery, the price asked for them being even lower than the miserable pittance Judas received for betraying Jesus. From that time till the present the land of Palestine has been the scene of oppression, famine, war and rapine. The Jews, scattered through every land, have been a nation of outcasts, persecuted, ostracized, hated, scorned of all men. Truly, truly, the cry, "His blood be on us and on our children," has been answered.—Selected.

DISTRICT CONFERENCE NOTICES.

VERNON DISTRICT.

The Vernon District Conference will meet at Quahak, Texas, instead of Odell, Texas, as heretofore announced, April 28-30. The conference will open Tuesday, April 28, at 9:30 a. m. The following are the committees of examination: License to Preach—G. S. Wyatt, R. E. Burns, Leslie Robeson. Admission and Readmission—J. T. Griswood, J. O. Wood, J. O. Woodlebaum. Deacons' Orders—R. A. Stewart, C. S. Cameron, A. W. Hall. Elders' Orders—L. B. Tooley, M. Phelan, T. B. Hilburn, J. G. PUTMAN, P. E.

AMARILLO DISTRICT.

Amarillo District Conference meets at Higgins, April 22, at 8 p. m. C. R. Thomas preaches the opening sermon. Committees: License to Preach—F. M. Neal, W. J. Coughran, P. G. Huffman. Admission and Readmission—J. W. Mayne, E. E. Robinson, J. P. Patterson. Orders—J. R. Henson, W. P. Edwards, B. J. Osborn, H. K. Monroe. J. T. HICKS, P. C.

MCKINNEY DISTRICT.

For License to Preach—C. C. Childress, R. L. Ely, P. C. Archer. For Orders—Minor Bonds, J. O. Davis, C. A. Long. On Recommendations—D. F. Fuller, C. F. McKinney, C. B. Golson. CHAS. A. SPRAGINS, P. E.

TO THE SWEETWATER DISTRICT.

After coming on the ground and consulting with several pastors it seems best to change the time of our District Conference to May 29-31. Let every preacher tell his people as soon as possible, and let us try to have a great crowd at Snyder, May 29-31. And may God give us a great time, a time of refreshing from the presence of the Lord. The opening sermon will be preached Thursday evening, May 28, by Rev. G. H. Gattis. Let everybody pray for a great blessing in spiritual things. B. W. DODSON, P. E.

ABILENE DISTRICT.

The Abilene District Conference will meet at St. Paul's Church, Abilene, April 10, and will be in session Friday, Saturday and Sunday. C. N. N. FERGUSON, P. E.

The Clarendon District Conference will convene at McLean, April 21. The opening sermon at 7:30 p. m., by Rev. A. L. Bowman. The committees are as follows: License to Preach—A. L. Bowman, W. M. Pope, W. Y. Switzer. Admission on Trial—C. D. West, Jno. E. Eldridge, T. W. Sharp. Orders—M. E. Hawkins, G. H. Bryant, J. T. Howell. J. W. STORY, P. E.

The Weatherford District Conference has been changed from April 28 to June 2 (Tuesday, second day, 1914). This change is to comply with the request of our hosts, the Church at Graford, which we do gladly, hoping that it will cause no inconvenience to any one. JAS. CAMPBELL, P. E.

TO THE SUNDAY SCHOOLS OF THE NORTHWEST TEXAS CONFERENCE.

Please don't fail to observe Children's Day. Order your programs and have them charged to the Northwest Texas Sunday School Board on condition that you take a collection without fail and send the amount to Rev. M. E. Hawkins, Memphis, Texas. The Board will pay for your programs up to 100 for each school. Don't fail to obey the positive order of the Discipline. Observe Children's Day, take a good collection and send to the Treasurer. B. W. DODSON, Chairman. Sunday School Board, Northwest Texas Conference.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

AGENTS—Snappiest Household Line on Earth. Red hot sellers, steady repeaters. Goods guaranteed. Over 100 per cent profit. Write quick—hurry. E. M. FELTMAN, Sales Mgr., 6755 Sycamore St., Cincinnati, O.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 a month. NICHOLS CO., Naperville, Illinois.

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

BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS—My special offer to introduce my magazine, "Investing for Profit." It is worth \$10 a copy to anyone who has been getting poorer while the rich, 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.

DOCTOR WANTED.

Good Doctor for town of Harbin. Good town, two business establishments, excellent community. Methodist preferred. Good church and school. Write REV. L. L. FELDER, Harbin, Texas.

EDUCATIONAL.

SAN ANTONIO FEMALE COLLEGE DOES NOT PERMIT DANCING OR THEATER GOING.

PIGS FOR SALE.

LOOK! Choice Registered Tamworth weaning pigs, six to ten weeks, delivered at your station, pairs unrelated, \$15, additional females, \$8 each. Send check or postal order, satisfaction guaranteed. BELL CAMP, Italy, Texas.

EVANGELISTIC.

I have open dates beginning first Sunday in May and second in June. Pastors in need of revival help may write me at Jacksonville, Texas. Reference: Christian Advocate for March 19, under article from Nacogdoches, and write either of these men, TERRY W. WILSON.

A RECOMMENDATION.

Several weeks ago Bishop Atkins appointed Rev. S. J. Franks of this city, to the position of District Evangelist, and he has been proving himself worthy of the place by keeping himself busy helping the brethren in any capacity they have seen fit to use him. He has just returned to the city from the lower part of the district, where he has held three very successful meetings. He has preached several times for Brother Waltrip, at Hyde Park, this past week. Brother Franks is a live, enthusiastic preacher. His preaching is evangelistic and has lasting quality. Any brother in or out of the district needing evangelistic help will do well to secure Brother Franks. He is open for calls for the latter part of April to first of May, and from the first of August on to close of conference year. Write him at Austin, Texas. L. C. LILLY, Sec. Methodist Pastors' Association, Austin.

NOTICE FROM PLAINVIEW DISTRICT.

Bishop Atkins has transferred Rev. C. A. Humphreys of the Louisiana Conference to the Northwest Texas Conference and stationed him at Matador, following Rev. J. B. McCarley. O. P. KIKER, P. E.

DEDICATION.

Dr. G. C. Rankin will dedicate our church at Truscott, April 19. Former pastors and all others have a cordial invitation to come and be with us. C. D. PIPKIN, P. C.

DEDICATION.

The Church at Buenavista, Maypearl charge, Central Texas Conference, will be dedicated by Rev. J. A. Whitelurst, March 29. All the former pastors are invited to attend. R. F. DUNN, Pastor.

ANOTHER TRIBUTE.

I want to place a flower to the memory of our departed friend and brother, Rev. J. M. Sherman. I regarded him as one of the strongest men and best preachers of the Northwest Texas Conference and I believe the warmest and truest friend I had in the conference. In his demise we have not only lost one of our best men, but I feel I have lost the truest and best friend I had in this conference. J. DAVID CROCKETT, Roby, Texas.

TO PASTORS.

Tulsa, Oklahoma is rapidly becoming a great cosmopolitan city. It is already a problem to find the folks as fast as they are coming to the city. If you know of people coming from your town or city to Tulsa, write us at once—it will be a service to us and to the cause. P. R. KNICKERBOCKER, Pastor Boston Ave. M. E. Church, South. JAMES E. MCCONNELL, Pastor Tigert Memorial M. E. Church, South.

Pimples, blotches and all other spring troubles are cured by Hood's Sarsaparilla—the most effective of all spring medicines. (Adv.)

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.

HELP WANTED.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as 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.

PERSONAL.

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

SANITARIUMS.

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

REAL ESTATE TO EXCHANGE.

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

STEREOPTICON FOR SALE.

Practically new stereopticon with all accessories and set of slides. Cost \$75, but will take \$40. Half cash; rest in terms. J. H. GRIFFIN, P. C., Clarksville, Texas.

TENT.

FOR RENT—A large gospel tent, sixty-foot spread, all complete. Terms very reasonable. WALTER G. HARBIN, 201 Crawford Street, Houston, Texas.

TOURS.

CHOICE summer European Tour. W. H. BUTLER, Principal Coronet Institute, San Marcos, Texas.

ANNUAL MEETING OF BOARD OF MISSIONS, APRIL 22.

The Board of Missions will hold its Annual Meeting in Nashville, beginning April 22, a little earlier than usual owing to the meeting of the General Conference. This will be the last meeting of the quadrennium, and will consequently be one of unusual importance. A full attendance is expected.

Pittsburg District—Second Round.

(Corrected.) Nash, at Red Lick, March 21, 22. Hardy Memorial (preaching), March 22, night. Redwater, at Mauld, March 28, 29. Linden, at Warren Springs, April 4, 5. Douglassville, at Jones Ch., April 5, 6. Winfield, at Bridges Ch., April 11, 12. Mt. Pleasant, April 12, 13. Boston Cir., at Godley Prairie, April 18, 19. New Boston and DeKalb, at New B., April 19, 20. Hardy Memorial (conference), April 29, 8 p. m. Hughes Springs, at H. S., April 25, 26. Dalby Springs, at Oak Grove, May 2, 3. First Church, Texarkana, May 4, 8 p. m. Cornett, at Dalton, May 9, 10. Naples and Omaha, at Omaha, May 10, 11. Cason, at Alina, May 30, 31. Daingerfield, May 31, June 1. Winsboro, at Forest Home, June 6, 7. Pittsburg Cir., at Union Ridge, June 13, 14. Pittsburg Sta., June 14, 15. O. T. HOTCHKISS, P. E.

Dallas District—Second Round.

Cedar Hill, at De Soto, April 11, 12. Ervay, April 15. Mungler Place, April 16. West Dallas, April 20. Oak Cliff, April 21. Forest Avenue, April 22. Cole Avenue, April 23. Dunaville and Wheatland, April 25, 26. Grace, April 27. First Church, April 28. St. John's, April 29. Cochran and Maple Avenue, May 2, 3. Tyler, May 4. Trinity, May 5. Oak Lawn, May 13. Grand Prairie, May 17, 18. District Conference, at Oak Lawn, June 1, at 8 p. m. O. F. SENSABAUGH, P. E.

Albuquerque District—Third Round.

Carrizozo, April 4, 5. Moriarty, at Hyer, April 11, 12. Melrose, at Taiban, April 18, 19. San Marcial, April 25, 26. Albuquerque, May 2, 3. San Jon, at Bard, May 9, 10. Watrous, May 16, 17. Gallup, May 23, 24. McAllister, May 30, 31. Clayton Cir., June 7, 7. Cimarron, June 9, 10. Tucumcari, June 13, 14. Tucumcari Cir., June 16, 17. Magdalena, June 27, 28. The Albuquerque District Conference will be held with Pleasant Valley Church, June 4-7. Opening sermon by Rev. James E. Conder, Wednesday night. Pleasant Valley is a country church five miles from Logan Station. Logan is on the Rock Island Railroad, twenty-three miles northeast of Tucumcari, New Mexico. GEO. H. GIVAN, P. E. 107 South Walter St., Albuquerque, New Mexico.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

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

PALMER—B. W. Palmer, son of John and Matilda Palmer, was born in Macon, Georgia, October 2, 1842; died in Blanco, Texas, September 21, 1913. His parents came to Texas when he was about five years old, and settled in Washington County, close to where old Independence once was. When about seventeen years old he came to Blanco County, Texas, where he spent the remainder of his long life, excepting two years, which were spent in Hays County, near San Marcos, Texas. In 1861 he joined the Texas Infantry, McCullough's Regiment, in the Confederate Army, and gave four of the best years of his life to the service of his country. He was twice married. In 1866 he married Frederick Lindeman, to which union there were born two children, a daughter and son—Mrs. B. J. Stubbs, of Johnson City, Texas, and Thomas C. Palmer, of Edna, Texas—both of whom are still living. In 1899 he married Mrs. Lillie Jennings (nee Carson) and for fourteen years they lived happily together, when death separated them, leaving the bereaved companion to mourn his taking away. He was very much attached to the old ex-Confederate soldiers and for twelve years he had been the General of the Mountain Remnant Brigade, embracing about forty counties. And he greatly enjoyed meeting his old comrades in their annual reunions. At the time of his death, which was very sudden, apoplexy being the cause, he was engaged in the grocery and hardware business in Blanco, Texas, in which place he had lived as one of its business citizens for nearly forty-five years. He was a great believer in Masonry and for nearly fifty years was a member of that order. He professed conversion under the preaching of Rev. Abe Mulkey in 1892, at which time he joined the M. E. Church, South, and continued a faithful member thereof until called to his future reward. The following quotation is taken from the pen of one who knew him intimately and loved him dearly: "Out of the realm of infinity was born a soul, which was by Divine hand launched on the sea of life in a frail bark, which through a few years weathered the storms and enjoyed the calms, sometimes on the crest of the wave, sometimes in the trough of the billows. This mariner on life's sea tried at all times to do his Master's will, endeavoring to keep the true course until one day, when his craft could no longer withstand the elements it quietly sank beneath the waves, but the soul clung to the Rock of Ages, and angels came and bore it to its home beyond the storm-beaten shores of time into an eternity of rest and peace and joy."

WARE—J. D., son of Rev. W. H. and Adella Z. Ware, was born in Tallapoosa County, Alabama, January 13, 1875, and died at his residence in Edgewood, Texas, January 23, 1914. Brother Ware was of Methodist stock, his father and one uncle being ministers in our Church. He was converted at the age of nine years and joined the Methodist Church; came to Texas in 1900 and was married to Allie McDonald April 15, 1903. He leaves a wife and three children and a host of relatives and friends to mourn his loss. The writer lived by Brother Ware two years and truly a good man has gone. I know his trials and his courage as but few do. For years he labored under physical difficulties that would have discouraged the ordinary man, but he never complained, but went about nobly planning for the care and protection of his family. Little did I think when I ran into his always welcome home a few months ago for a few moments' chat that this was to be our last earthly handshake, but such is life, and it should teach us to be ready. We realize our loss, but must say good-bye for awhile. To the sorrowing loved ones we say, Look to God who doeth all things well and is able to comfort you even in this sad trial. A friend, R. L. STEWARD.

SHADE—George W. Shade was born in Morrow County, Ohio, July 4, 1829, and died March 2, 1914. His wife died, too, March 31, 1913, not quite a year's difference in their death. "Grandma" and "Grandma" Shade, as they were called, came to Texas in 1876 and lived at or about Euling axle and used to attend camp-meetings near there. They also lived near Cistern for a number of years and used to attend the big Methodist camp-meetings near there, too. I'm informed they joined the Methodist Church a good long time ago, and those who knew her well told me "Grandma" Shade was one of the best women that ever lived. Both were the best grade of people—intelligent, highly respected and loved. They had seven children, twenty-seven grandchildren and four great-grandchildren. "Grandma" died while on a visit to relatives at Jeldo. "Grandpa" died with relatives at Smithville. Services for both by the writer in the presence of numbers of relatives and friends and they sleep side by side in the Jeldo Cemetery to await the resurrection. May God bless the sorrowing relatives and bring them all safe home to heaven and have a reunited family, is the prayer of their friend.

W. D. M. WARD.

HARRIS—Sister L. C. Harris (nee McClain) was born in Tennessee May 15, 1836; departed this life March 4, 1914. She was married to J. L. Harris May 30, 1877. She professed faith in Christ when eleven years of age. She joined the Presbyterian Church when first converted, but later in life she united with the M. E. Church, South, in which Church she lived a consistent member until she was translated to the Church Triumphant. Sister Harris' life as a Christian reached over a period of sixty-six years, and when the end came she was the ripened fruit of grace. She was always found at her post of duty and was faithful to every trust and responsibility. She loved God and suffering humanity and was every ready to administer to the needs of all about her. She was a long sufferer, but endured without murmur. A faithful wife has been taken from a devoted husband, but he knows where to find her. The Church has lost one of its most devoted members, but heaven will be richer while we mourn our loss. May God bless and comfort the lonely companion who is left behind. Her pastor, R. A. CLEMENTS.

DENISON—Mrs. Nellie E. Denison, daughter of G. M. and Fletcher (nee Roddy) was born December 6, 1851, in Burleson County, Texas. She was married to G. H. Denison, August 29, 1888, a man of like faith and character with herself, who still survives her. She and her husband lived at Hamilton, Shine and Goldthwaite, respectively, at which latter place she died February 8, 1914, after a lingering illness, which she bore with patience and fortitude. Her remains were interred in the cemetery of Goldthwaite, a large congregation gathering to pay the last act of respect to one so universally loved. She was converted at fifteen years of age—a fact which she never doubted—and joined the Methodist Episcopal Church, South. She was a loyal Church member and a faithful disciple of her Lord the remainder of her life. She was modest and sweet-spirited, not knowing the sin of evil-speaking. She ever manifested in demeanor and conversation the spirit of her Lord. May her Christ-like life long be remembered to bless and comfort her loved ones, and may the fact of her salvation beckon them on in hope and fidelity whither she has gone. Her pastor, R. S. PIERCE.

CHESSE—John Dan Chesser was born in the State of Missouri, March 20, 1842, and died at his home in Mullin, Mills County, Texas, February 24, 1914. He came to Texas when a boy of sixteen years. He was married to Miss E. C. Epley, December 20, 1869. Twelve children were the fruit of this union—eight sons and four daughters. He leaves a sorrowing wife, seven sons and three daughters and quite a number of grandchildren and other relatives and friends to mourn, but not as those who have no hope—they expect to meet him again some sweet day. He was converted and joined the M. E. Church, South, early in life, and lived a beautiful, Christian life until the Lord called him to join the Church above. He told his loved ones and friends that he was prepared for the change and asked them to meet him in heaven. He died without a struggle. It has been my privilege to know him for thirty-eight years. I don't think I have ever known a better man; his home was always open to God's servants; the weary preacher always found a place to rest when he came to Brother Chesser's. He is not dead, but alive forever more. May his wife and children and loved ones meet him in the sweet by-and-bye. The funeral services were conducted by the writer at his home in Mullin. We laid his body to rest in Williams' Ranch Cemetery to await the resurrection morning. May we all meet him again. G. W. TEMPLIN.

BURNS—Cora Rebecca Burns, called Cora E., daughter of Jordan Benjamin Burns and Annie Ellarce, his wife, was called to be with the angels on February 22, 1914. She leaves four brothers and three sisters to hold her in sweet memory. She was in the home long enough to endear her relatives, which are many, unto her innocent and baby life, departing after a visit of four months and one day. Dearly beloved, your treasures are now divided, part in heaven. God has a right to call his own, besides you go to her home some good day, and be with her and loved ones gone before and our Lord. J. T. HOOKS, Linden, Texas.

ROBINS—In Huntville, Alabama, July 29, 1823, Elizabeth Carroll was born. She grew to womanhood in the State of her birth. In 1840, near Winchester, Tennessee, she was married to Joseph Robins. They came to Texas in 1847, locating in Bastrop County. Soon afterward they removed to Austin, making this their home for thirty years. Five children were born to them—four boys and one girl. Brother Robins died in 1879, since which time Sister Robins has been living with her children in Llano and Coke Counties. In those homes she has carried sunshine and gladness. Her life was a cheerful one—cheerful because it was a Christian one. She joined the Methodist Church when twelve years of age and remained a faithful member until her death. The last year of her life she suffered greatly, yet she seemed always happy. December 27, 1913, God took her home. The journey was peaceful. Loved ones are sad, but they look forward with joy to the day of reunion. Rev. W. K. Simpson, her former pastor, was present to speak of her noble life and to lay her away to rest. Her body sleeps in the cemetery at Hayrick. Sister Robins, worn with a long life of service, has tired the stream and now rests in the Father's home. Her pastor, ARCHEY GORDON.

FELTY—Sister Anna Louise Felty was born May 9, 1852, and departed for heaven March 7, 1914. She was married September 14, 1873, to Brother R. W. Felty. To them were born three children—Hallie, Milton and Debora J. Hallie died in infancy, Milton died in young manhood. Sister Debora J. Bowdry lives to mourn with her father their great loss. Sister Felty professed religion when a girl and joined the Cumberland Presbyterian Church, and lived in that Church about twenty years, then she joined the M. E. Church, South, and lived in this Church to the day of her death. Sister Felty was a good Christian woman, faithful wife and loving mother. Milton, her son, died the same day just twenty-one years before his mother. Just before he died he said to his father: "I am so tired," and then pulled his fingers through his father's beard as he told him good-bye. So the mother, as she was dying, thinking of meeting her son and of his death said: "I am so tired." Brother Felty said: "Do you know who said that?" She said, "Yes, and I will soon be with him." Then pulling her fingers through his beard as he bid him farewell. Brother Felty said: "Do you know who did that?" She said, "Yes," and then said, "When I've been there ten thousand years, bright shining as the sun, I'll have no less time to live, than when I first began." She was a great sufferer for three years, but was patient and submissive through it all. She said to this writer one day, as she was suffering intensely: "Whom the Lord loveth he chasteneth," then with a smile she said: "He must love me a great deal." I never saw a husband more devoted to ministering to the needs of his suffering wife than was Brother Felty. Sister Bowdry, her daughter, and Miss Minnie Smith, her friend, did all they could for her. Her sufferings are over. May God's richest blessings rest upon all the sorrowing relatives and friends. Her funeral was preached by the writer in the Methodist Church at Bailey March 8, before a large congregation of relatives and friends. She was laid to rest in the Grove Hill Cemetery. J. R. ATCHLEY.

GHOUSTON—James Temple Ghoiston, the only child of Brother James and Sister Alma Ghoiston, was born December 24, 1913, and departed this life March 17, being only permitted to be with its parents two months and twenty days, and was laid to rest in the Bethlehem Cemetery to await the resurrection of the dead. All that loving hearts and willing hands could do was done to preserve life, but all to no avail. While its life in this world was of short duration, its stay here among us made many friends, and heaven seems nearer now than ever before to those who had learned to love it. And to the loving and most devoted parents and other loved ones we say, Weep not as those who have no hope, for you have a treasure in heaven now, for the body only lies in the grave, but its spirit is now with our Father in heaven and hearkens us to come. What has come to this little one will come to us all. We cannot bring it back, but we can go to it and we thank God that this is true, and as Christian parents we say, Look with joy for that day when we shall all be reunited and no more sad partings will ever come. W. W. THOMAS, Pastor.

DUKE—Miss Sally Duke was born December 5, 1849; came with her parents from Georgia to Texas in 1858; moving shortly after to the Bethlehem community, where she joined the Methodist Church, South, in early childhood, living in same until March 17 of the present year, when she departed this life without a struggle or even a sigh, and was laid to rest in the Bethlehem Cemetery to await the resurrection of the just. Miss Sally was the eighth of the nine children in the family to leave this life for the life to come. The last and only one left to mourn her loss is a brother, J. A. Duke, sixty-eight years of age. Miss Sally had never married and for several years has been companion and house-keeper for her brother, who is now left alone. And to him and other loved ones who so tenderly cared for her in her last days, we say, Weep not as those who have no hope, but prepare to meet her in that land where no more troubles ever come and pleasure never die. Her pastor, W. W. THOMAS.

HARRIS—James Rankin Harris, the baby of Rev. G. W. and Sister Mary Harris, was born December 9, 1912, and God took him to his heavenly home Thursday, March 12. This darling boy was in the world only fifteen months, but his little life was a blessing to all. He came to brighten the home by spreading his smiles through all the house and his love and affections through all the hearts that knew him. He was the pride of the father's life, a joy to the heart of his mother, and a source of pleasure and delight to his brothers and sisters. We all loved him much, but Jesus loved him best and we are willing to trust him in the arms of his Heavenly Father. He has gone from the home and from our hearts. The little rays of sunshine which he scattered here will continue to brighten our hearts and lives through all the years to come. This gives us one more flower transplanted from this world into the garden in heaven. The funeral service was held at the church and then we laid his little body to rest in the Bangs Cemetery. Live on, dear child, with Jesus and we will soon join you over there. W. R. VAUGHN, Pastor.

HUNGATE—Mrs. J. T. Hungate was born August 21, 1874, in Whiting, Kansas. She was the oldest daughter of Mr. and Mrs. Paulsen, of Horton, Kansas. She was baptized in infancy and early assumed the vows of the Church and was to her death a devoted and enthusiastic Christian woman. She

Ask Your Doctor First
Headaches
Ayer's Pills
Ask Your Doctor First

was married to Mr. J. T. Hungate September 6, 1899, in Whiting, Kansas. To them were born a daughter and son, Mildred and Carroll. They came to Texas five years ago for her health, but to no avail. She was a patient sufferer for these years and though confined to bed for eight weeks never murmured. She died sweetly in Jesus March 12, 1914, in Temple, Texas, at 9 a. m. To the bereaved parents, husband and children, we extend sympathy and pray God's richest blessings. E. V. COX.

DUNLOP—Mrs. Eliza Agnes Dunlop (nee Matt) was born in the State of Alabama, November 12, 1838, and died February 16, 1914. On July 3, 1855, in Burnet County, Texas, she was married to John Dunlop, living most of the time after marriage in Williamson County. They had eleven children, eight of whom are still living—six boys and two girls—all of whom were with her in her last hours of suffering. She joined the Methodist Church early in life and was not excelled in faithfulness to her Church nor in loyalty to her Lord. Her brightest hope was in God, her greatest delight in his service. In the death of Mrs. Dunlop the Church has lost a true friend, the husband a faithful companion and the children an affectionate mother. Her death no doubt was only the gate through which she passed into the beautiful city of God. Her bereaved companion, children and host of friends, which she has left behind, all know where to find her. They know that the sincerest desire of her heart was that they might be an unbroken circle of loved ones in heaven. May God's infinite hand of love so lead each one that is mourning the loss of their ascended loved one that they may meet her in the land of the blessed. W. D. GASKINS.

JEFFERSON—Flora A. Jefferson (nee Thomas) was born near Danville, Virginia, October 8, 1852, and died at her home at McConnell, Texas, March 10, 1914. She professed religion when she was seventeen years old, and joined the M. E. Church, South. She was married June 9, 1872, to E. D. Jefferson, who passed away about three years ago. To this union ten children were born, two of whom died in infancy—the others are still alive and were all, except one, present when the mother died. We laid her to rest in the Haskell Cemetery, March 11, 1914. A mother in Israel has fallen. She was a devout Christian, a kind mother and a good neighbor. She came with her husband and children to Haskell County in November, 1889, and I think was a charter member of the Church organized at the old Ward Schoolhouse about that time. To the children I would say, Weep not as those who have no hope; imitate her Christian example, and when the trials and sorrows of life are over we shall meet her again in that bright land where there is no death and where sorrow can never come. I. L. MILLS, Pastor.

RODGERS—Brother H. E. Rodgers was born in Madison County, Arkansas, in 1849. In 1865 he moved with his parents to Texas. He was converted in 1867. He was a member of the Presbyterian Church at one place for thirty-five years, and when the Church was dissolved he united with the M. E. Church, South, at Gordonville, Texas. His death occurred January 29, 1914. He was married to Sallie Odell. To this union were born six children, three of whom preceded him to God and to glory. His eldest daughter, Mrs. Clyde Smith, having left three boys at her death. Brother Rodgers took Gilbert, the baby. Too much cannot be said in praise of the pure, upright life of Brother Rodgers. He was indeed and in truth a good man, devoted to his Church, never forgetting his pastor's wants, a true and devoted husband, a loving father, a good neighbor and a true citizen. This writer preached his funeral on January 31, 1914, to a large concourse of weeping loved ones and friends. To his bereaved family and friends I would say, We know where to find Uncle Elhaney Rodgers. Then let us all so live that some sweet day we may all meet him and live with our Savior in that clime where sickness and death can never come and we will hear no more good-byes. Especially do we pray that his mantle may fall upon his sons and they may live the pure, upright life that their father lived. His pastor, J. D. WHITEHEAD.

MUNDEN—Herman Elbridge Munden, the 6th son of U. and Mrs. Millie Munden, was born July 19, 1899, in Ellis County, near Gardis; died February 25, 1914, at his father's home, near Midlothian, Texas. Herman was baptized in infancy and united with the Methodist Church in Midlothian during the administration of Rev. M. K. Little a few years ago. He was not a strong young man in his physical being, having undergone several attacks of pneumonia and other serious troubles. His health began to fail last summer, and he went West, but did not stay but a short time, returning soon no doubt because of his great love for the old home and his loved ones. Herman was a young man of great energies and often did more than his physical condition could allow. His health declined rapidly and some two or three weeks before the end he took his bed never to be well. It was about this time his pastor called to see him

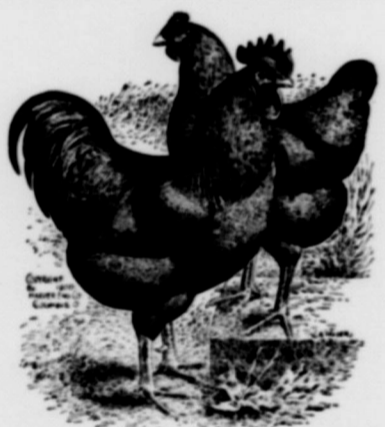
and Herman, knowing the end might be near, wanted to talk and pray with his pastor and have the assurance that all was well. He not only had the assurance that he was prepared for death, but expressed his desire to see his friends and associates lead better lives. On the night of February 25, about 11 o'clock, he closed his work on earth and the spirit took its flight to the home on high. A precious brother has left the home on earth and now father, mother, sisters and brothers are mourning his departure. But weep not, dear friends, some day you can strike glad hands again in that home where partings are no more, where the flowers never fade and Jesus is the light and the joy of eternal day. May the Heavenly Father comfort in this hour of sadness, is the prayer of your pastor, R. F. BROWN, Midlothian, Tex.

Thoughts unaccompanied by actions soon rot like seeds unplanted or eggs unhatched. Action alone is man's last and best possibility. He who learns from his own blindness can learn much, but he who learns from his neighbors' blindness has already learned much.

Many an earthly millionaire is looked on as a pauper by the inhabitants of heaven and many an earthly pauper is considered rich over there.

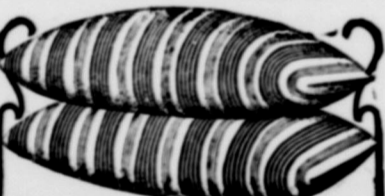
Terrible Picture of Suffering

Clinton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years, I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the state said I was in a critical condition, and going down hill. I lost hope. After using Cardui a week, I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardui can always be relied on, for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists.



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.



FEATHER BED BARGAINS
Send us \$1.00 and we will ship you one first-class new 40 lb. Feather Bed, one pair 6 lb. new Feather Pillows (\$2.00), one pair full size Blankets (\$2.00), one dandy Comfort, full size (\$2.00), one full size Sheet (\$1.00), one pair Pillow Slipper (one), all for only \$10.00. All new goods and no trash. Biggest bargain ever offered. Satisfaction guaranteed. This offer is good for a short time only to advertise our goods. Mail money order now or write for circular and order blanks. SOUTHERN FEATHER & PILLOW CO. Dept. 1529 Greensboro, N. C.

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SAVE \$1.00
LOOK! Greatest Value on Earth! One 40 lb. Feather Bed, one 6 lb. pair of Pillows, all new, clean feathers. Among-koag Ticking with Ventilators; one pair full size Blankets, one full sized Counterpane. Retail value \$17.50. Shipped nicely packed for only \$9.50. Delivery guaranteed. Money back if not satisfied. Mail money order today or write for order blanks and full details to nearest factory. **SANITARY BEDDING CO.** Dept. 227, Memphis, Tenn. Dept. 227 Charlotte, N. C.

MRS. H. B. URQUHART; AN APPRECIATION.

By A. S. Whitehurst.

On the seventeenth day of March, 1859, little Elizabeth Kate Hays made her appearance in a home in Smith County, Texas. This appearance was without ostentation or demonstration which was a fair prophesy of the manner of life she ever thereafter lived.

well on in that direction, attest her merit of much praise for a well deserved success along this much neglected sphere of woman's operations. It is a genuine source of pleasure to go into that refined home and come in touch with those bright, neatly clad, sweet and happy children, so well mannered as to be a fit model family for any community.

She ceased at once both to labor and live. She was taken off suddenly and while alone on her bed taking a well deserved rest in an afternoon hour.

REV. WM. MONK—A REMINISCENCE.

I first met this "Stonewall of the West" at the session of the Northwest Texas Conference at Corsicana in November, 1871. I probably saw him at the conference at Waxahachie the year before, but did not meet him personally.

each, a cup for coffee, some cold biscuits and dried beef or buffalo meat. We used every precaution to avoid an attack from the savage Indians and one way we worked this was never to remain for the night where we first camped.

After returning to the West Texas Conference he traveled the Sabinal Circuit and served Frio Station, but I do not know how long at either place, but in 1882 he was on the Corpus Christi District and served that work four years.

I have stated these facts because, I doubt, if there is a man in Texas that knew Brother Monk better than the writer. From the beginning of our association he spent much of his time at my house, frequently remaining a week or more at every round he made on the district, and I knew him well and looked upon him as a father.

would have suffered martyrdom before he would give up his conviction or deny his Lord. He was a man of much prayer and always carried that spirit into the pulpit with him.

DO YOU REMEMBER? Dr. Boaz has come and gone. What we heard of his sermons we greatly enjoyed.

Do you remember the old times at Southwestern University? During one of Dr. Boaz's sermons it seemed that our memory was unclipped and the floodgate to our soul thrown open.

Do you remember how we stayed with those anxious fellows until the chickens crowed for midnight? Do you remember Prof. Ross, of English, staying with us? Do you know that there is a sacred love abiding with old Georgetown boys that will never be erased?

Pimples Gone in Seven Days

It Is Positive Joy to See Stuart's Calcium Wafers Clear Up a Pimpily, Blochy, Muddy Face.

Don't mind your friends' pitying eyes; don't feel ashamed when they turn away from your broken out face, but get right down to common sense and know that to cure pimples the blood must stop making them and the pores must be opened like they should be.



"A Beautiful Face May be Made from a Pimpily Mass of Broken Out Skin by Stuart's Calcium Wafers."

Stuart's Calcium Wafers are perfectly harmless and may be taken freely by any one. They contain absolutely no mercury, no poisonous drugs, no opiates.

It doesn't matter whether you have blackheads and pimples "something awful," or boils, tetter, rash, carbuncles, eczema, liver spots, or a muddy complexion, try Stuart's Calcium Wafers and get a surprise in a short time.

These wonderful little Wafers contain the most effective blood purifier known to science—calcium sulphide. Every atom of impurity is driven from your system.

Go to your druggist today, no matter where he may be, and obtain a box of Stuart's Calcium Wafers. Price 50 cents.

Do you remember how, together with Brother Nelson, we planted the trees, which we hope are growing beautifully, around Georgetown church?

Thank God for all the old Georgetown boys. Some towering and doing things, some standing like a stone-wall, while others very early each morning are spending the best hour praying for the general on the field, looking after the host.

Some day we shall all be gathered to the great home of our God.

Piles Cured at Home By New Absorption Method

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187, South Bend, Ind.

Advertisement for Western Electric Rural Telephone. Includes illustration of a telephone booth, a coupon for a booklet, and a list of Southern Houses with addresses in Atlanta, Savannah, Cincinnati, Kansas City, Dallas, Houston, Richmond, and New Orleans.

Pure
Delicious
Food
made at
home with

**ROYAL
BAKING
POWDER**

Most healthful, useful
and economical of leav-
ening agents. Made
from pure, cream of
tartar—extracted
from grapes.

LAYING MEMORIAL TABLET OF
SNYDER CHURCH.

Thursday afternoon, March 12, will long be remembered in Snyder, as marking a stage of importance in the progress of the greatest event in her history, the building of the first modern brick church in the town and in the county. The occasion was the laying of the beautiful marble memorial tablet over the big double entrance to the church. This tablet, two feet wide, four inches thick and fourteen feet long having chiseled upon it the name of the church, names of the Building Committee and of the architect, and superintendent, is the gift to the church enterprise of three young men. It also has the date of the beginning of the building, 1913, which makes it a memorial tablet, as above designated. I am particular to state this as several unthinking and untrained people have gracelessly smiled over the name given the stone. They are the same crowd who he-hawed a year ago when we projected this church in the face of a four years drought and at a time when there was every prospect of another. They he-hawed more blatantly yet when we announced that the church would be built by faith.

Through sun and wind and evil report we have toiled, backed by as loyal a Church as God ever called a man to the pastorate of and the building, a beautiful, red brick, which, complete will represent an outlay of \$25,000, is now roofed in and finished outside, the windows are in the basement, and all the doors for the building are on the premises ready to be put in when the art glass arrives for the auditorium and rooms of the upper stories. Something over \$12,000 have been spent to date, and \$1000 more will enable us to occupy the auditorium handsomely finished and partly furnished. The auditorium will be lighted by the indirect system and will, therefore, be the most modern in this respect of anything in West Texas. There is no debt on all this except \$2250 to the Church Extension Board, four per cent and five years time. Against this we have set aside a like amount in 10 per cent notes bankable and gilt-edged as to security, so we feel that this is no debt. There will be no debt on the building in the future; we have built as we collected and the building will be finished in the same way. The committee now has enough in notes and good subscription to complete the building ready for all furnishings, from basement to gallery. It is a complete modern plant with full Sunday School basement and a seating capacity in the auditorium and galleries of near 1000. It will meet all occasions, common and special.

On Thursday afternoon at 5 o'clock, several hundred people assembled in the streets facing the building, the stores of the town having closed at that hour in honor of the occasion and the memorial tablet was laid according to the Discipline. Rev. B. W. Dodson officiating. A feeling of inexpressible sadness mingled with the gladness of the occasion when we remembered that just one year ago, February 2, Brother Sherman officiated at the dirt-breaking for the building. His great spirit and sound counsel were such a comfort and help to us in the year that followed. That cold frosty morning his very presence radiated hope and courage to the little band of the faithful gathered to see the ceremonies. We felt that he looked down upon us last Thursday afternoon and rejoiced with us in the consummation of his labors and prayers. We were glad to have with us Brother W. P. Garvin, former pastor at Snyder, and he led in the opening prayer and read the Scripture sentences from the ritual. Brother E. D. Curry, our choir leader, led the congregation in singing No. 663 in the Hymnal, and Hon. T. F. Baker, prohibition candidate of Snyder for Representative from his district in the Legislature, a very gifted speaker, delivered a short and pointed address on "The Church Building as a Public Enterprise," after which Brother Dodson, our new presiding elder, stepped forward and delivered one of the great-

est addresses I have ever heard. The subject was "God in History, and Perils of the Church." It is useless to try to give any detailed account of this great speech. It is worthy in every particular to rank with the best of the day and time. Men of all businesses and professions who heard it pronounce it impossible to be surpassed for the hour and the event. We Westerners have to do without many things that our brethren at the important centers have, and one of these is a Bishop at our big occasions. There are not enough to go around, and being out on the border we get left out. But fortunately the Bishops have placed some great men among us and Brother Dodson is one of them. We are always glad when a Methodist preacher measures up and he certainly did to this occasion.

After the address, the following articles were placed in the wall: The Holy Bible, Methodist Discipline, Church Hymnal, Nashville and Texas Christian Advocates, local papers, list of all the pastors of Snyder Church since 1883, and of presiding elders since 1902, list of all donors to the present enterprise, Northwest Texas Conference Journal, 1913, names of the present Official Board at Snyder. Brothers P. M. Bohn, D. N. Price and J. T. Blackburn, representing the Official Board, assisted Brother Dodson in laying the tablet and the exercises closed with the apostolic benediction.

The ladies of the Mission Auxiliary were ready with a supper in the basement of the church and the long tables were soon crowded. More than \$70 was realized though the price was very small considering the magnificence of the spread and the excellence of the service. The mission women subscribed \$1500 to the church enterprise and are paying it out with the loyalty, energy and devotion that always characterizes the women of Southern Methodism.

The Building Committee has stood right up to the great task confronting us with a faith and a heroism that are truly inspiring. Judge Cullen C. Higgins, the leading young lawyer of this part of Texas; Joe Caton, an enterprising young merchant of Snyder, and Mrs. H. G. Towle, one of the most gifted young women of West Texas, composed the committee. Mrs. Towle is the wife of Mr. H. G. Towle, who has been one of the largest donors to the building and the constant friend of the Church. She is one of the conference officers of the Northwest Texas Conference Mission Society, and has served several terms as President of the Snyder Auxiliary. Many others, too numerous to mention here, but whose names are written in heaven, have stood by and are yet standing by us nobly. May God reward and keep them, and send them a good preacher next year. They deserve one and will appreciate him.

As this is the only letter I have written the Advocate within the three years I have been at Snyder, I trust the editor and the brethren will excuse its length.

J. WINFORD HUNT.

A SURVEY OF PROGRESS IN KOREA.

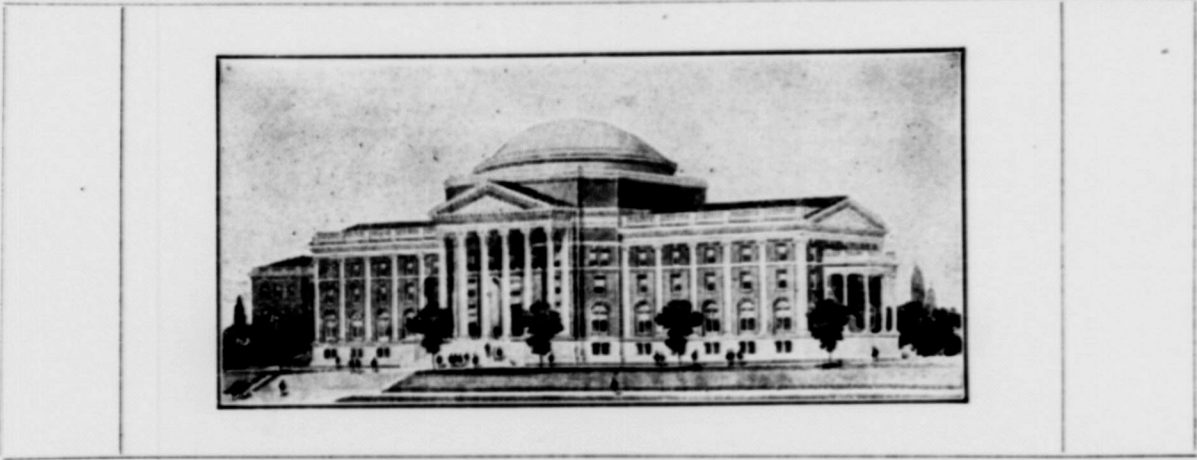
By Rev. C. T. Collyer, Presiding Elder West Wonsan District.

I can hardly realize that a week from today will complete seventeen years since I arrived in Korea in the service of Southern Methodism. What changes I have seen!

Then there was hardly a rift in the cloud of heathenism. Among twelve million people there were less than 700 Christians. The M. E. Church had 229 members, the Presbyterians rather more; while as for our Church, our work had not yet begun. The first service of the Southern Methodist Mission in Korea was held in April, 1897, the first convert was baptized two or three weeks later by Dr. C. F. Reid on May 2. During this same month of May I went on to Songdo and broke the virgin soil there, but it was not until December 4 of the following year that I baptized our first two converts. From the Songdo work alone (which represents nearly 50 per cent of our Korean membership) 2828 were reported to the annual meeting held last fall. Here is a suggestion of "God's arithmetic"—it took eighteen months of work for the first two converts, and sixteen years later there are 3519 Christians (2828 members, 491 probationers). "Fell into good ground and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold."

The work in Korea at times has been spectacular and has become of world-wide reputation. There was the great revival, which, by the way, began right here in Wonsan. During this revival experiences were tense and thrilling, hundreds and thousands were born again. Beginning in the fall of 1909 the idea took possession of the Korean Christians "to get themselves with perfect heart to win a million in one year. Or, at least, to so give themselves up to this work in the Spirit that the great offer shall be made personally—by one man to another, face to face, so that at least one million shall have the opportunity of accepting Christ. Eternity alone will show the full result of that year. While we have not figures to show the number of conversions, we do know that during the year bands of Christian workers visited every county, every town and practically every village throughout Korea. They went from house to house telling to all the story of Christ's sacrifice and urging all to believe in him for the forgiveness of their sins.

More recently there has been a time of depression. A time of sifting, testing, trying. We have to admit there were some, though but a very small percentage of the total membership, whose hope was similar to that of the disciples who asked, "Wilt thou at this time restore the Kingdom to Israel?" We do not wonder that, like the disciples, these "forsook him and fled." In spite of heavy



"DALLAS HALL" of S. M. U.

(Contributed by Henry D. Lindsley, Dallas, Texas, March 23, 1914.)

An opinion by one of the foremost business men of Dallas and leading citizens of Texas.

Mr. Lindsley has examined the building carefully, and we believe he speaks the sentiment of every person who has taken time to investigate:

Dallas has, in a community sense, bought and paid for many things, without which its present prestige and splendid future would not be possible. For some of these things it has paid, comparatively at least, too much, and in some it has obtained great bargains. Its biggest investment in recent years and the biggest investment that has ever been made by any city in a like cause was in contributing toward the foundation of the Southern Methodist University and building as the central structure for this University Dallas Hall.

Very few people in Dallas, even among the largest contributors, realize that in the erection of Dallas Hall there has been built on the beautiful hill overlooking our city a monument as enduring as those of the Roman Empire and as beautiful as the classic structures of the age of Pericles. Every minor point in the construction of Dallas Hall has had the most careful consideration which the science and art of architecture have developed. It is a monumental recognition of the fact that in architecture there has been comparatively no new thought since the Greeks adorned their Acropolis, leaving its ruins as perhaps the everlasting Mecca of lovers throughout the world of perfect buildings.

In the years to come, through the carrying out of the comprehensive plan of Dr. R. S. Hyer for a perfect group of university buildings, there will be gathered around Dallas Hall various college edifices which will supply all of the needs of a great university. But, in the center of these for all time to come, perhaps as long as our Nation endures, Dallas Hall will be the central and most beautiful star in this constellation of buildings.

Dallas has received for the \$300,000 which it generously gave for the building of Dallas Hall, tremendous value. Permanence of structure and classic beauty are not always, nor can they always be, combined. But in Dallas Hall the future generations of this Southwestern country will continue to see an enduring monument to the generosity of the people of Dallas, and to know that art cannot develop a building more perfect in all the symmetry of its proportions, nor better adapted as the central building of a great university.

All Dallas citizens, especially those who by their gifts have made Dallas Hall possible, should visit it and realize that their small or large contribution has made possible such a permanent and exquisite result.

losses in individual Churches, there has been a gain in total membership. I have never known the Korean Christians to be more genuinely desirous of the things that are truly spiritual than they are right now. In some directions we hear of revivals and times of deep heart-searching. From Songdo comes the news that they are having a meeting with from 1200 to 1500 persons present every night. Round Wonsan, even in places where for many months past there has not been an attempt to hold services on the Sabbath, we find the people are coming out gladly. We have seen a number shedding tears of deep contrition when they think of how they have denied their Lord. Our colporteurs and others are selling more scriptures now than ever before. Only a couple of weeks ago a company of them sold over 1700 volumes in one day.

While here and there we can point to great and definite results, yet as a whole, the work is no longer spectacular. In many places the heathen are harder to reach than previously. It takes more determination to be a Christian now. Accordingly we have set ourselves to "break up your fallow ground; for it is time to seek the Lord, till he come and reign righteousness upon you." We can say that God is drawing the Koreans with the "cords of a man, with the bands of love." I am confident that we are more than on the threshold, that we are actually beginning to enter into the times of refreshing from the Lord. The Church has been purified and the people are responding to the wooing of God. I therefore look for him to "bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

January 17, 1914.

Twins, girls, with heads united and with a single brain, were born in Chicago March 13 to Mrs. Ellena Marsullis, twenty-four years old.

"Cleanliness is next to godliness," and it is also a prerequisite for health. If a community recognize a responsibility for maintaining health, it must recognize the obligation which lies on it to make provision for public decency. This is the keynote of an article printed in the series of "American City Pamphlets" by Donald B. Armstrong, Superintendent of the Bureau of Public Health and Hygiene of the New York Society for Improving the Conditions of the Poor. Armstrong says that many communities supply means for the cleansing of human bodies, but it is just as essential to health and decency that public facilities for clean laundry should be provided when private ones are lacking. Otherwise the tone of decency of the community is lowered. Expenditures usually understood as being for the benefit of the public health really mean as much for the promotion of public decency. Among the tenement dwellers of large American cities the facilities for washing clothes are decidedly meager, and the establishment of public laundries or wash-houses fashioned after the plan of those long in use in foreign cities is a present demand. There are about fifteen of these institutions in America, five of which are in Baltimore. Other cities which have found an urgent demand for them are Philadelphia, Buffalo and Elmira. Recently the committee of the bureau of which Armstrong is superintendent made an investigation of the necessity for wash-houses in New York, and the cost of their equipment, operation, etc. The investigation covered a population of about 400,000 in the poorer sections of New York, and it was found that from 30 to 45 per cent of the families were without any washing facilities in the home, while not hot water except that heated in the apartment is provided in from 70 to 95 per cent of the houses. Inquiry among 10,000 bathers at one of the principal baths showed that the women were enthusiastically in favor of the establishment of public wash-houses, and many of

WANTED—A METHODIST MERCHANT.

There is for sale a stock of dry-goods, invoicing around \$15,000, in one of the best towns in Northwest Texas. Reason for selling ill health and out door interests to look after. Here is a chance for one of our Methodist merchants to acquire a good clean stock of goods in a town where there is only one other dry-goods store of any consequence. Fine location. Write FRANK REEDY, Bursar S. M. U.

WANTED—A good Methodist doctor is wanted for a town in Central Texas. For information address FRANK REEDY, Bursar, Southern Methodist University.

the men promised to make use of such facilities. In Baltimore and Philadelphia special days are set aside for men, and there are many men who could use the facilities to advantage. Armstrong says that the educational value of the measure is important. The public wash-house finds its chief justification in the fact that it gives to the people an opportunity to appreciate the value to health and decency of being physically clean. Physical cleanliness, says The Journal of the American Medical Association, enhances moral and spiritual tone, and leads to a demand for better housing and better household equipment, which in turn make for better health and decency.

Extremely high waves recently broke heavy plate glass in the lantern—which is 120 feet above high tide level—of the Tillamook Rock light station, off the coast of Oregon. The sale had raged for more than fourteen hours and the wind reached a velocity of eighty-four miles per hour.