

# TEXAS CHRISTIAN ADVOCATE

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BLAYLOCK PUB. CO., PUBLISHERS. OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. G. C. RANKIN, D. D., EDITOR

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## Reasons for Episcopal Supervision in the Far East

**T**HE New Orleans Christian Advocate is opposed to our suggestion that we either elect a Bishop now living on the field in the Far East to superintend that work, or that we require one already elected to spend a quadrennium there instead of making flying trips under the present regime. That paper takes the position that there are constitutional difficulties in the way of electing a "Missionary Bishop" on the one hand, and that the General Conference has no authority on the other hand to fix the appointment of any Bishop in a given field for a quadrennium. Making these two barriers somewhat insuperable, the editor of that excellent paper proceeds to show that even if these difficulties were out of the way, the suggestion is untenable. He thinks that a hurried visit of a Bishop to that section once every two years is by far more preferable and useful than to require one to waste all his time in that far-off section of the work where, after all, there would not be much for him to do as a resident Bishop.

Suppose there are constitutional barriers, the Church is not so bound by these

that in the proper way it can not amend its constitution and get these barriers out of the way, provided the question is one of sufficient importance to require the change. We also appreciate the fact that our Bishops are General Superintendents, working under the itinerant rule; nevertheless there is nothing in the constitution or the laws of the Church to prevent the General Conference from fixing the residences of the Bishops. This would not encroach upon the constitution, neither would it infract any existing law. According to an unwritten law we permit our Bishops to select their own places of abode, and from these localities they work out through the Connection. It has long been thought by some of our wisest leaders that it would be better to remove this permit by some special act, and let the General Conference say where, in its wisdom, the Bishops should reside quadrennially. One of these residences could be in the Far East and the Bishops themselves would have no trouble in their work of assigning, from year to year, one of their number for four years to this far-off field of the Church. They have no sort of difficulty in reappointing themselves year

after year, at times to the same conference. This has been done wisely in the case of Cuba, where Bishop Candler has held sway ever since we projected our work on that island. And there is no reason why the same rule might not work in the case of the Far East. Particularly can this be done if the General Conference assumes the responsibility of fixing the episcopal residences, according to some wise rule, in the different sections of the Connection.

We do not agree with our confrere, that a Bishop can render the Far East a better service by rushing over there for two or three months and then returning, fresh from the field, appeal to the Church for funds for that work. Thus far, such a plan has not been a success and the Church, except in rare instances, has derived but little, if any permanent benefit from the operation of that plan. It costs the Church during the quadrennium a goodly sum of money to send a Bishop over there two or three trips to stay a short while; and if instead of running back and forth he would put in the whole of his time there, he would make an impression on the workers and the work, and

at the end of the time when he returns, he would have himself full of information as to the needs of that field and the means necessary to cultivate it.

As it is he comes back with but a smattering knowledge, after having left only an indefinite impression on the field, and it is only in exceptional cases that he has stirred the great heart of the Church to larger liberality toward that work. If on the other hand he would remain there through a series of years and really acquaint himself with that country and the difficulties of the situation, he would then have something to say that might arouse the Church to larger things. It is our candid judgment that we ought to make a Bishop mean a great deal more by his visits to that field, or we ought not to go to the expense of sending him over there for two or three months in a year to look over the situation and hurry back home. If we are not ready, for any reason, to take a forward step in this matter, then we had better have our Bishops remain at home and supervise that work through correspondence. It is largely a failure as it is, and a change might improve the situation.

## The Importance of An Evangelical Ministry

**W**E are living in an altruistic age and our enterprises are tending toward the intensely practical. In the earlier ages of our Church we dwelt largely on the spiritual. We were a pioneer people, places of worship were few and far between. Our ministers only came occasionally and their stay at a given place was of short duration. They preached to the people, holding maybe a few services now and then, and passed on to distant points for similar services. They left the "Class Leader" to look after the nurture and care of the members. Their ministry was largely doctrinal and intensely spiritual. They emphasized the fundamental truths of the gospel and called on men everywhere to repent and be saved. They usually expected results in the way of conversions and accessions. But they had no time for anything else.

In our day we have reached the other extreme. We are no longer a pioneer people. We have become a country thickly populated. We have rural population and we have villages, towns and cities. People are everywhere. We now have preaching places in all communities, stations, circuits and mission appointments. We have developed strong congregations. Our membership has run up into the hundreds of thousands and our church property into the millions. We have great institutions of learning, wonderful Sunday School organizations, far-reaching missionary enterprises. In every community we have a preacher close at hand, and in our

towns and cities we have resident pastors. Along with this progress we have necessarily developed a great deal of Church machinery and our organization is complicated and sometimes difficult to operate. We have enterprises to handle and vast sums of money to collect and apply. It requires industry, skill and good business management upon the part of the preacher and his official board to carry out the plans and methods of the Church. Only a part of his time can be given to his studies and pulpit ministrations. These duties are only a small part of his daily and weekly rounds. He has a hundred and one things to look after and to keep in line. The fact is, the preacher is a hard worked business man as well as a minister of the gospel.

We do not complain at this change in the modus operandi of our work, and of our wonderful progress. We rejoice that our Church has grown in its organization, in its enterprise, in its church building habit, in its zeal for missions, in its established purpose to educate its ministry and in its necessary machinery to accomplish all these results. It indicates that we are keeping abreast of the demands of the age in which we live. But at the same time the change in our old conditions and methods in order to bring about present conditions is wonderful to contemplate. Were our fathers of former years to reappear among us, they would be out of place and there would be no sphere in which for them to operate today. Their plans and methods would be cast aside,

very largely, as out of date and effete. Along with these changed conditions have come changes just as marked and distinct in our style of ministry. The old evangelical type of preaching, while not altogether a thing of the past, is so changed that it is practically unlike that of the age long gone. We have drifted to the other extreme. True, we have the same gospel, but we are stressing, for the most part, its altruistic and practical phases. The strenuously evangelical type of gospel preaching, once so common and so effective, is rarely heard in most of our congregations. Our preachers are delving into the researches of Biblical inquiry, in many instances, and they are bringing out many truths, or apparent truths, that would astound our predecessors. They are adapting their sermons to what they conceive to be modern conditions and demands.

This may be all for the best. We are not pessimistic, neither do we believe that all the old things are the best. We think, generally speaking, that our modern ministry has many advantages over the old and that the work of the Church is headed in the right direction. But it is a fact that the neglect of the evangelical in our preaching is not for the betterment of our ministry and people. It is all right to change methods and plans to suit new conditions and new emergencies. But the spiritual aspects of the gospel are not susceptible to change. They do not need neglect or change. The gospel of Jesus Christ, if anything, is the power of God unto salvation. When faithfully preached it is just as effective in the conversion of

people today as it was in the days of our fathers. We still need the gospel of genuine repentance, the gospel of conviction and regeneration, the gospel of the witness of the Spirit and of the sanctification of life and character. People still need to mourn on account of sin and to seek pardon through a crucified Redeemer. We have not outlived the need for the penitential altar; and our preachers everywhere need to cry aloud and spare not in their proclamation of a gospel of life and salvation.

In this age of commercialism, of pleasure-seeking, of riotous worldliness, of lust and abandonment, nothing but a drastic gospel, interpenetrated by the love of God, will remedy present conditions and bring people to their sober religious senses. An intensely practical gospel is not sufficient. A gospel embellished with book learning and toned down by compromises of the old truth will never awake people from their lethargy and sin and bring them into their proper relation to God and the world. Human nature needs the same treatment, spiritually, today that it needed in the days of Christ and of Paul and of Wesley. The only hope of society is in the presentation of a gospel that will strike at the root of the individual and social sins of mankind.

Therefore, while our preachers ought not to neglect the practical and the altruistic in their ministry and labor, nevertheless many of them need to inquire after the old paths and to return to the old evangelical style of preaching to the people. In other words, the practical and the spiritual ought to be blended.

# What the General Conference Should Do

By W. C. EVERETT, Dallas, Texas.

The delegates to the approaching General Conference are having much advice tendered them through the Church press and out of it all they will get many good suggestions on what ought to be done, and I dare say on what ought not to be done. The Time Limit, the Apostle's Creed, the Name of the Church, the Presiding Eldership, Laity Rights for the women and more rights for the men, and many other subjects will all in turn have due consideration. But the subject of a "Proper Support for the Superannuates," and those dependent upon them does not, it seems to me, have the prominence it should in these discussions. These heroes of the cross, who gave their lives to the service of the Church with the assurance of only a bare support while "on the job," and nothing at the end but an honorable retirement, should have provisions made for them that are more liberal and certain.

The present plan of taking a collection in each conference to be divided out by the Joint Board at the annual session is as old as Methodism and has done much useful service, but the demands of this day and generation are such that it does not meet the conditions. It is a left-over custom from early days and should be superannuated itself and instead a plan devised that will serve the purpose now as the other has done in the past.

The objections to the old system may be summed up in one statement. "It is local in its operations." Each conference is supposed to care for its own, with no thought of "my neighbor," who cannot so efficiently meet his problems. It subjects the Joint Board to local influences that sometimes defeat justice, and the claimants do not all fare alike under equal conditions. It is not connectional in scope—the horizon only extends to the border of "our conference." Any one who has not served on a Joint Board has faced these limitations every time he has taken time to turn the subject over in his mind.

Brother S. J. Rucker in last week's Texas Christian Advocate, says in substance, "Let the present plan of dealing with the superannuates alone. Let each conference take care of its own, etc." This policy reduced to its last analysis might include missions and Church extension and other general interests. Not every conference, particularly the weak ones, can work out all these problems alone, but must have help from headquarters. Our Church in the past has "lengthened her borders and strengthened the stakes" by an equitable and general distribution of her resources and enabled her to grow in numbers and strength in many places she could not have occupied but for a connectional plan. Why not broaden out in our plans for the superannuates in some way?

The Central Texas Conference, of which Brother Rucker is a member, adopted almost unanimously a memorial to the General Conference to erect a plan that will meet the conditions more nearly than any I have seen. Its provisions may be summed up briefly as follows:

1. It provides for a central office and a general board to handle the entire business in this line for the whole Connection. All funds collected from any source will be sent to the general office and distributed from there.
2. It provides that all superannuates and those dependent upon them, no matter where they may live, will fare exactly alike, conditions being equal. A percentage system worked out by a skilled actuary, to grade the applicants with reference to length of service, physical condition, earning capacity and actual needs of himself and those dependent upon him can be made to insure this.
3. As the central board will grade and pass upon all applications in the central office, the pressure of local influence and pressure so often brought to bear will be eliminated, and every claim graded according to the actual facts and that only.
4. It will strengthen our work in the weak conferences for the reason that no matter where a preacher superannuates he is assured that he will fare exactly like any other superannuate in every other part of the Connection, conditions being equal. This will remove the "bugaboo" that rises up in front of every preacher when a transfer to a smaller and weaker conference is suggested and will enable Bishops to strengthen our

work in the weak places and bring them all to a level.

5. It will remove all restrictions of travel and residence from our preachers. Some of our conferences have climates and health conditions frequently desired by preachers or their families in other sections, but they cannot avail themselves of them because they are not welcome, fearing a breakdown, making the question of support a serious problem for the Joint Board.

6. This is the only important general interest of the Church that is not connectional and whose operations are entirely confined to a single conference. A capable board and an efficient secretary, with power to assess, will gradually bring the claims of this fund up to a much higher level, thereby increasing the appropriation to each claimant.

7. This plan provides that all payments to superannuates shall be made semi-annually or quarterly, preferably the latter, and once the amount appropriated is fixed the payments will come regularly, without regard to meeting of the annual conference. Many superannuates waste their time and money going to the annual conference simply out of fear that if they do not present their case in person they would not fare so well as some others. This plan will eliminate all that.

8. The functions of the Joint Board would be about the same as now, save the distribution of the funds. It would be their duty to secure all necessary information about claimants and send it to the general board with their recommendations. After the appropriation is once fixed it could, of course, be changed where the con-

ditions were unusual and extraordinary.

9. The length of service should be considered in fixing allowances. If a young preacher, for instance, knows that every year he serves his conference faithfully and well and keeps a clean record with no complaints against him will increase his allowance at superannuation time, it seems to me it will make him work all the harder and walk all the straighter. So, when the end comes, he will have the largest possible portion for his support.

10. These processes, in my judgment, will soon bring the allowance of each claimant up to a much higher level than at present. In fact, I think it would ultimately reach such a sum that will take good care of all the superannuates instead of the meager sustenance it affords now. If a young man, for instance, in entering the ministry could be made to know that at the end he would have a comfortable support for the balance of his life, it would not only encourage him in his work, but would keep him out of speculations and other side-issues that so often discounts a preacher's influence and work.

It is not unusual for a transfer to break down in health and be coldly told that he had better transfer back to his old conference. That means that he is not wanted in either place as both Joint Boards feel that they are already "over crowded." After all his years of service he is treated as a piece of drift wood cast up by the operations of an inadequate law and has no place to look for support or relief for his distress. Is this fair? Is it right?

When the General Conference, through its proper committee, thoroughly analyzes this whole subject and digests all that will be submitted on the subject, I am sure something vastly better than what we have now will be the result. Out of it all I am sure the best thing will come, if it can have the thought and consideration it deserves.

## A Needed Change in the Law As to the Presiding Eldership

By REMBERT G. SMITH, Oxford, Georgia.

The presiding eldership is a valuable and even a necessary part of the polity of our Church. Without it our itinerant general superintendency would soon prove inefficient and it would be discarded for a diocesan episcopacy or we would tend in the direction of a congregational type of Church government.

While these propositions are clearly correct it is true at the same time that the presiding eldership is the most criticised part of our polity. Some would explain this on the ground that incompetent men are placed in the office by our Bishops. A careful study of the appointments to this office for the last twenty years will show that this has not been the case. Our presiding elders, at least when they are first put in the office, are men who have recently succeeded in the pastorate and are as far as that can be determined ready for the responsibilities of the presiding eldership. In most cases they take up the work of the office with zeal and efficiency such as to vindicate the wisdom of the Bishops in their selection.

These excellent qualities, however, are with difficulty maintained when there is long tenure in the office. Formality and perfunctoriness come to characterize the work of men when they have served long in the presiding eldership and they lose in many cases the power to initiate and to inspire. It is uncharitable to criticize harshly the individuals concerned for these results. It is our system which is at fault, and in the interest of men who serve in the presiding eldership as well as in the interest of the Church our system should be changed so that long tenure will be made impossible.

Against making such a change in the law it will be urged that the experience which men get by long service in the presiding eldership qualifies them better than another to serve in this office. In support of this we are cited to analogies drawn from the business world, in which we are told that corporations having found men efficient for a certain position keep them in them for a long time. This analogical argument is not convincing. Church government is not a business matter. And, then, too, it is very hard under prevalent conditions in the Church to fix with certainty upon the results of a vital character which are accomplished by the presiding elders. It is a great deal easier to determine whether a pastor is a success than it is to find out as to this concerning a presiding elder, whose official contact is with the picked and not the picking at layman of a district. It is far easier to move an inefficient

pastor than it is to move an inefficient presiding elder, partly because our standards as to pastoral success are definite and as to a presiding elder's success they are vague.

The tendencies of long tenure in the making of the appointments are harmful. Men of whom an influential presiding elder who has served long in the Cabinet thinks well will be given places of opportunity and responsibility for which others are better fitted. Tyranny in the making of appointments has much more frequently come from Pharaohs than from Josephs than from those who know them not. It is sometimes said that we must keep the old elders in because they know the men. This is the strongest reason many times why the old presiding elder should be discontinued. By these statements it is not meant that often there is the deliberate or even the conscious purpose to reward or to punish through the appointing power that presiding elders of long service have secured, but that the estimates which a few men have of the capabilities of the preachers should not be the basis for a long time of the making of appointments. When this is the case there develops a dissatisfaction among the preachers which tends to destroy efficiency. The time is past when a few men in any of our conferences can claim to have a monopoly of information about the men or the charges. Through our many conferences and through our news spreading papers the efficiency or the inefficiency of our preachers are matters of general knowledge.

It is of course a matter of Church history that there was a period in Methodism when if a man was once made a presiding elder he seldom dismounted "the black horse," except to be superannuated or to go to his heavenly reward. We are living in a different world. The work of a presiding elder is not in the present what it was then. The law we are working under now was passed in 1792. It should be changed. It will be changed—and it is to be hoped that the change will be conservative and constructive; and a modification with these excellencies is one limiting continuous tenure in the office to four years.

Oxford, Georgia.

### THE COUNTRY CHURCH.

Littleton Fowler tells of a boy that fought at the "bloody angle" on Kenesaw Mountain in Georgia that proposed to the Master that if he would only let him out of that scrape alive he would never call on him for any more help. Even so, if the brethren at Oklahoma City will grant this re-

### RADICAL SUGGESTIONS.

The following are some things I hope the General Conference will do:

1. Take the word "Catholic" out of our Ritual.
  2. Make all appointments for two years.
  3. Where the Board of Stewards, or any one else, demands a move of the pastor, let them have the money in the bank subject to the order of the preacher to pay all expenses of the move.
  4. Equalize the salaries so that preachers doing the same amount of work will get equal pay.
  5. Make some kind of law so that a preacher will not be grieved. Where he has made good in one grade of work let him be automatically advanced, thereby preventing him from remaining in the same grade of appointment over four years at a time.
  6. Let the length of service alone be the only thing for the "Joint Board of Finance" to consider when making appropriations to claimants.
  7. State in language that all can understand the duty of trustees of church property.
  8. Remove that clause where it says, "The local preacher shall have power to form new congregations."
  9. Take out the clause "that the Stewards shall tell the preachers what they think wrong in them."
  10. Strike the word "obey" out of the marriage vow.
- If any, or all, of these suggestions are noticed by the General Conference, I shall be pleased; if not, I shall be found doing business at the same old stand. Praying that the Holy Spirit may guide the deliberations of our beloved Church, I am a co-laborer in the work.

## Just One Thing After Another

By Gulliver

I am so glad that what promised to be troublesome in our educational circles in Texas has been amicably adjusted, and that now we "all march one way." I am more and more impressed with the fact that Methodist people, as a rule, possess both common sense and religion. It is impossible, of course, for us all to see all things eye to eye. Some of us have more sense than others, and some have more religion than others; but, in the long run, the right run is made, and everything moves on famously. Old Sir John said that he sometimes felt like that he "was no better than one of the wicked." I sometimes feel like that I am, as one might say, an ignorant man. I sometimes think that, after all, there are people who know more than I do. When I feel that way, I note my willingness to take counsel with my brethren; but when that feeling passes off, and the impression returns that I am the "big noise" of the "whole capoodle," I get mean and, to use a classical Irish phrase, "I shake a nasty shelalah." And, from what I hear, see and read, "there are others."

Methodist people have not always been successful in school business. I cannot say, of course, just why but I have a sneaking suspicion that these things may, in part, at least, account for the trouble. 1. We have tried to build too many schools of high grade at the same time. 2. We have manned and womaned our schools with people who considered their connection with educational work as a stepping stone to something else. The professional teacher has been the exception, both in Church and State, from the time "when the memory of man runneth not to the contrary." Wackerford Squeers, of course, was an exaggeration; but too many schoolmasters have had in view some other object than the training and development of the pupils committed to their care. And in our Church we have helped to perpetuate this unfortunate situation, by taking our best instructors and making something else out of them. It has been the rule, heretofore, that when a minister develops special aptitude for teaching, and more especially for controlling large school interests, his friends have gone to work to place him on a tripod, or to klick him up into the Episcopacy. We have too few specialists—especially along these lines of the greatest importance in the end to the furtherance of our cause. We have taken men from the professor's chair, from the tripod and from the saddle, in which positions they were "worthy and well qualified," and have transformed them into inferior Bishops. Of course, I refer to those Bishops now deceased. All living Bishops are prodigies of learning, preaching and administrative ability. We need more specialists. When a man shows capacity for pastoral work, the presiding eldership and the editorial chair,

all things being equal, he ought to be allowed to labor along the line of his special gifts. And the Church ought to provide for places and positions in sufficient number and character to accommodate every skilled worker. Ours has been pre-eminently a preaching Church. It has been said that we have been too busy making history to write it; and we certainly have neglected a number of rich and fertile fields, into which others have come and "entered into our labors." We are just now waking up to the real importance of educational work in its several branches of activity. We are coming to understand something of the need of conservation, which is expressing itself in the emphasis we have begun to place upon the Sunday School, Epworth League, college and university training. "Methodist leakage" is a theme upon which, if a man should write or speak, according to the truth in the premises, he would open the eyes of the Church and the world very wide indeed. Our converts are in all other denominations; our children swell the number of matriculation in their several schools; while in the matter of material leakage, we have, perhaps, as much money in the institutions of other denominations as we have in our own.

3. We have not employed laymen in sufficient numbers in any department of our Church work, and especially in our schools and colleges. Quite a number of our "Rev. Professors" should be sent to the pastorate to answer the call that is going abroad for an increased number of workers in that field. It may be objected that the average preacher-teacher is rather a dry old quid; but I insist that, given common sense and religion, and such educational equipment which he must necessarily have to control a school, his contact with living, breathing, practical men and women, would thaw him out and he would possibly prove a success as a shepherd of the Lord's sheep. Of course, there are exceptions. A man who talks to his prayer meeting people about the "Ethnic Religions," "Theological Verities," and "The Be-ness of the Is"—well, that man needs something that colleges can't give. A man who preaches to Josh Baggs and his family like he was lecturing to a class in science at the university—but I'm running amuck. I had best cut down the gas and put on the brake.

I am much taken with what my dear, good friend, Frank Onderdonk says about Bishops in our foreign field. I hope the next General Conference will take the matter up. It would not be a bad thing to try a little diocesan episcopacy in those places. Constitute a man Bishop of Cuba, or Bishop of the Isle of Pines, etc. Good scheme, eh. We have lost some good men because we have so stickled on time limits, etc., that we fail to give them a "local habitation















TONE UP THE BLOOD

Hood's Sarsaparilla, a Spring Tonic-Medicine, is Necessary.

Everybody is troubled at this season with loss of vitality, failure of appetite, that tired feeling, or with bilious turns, dull headaches, indigestion and other stomach troubles, or with pimples and other eruptions on the face and body. The reason is that the blood is impure and impoverished.

Hood's Sarsaparilla relieves all these ailments. Ask your druggists for this medicine and get it today. It is the old reliable medicine that has stood the test for forty years,—that makes pure, rich blood—that strengthens every organ and builds up the whole system. It is the all-the-year-round blood-purifier and health-giver. Nothing else acts like it, for nothing else is like it; so be sure to get Hood's.

must have it in order to come out victoriously at the close of this effort.

Now it is up to the preachers of Texas Methodism to rally to Brother Shuler and our situation at Austin. Every Conference in the State has passed a strong resolution setting apart the fifth Sunday in March as "University Church Day." There ought to be no trouble securing the amount yet remaining and there will be no trouble if our preachers will all observe this day, state the case and stress the importance of it. It means more than the payment of the debt. It means a dormitory for girls and a Bible School in the near future. Surely Texas Methodism will meet this call and answer it as it has ever answered the crying needs of every hour that has passed.

STATE SUNDAY SCHOOL CONVENTION.

This interdenominational gathering will meet at Fort Worth March 24-27, and it will be composed of representatives from all the Church organizations in Texas. We have before us their program and it is a full bill of fare, with many of our Sunday School workers booked for lectures and addresses. Other men also, of nationwide reputation as Sunday School experts will take part in the meeting. It is being looked forward to with great interest by a large number of people.

MISS MABEL HEAD IN DALLAS.

This wide-awake and up-to-date woman worker spent some days in Dallas awhile back and made two efforts to have an interview with us about a phase of her work at the Woman's Council to meet soon in Fort Worth, but failed to find us in. So she has written us about the matter, and below we give the information she wants our readers to obtain concerning her work, as follows:

"The particular thing which I wanted to talk over with you was our plan for a College Day at Fort Worth during the Council meeting. We have decided to have it Monday, April 13, since most of the schools have a holiday on Monday. We will have at Fort Worth our large and splendid missionary exhibit. You have seen it that way. We want a big delegation from all our Methodist schools, and also from the State schools. They will spend several hours of the day going through the exhibit with missionaries and deaconesses to explain things to them. They will spend about an hour in the business session in the morning, at the close of which time the various delegations will be introduced. We are arranging a special program for them, with a good program to be furnished by the schools represented. In the afternoon we will have a bright, spicily program for them; at night there is the consecration of the missionaries and deaconesses. We believe a day like this will mean a great deal to our young people.

In another column she writes more extensively of the subject, but we want to emphasize what she says by this editorial reference to it.

Sometime back the representative citizens of Georgetown pledged \$50,000 toward the \$300,000 campaign fund for Southwestern University; and we notice in the daily papers of last Sunday that \$40,000 of the amount had already been subscribed. This looks like doing something worth while. Only \$10,000 more will come up to the \$50,000 notch and this will give the campaign an impetus throughout the State.

When Rev. H. D. Knickerbocker, at the banquet at Sherman last Saturday, rose and presented to Bishop Key the special copy of a volume in Morocco, containing more than two hundred letters of appreciation of the dear old Bishop, from that many of his friends in Texas. It was more than he could accept without tears. It was a happy thought in Rev. J. D. Young to bring to a culmination that banquet event, but it was the climax of happiness when he conceived the idea of that volume with which to show to the Bishop in this tangible way these encouraging expressions of appreciation from those who know and love him so well. But if all the people who love and reverence him were to write him a special letter he would have to put in the rest of life at the task of reading and filing them!

A NEW EVENING DAILY TO APPEAR.

The Dallas News management is projecting a new enterprise in journalism. They propose to issue an evening daily and call it the "Evening Journal." It will make its appearance April 1. These people have a genius for newspaper work. They have gradually built up the morning daily into one of the most reliable and trustworthy newspapers in the Southwest. In fact, it has no superior in the field of journalism this side the Mississippi. Now if they propose to do for evening journalism that which they have done for morning journalism, we may expect one of the finest evening dailies in the land. They have the money, the plant and the business acumen, and these are the elements that make things a success. We are awaiting the appearance of this newest newspaper enterprise with keen interest.

PERSONALS

Professor T. G. Harris, of San Marcos, was a pleasant visitor to this office recently.

Rev. E. L. Spurlock, of Greenville, was a brotherly visitor to our office last week.

Rev. G. A. Marvin, of Denison, and well known as a local preacher engaged in efficient evangelization work, was a pleasant visitor to this office last week.

Rev. W. A. Thomas, of Bryson, looked in upon us recently. As a friend of the Advocate he always pays his respects to the office, and in the field he makes good.

A fine nine pound baby boy is making things lively in the parsonage home of Rev. and Mrs. M. D. Council at Eolian. Long may he rustle as a new member of that domestic circle.

Rev. N. L. Linebaugh, of the Holding District, East Oklahoma Conference, and his brother, Judge Linebaugh, of Muskogee, and United States District Attorney for that district, were pleasant visitors to this office last week. They were on their way to Mt. Enterprise to see a sister who is very ill.

Rev R. P. Shuler, after closing out a great religious revival at First Church, Fort Worth, came by this city and made us a brotherly call. He had about two hundred conversions, and the most of them kneeling round

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A MARCH LAY TO THE PASTOR.

By Rev. J. D. Hendrickson.

Dear Pastor true, our S. M. U. Begins another march; So, then, be bold, and send us gold Within the month of March,

Our Church at Austin is to cost Enough to knock the starch Out of us all; so make the call, And use the month of March.

The Mission Cause is first, because It means to "Forward, March!" But do not wait until too late; Collect the cash in March.

And we implore, and that before It's hot enough to parch, Cash subs for ADVOCATE be had; And send them on in March.

Southwestern, too, has claims on you; O would you with us march To grand success? and fame caress? Then mail us checks in March.

If you will heed these calls with speed, You'll build a royal arch; And in sweet lays you'll ever praise The glorious month of March.

(Get the Advocate subs first and it will make the rest easier for you.—Editor.)

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the altar, calling upon God in prayer. The gospel has not yet lost its power when a live man thoroughly consecrated is its medium.

Judge J. J. Faulk, of Athens, was a pleasant caller this week. He is a leading attorney of that community and also a devoted member of the Church.

Rev. E. A. Smith, of the Corsicana District, looked in on us the other day, and he seemed to be prospering. This is his first year on that district and he is pushing things down that way.

Rev. J. W. Fort, the old and reliable, now stationed at First Church, Corsicana, brightened up this office last week with his smiles. He is in good repute down that way, and we hear good things about him.

Rev. W. J. Johnson, of Beaumont, was in the city the other day and met his daughter, Miss Alva, who is attending the North Texas Female College; and we had the pleasure of a visit from both of them.

Rev. B. E. Kimbrow, of Chatfield, writes: "We have a large charge of five appointments, and we are meeting with success along all lines of Church work. We have had several conversions at the regular services."

Rev. A. W. Hall and his people at Vernon are making progress in all departments of their Church work. The Sunday School is growing and the Church attendance is increasing. Vernon is one of our best congregations.

Rev. Henry Alford Porter, D. D., pastor of the Gaston Avenue Church, this city, was a pleasant visitor to this office recently. Dr. Porter is a most genial and brotherly gentleman and an accession to the pulpit force of the city.

Mrs. Mary Lou Hardnett, of Mt. Enterprise, and sister of Rev. N. L. Linebaugh, of the East Oklahoma Conference, died the 15th instant. She was about forty-eight years of age, a life long member of the Church and a most excellent Christian woman.

Rev. H. M. Whaling, D. D., of Austin, is in Gonzales assisting in a revival service. Dr. Whaling is one of our most accomplished preachers, and though not in the most robust health, yet he is constantly rendering the Church useful service.

We are sorry to learn through Rev. W. W. Moss that Rev. S. P. Littlepage is quite feeble, and has been for several months. He is well advanced

in life, but no man stands higher than he in the love and esteem of his brethren. Let those who know and love him remember him at a throne of grace.

Rev. and Mrs. G. W. Harris are mourning the death of their little son, James Rankin Harris, and they have the sympathy of a large circle of friends. The blow falls heavily upon them, and none knows this more than those of us who have experienced the affliction.

Bishop Joseph Key came down last week to officiate at a wedding, and while here made us a delightful visit. He is looking fresh and well and is making all his arrangements to attend the General Conference. His interest in the Church grows with his increasing years.

REV. THOMAS B. VINSON.

In our last 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 Tishmingo County, Mississippi, Aug. 30, 1857. He was converted in the same county at Howell Chapel under the ministry of Rev. Walter Reeves, Sept. 1869, at about the age of twelve years. He at once became a member of the Church and dedicated his life to its service. He was licensed to preach, after moving to Texas, on the Garden Valley Circuit, Rev. M. E. Blocker, preacher in charge. Dr. R. S. Finley, the presiding elder, was kept from the appointment on account of illness. This was October, 1885. He was admitted on trial in the East Texas Conference November 26, 1885, at Tyler, Bishop Galloway presiding. He was ordained deacon at Rusk by Bishop Key December 15, 1890, and an elder by Bishop Hendrix at Marshall December 20, 1896. He spent his ministerial life in the one conference never having transferred to any other.

Brother Vinson filled the following charges: Mr. 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; 1894, same circuit, three accessions; 1894, same circuit, three accessions; 1894, same circuit, with sixty-nine accessions; 1892, Ty-three accessions; 1894, same circuit, 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

The 100 Per Cent Roll

You may count on me for 20 new subscribers. M. N. TERRELL, New Boston, Texas.

Joe H. Smith, who subscribed for three months, says he cannot afford to be without the Advocate and wants his subscription changed to one year. N. W. OLIVER, Quinlan, Texas.

I am doing my best for the Advocate and feel that the paper is growing better all the time. L. N. LIPSCOMB, Bomarton, Texas.

This makes 23 subscribers since conference and am expecting more. We are doing things all the time at Smithville. F. A. WHITE, Smithville, Texas.

We still have, and have had for eleven months, every family on the charge reading the Advocate, young and old, the blind as well as those that can see. No family with a representative on the Methodist Church roll but that is getting the Advocate. Several Baptists are paying for the paper for a child. We would send more if we had them. We have a little more than 50 Advocates on a charge of less than 125 members. It is more than the junior preacher on this charge; it is by far the senior. J. W. WATSON, Woodson, Texas.

twenty-three accessions; 1900, Dainzerfeld Circuit, four accessions and built church at Hughes Springs for \$1200; 1901-1903, Winfield Circuit, called at that time Ripley Circuit, 110 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 way and he asked that fall for a 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. 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 Saviour and died in the triumphs of an unmistakable faith. Good and noble man, he has gone to his heavenly reward.

A WORD OF WARNING.

The women of San Francisco are determined to prevent the letting of a portion of the fair grounds for the purpose of establishing houses of prostitution and are doing all in their power to stay the evil.

However this controversy ends, one thing must be remembered. The vice that sacrifices the girlhood and boyhood of the country, and brings contamination upon innocent wives and children—that vice intends to flourish somewhere during the world's fair, with the sanction of powerful business interests, either within or without the grounds. Let it be remembered that the country will be scoured for girls to supply the demand of this nefarious business, and every means used to secure them. Every girl should be warned against advertisements of positions in San Francisco, for every place that is worth while will be taken, and the door that will be open for the strange girl will be the door that leads to perdition. The papers that do their duty to the girlhood of the nation will publish the warning, and women of every town and city who would protect the youth of the land, will sound the alarm and caution and guard the girls of their neighborhood.—Dakota Farmer.

A real, true, unselfish and active Christian is often amid his worldly neighbors like a live man standing erect and walking about amid the dead and dying of a bloody battlefield where none but himself is astir.

Patient persistence is a sort of omnipotence.

HOW ABOUT METHODIST FAMILIES?

"A Baptist family cannot reach the highest efficiency without the information and the inspiration that come from the reading of a paper devoted to the varied interests represented by our beloved denomination." And yet there are Baptist pastors too timid or too indifferent or too preoccupied to make an honest effort to persuade their people to take our denominational paper.—Watchman-Examiner.

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Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words.

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

POWLEDGE—The subject of this sketch, George F. Powledge, was born near old Prospect Church, Lone Oak community, Meriwether County, Georgia, on May 16, 1829, and died January 4, 1914.

FIRLEY BAUM.

WHITCOMB—Brother J. D. Whitcomb died January 7, 1914, at his home in Groesbeck, Texas. He was one of the most prominent laymen in the Central Texas Conference.

QUAYLE—Little Ruth Quayle has left our midst. She has departed this life and taken up her abode with the angels of heaven, and if ever the angels are happier at one time than another, we are sure that they were at the height of their happiness when they received the news from God that the spirit of Ruth was coming to join them.

BUSH—Sister Martha Ellen Bush was born in Ohio and came to Cherokee County, Texas, at eight years of age and was converted and joined the Methodist Church at Shiloh, three miles from Alto, at about nineteen years of age.

MILLEN—Mrs. Lucy, wife of C. S. Miliken, daughter of Brother and Sister A. J. Young, of Merkel, was born in Tennessee, August 1, 1824, and died in Dallas February 4, 1914, and was buried in the Merkel Cemetery February 6.

REV. JERE MARTIN. This good man finished his course and passed over the river at Prosper, Tex., Jan. 1, 1914.

For some fifty years Brother Martin had resided in this goodly country. His life was his best monument—more precious and lasting than granite. He came from good stock, his parents, William and Rebecca Martin, of Sevier County, Tennessee, being of that robust type of American citizenship of the old days.

I. S. ASHBURN. Brookston, Texas.

QUAYLE—Little Ruth Quayle has left our midst. She has departed this life and taken up her abode with the angels of heaven, and if ever the angels are happier at one time than another, we are sure that they were at the height of their happiness when they received the news from God that the spirit of Ruth was coming to join them.

BUSH—Sister Martha Ellen Bush was born in Ohio and came to Cherokee County, Texas, at eight years of age and was converted and joined the Methodist Church at Shiloh, three miles from Alto, at about nineteen years of age.

HARRIS—Mrs. Annie Harris was born in South Carolina in 1837; moved to Mississippi while a child and there grew into womanhood. She was married in 1854 to A. Harris and in 1885 came to Ellis County, Texas.

COOK—Our mother, Sallie Ulena Cook (nee Foster) was born in Alabama, November 6, 1866; was the only daughter in a family of four children; came with her parents to Texas at the age of four, and settled in Williamson County; grew to young womanhood there; December 10, 1882, was married to John Fenton Cook; moved with him to Corvell County July 10, 1885; lived there till the end came, December 30, 1913.

EARLY S. COOK.

CARNEY—Sister Charlotte G. Carney (nee Wilkerson) was born in Randolph County, Missouri, March 16, 1845; married G. I. Carney, October 16, 1866; moved to Texas in October, 1882; died at her home in Eddy, Texas, March 9, 1914.

W. J. MAYHEW.

McAFEE—Mrs. Margaret McAfee (nee Terry) was born March 22, 1868, and passed to her reward from her home in Corsicana, March 1, 1914. She was married to Mr. A. C. McAfee in 1874. To them were born twelve bright children, two having passed to their reward before dear mother; leaves ten children, husband and loved ones to mourn their loss.

WHITE—Brother W. S. White was born in Fayette County Alabama, October 23, 1851; died at Corpus Christi, Texas, January 14, 1914, aged 62 years, 2 months and 22 days. When two years old he moved with his father's family to Eastern Texas, where he lived until about 1877.

W. W. CARTER. Wellington, Texas.

SPARGER—One by one we are passing away. This time the call came to Brother H. R. Sparger. He was eighty-one years of age. For many years he led a life of devotion to God and his cause, faithful as a servant in the discharge of all the duties placed upon him by the Church.

JOHNSON—Mrs. Mary S. Johnson (nee Rhendasil) was born December 4, 1857, in Paris, Texas, her parents having moved from North Carolina to Lamar County in 1854. Was converted and joined the M. E. Church, South, at twelve years of age.

CROW—Mrs. Sarah Elizabeth Crow (nee Hinton) was born in Allen County, Kentucky, December 7, 1827; converted at the age of seventeen, and married to William J. Crow on February 21, 1850. To them were born nine children, two sons and seven daughters, of whom one son and three daughters survive to mourn their loss.

A. W. HALL.

HARPER—Jewell, daughter of F. E. and Mrs. Ruth Harper, was born in Ellis County, Texas, August 10, 1899. She united with the Methodist Church in August, 1905, thus literally fulfilling the words of the Master, "Seek ye first the kingdom of God."

C. E. LINDSEY.

NEAL—Columbus Madison Neal was born in Mississippi, near Columbus, in the year 1830. Here he spent his boyhood and young manhood days and enlisted in the Confederate Army in 1861, joining the Forty-third Mississippi Infantry, Company C.

FEATHER BED BARGAINS. Send us \$10 and we will ship you one first-class new feather bed, one pair 6 lb. new Feather Pillows (\$2.50), one pair full size Blankets (\$2.00), one Dandy Comfort, full size (\$2.00), one full size Sheet (\$1.00), one pair Pillow Slips (50c), all for only \$10. 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. 1399 Greenville, S. C.

GET A FEATHER BED. SAVE 47% TO 50%. LOOK! Great Bargain! Value on Earth! One 40 lb. Feather Bed, one 6 lb. pair of Pillows, all new, clean feathers, Amosong Ticking with Ventilators; one pair full sized Blankets, one full sized Counterpane. Retail value \$17.50. Shipped nicely packed for only \$9.92. 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.

in the Church, and was faithful to all its vows and obligations. While his sudden death on the night of February 26, 1914, was a shock to all, still there was comfort in the fact that all knew he was prepared even at a moment's notice.

NEAL W. TURNER, P. C., 11th Ave. Methodist Church. Corsicana, Texas.

HOTT—J. M. Hott was born in West Virginia March 2, 1851; died at his home near Gainesville, January 8, 1914, after an illness lasting over twelve months. Brother Hott was a member in his young days of the Church of the United Brethren, but on coming to Texas united with the M. E. Church, South, and his life was in keeping with his Christian profession.

J. E. HENDERSON, Pastor.

WEBSTER—Mrs. Olive Webster was born June 20, 1872, in Kansas City, Mo. Mrs. Webster was married to Geo. Webster in Windsor, Canada, in 1896. To this union six children were born, five of whom are living. Mrs. Webster was converted in early childhood and united with the Methodist Church.

R. F. BROWN. Midlothian, Texas.

THOMAS—Ada Ellen Thomas (nee James) was born December 21, 1848, in Auburn, Logan County, Kentucky, and died at Gordon, Texas, December 9, 1913. She was married December 26, 1871, to Daniel W. Thomas in Auburn, Ky. She was converted and united with the M. E. Church, South, at the age of sixteen at Neosha, Mo.

Just Half In Bed

Clyde, Ky.—Mrs. I. A. Decker, writes from Clyde: "I recommend Cardul, the woman's tonic, to any woman in need of a remedy. For five years, I was unable to do my own work. Half my time was spent in bed.

charge, Roxton, we were intercepted at Detroit, notifying us by wire of her death, and requesting that we come to Shady Grove, where she was buried December 11, and conduct the funeral service over her sacred remains. But, on account of the roads being in a bad condition, we could not reach the place of her interment in time.

CLINTON L. BOWEN.

GARVIN—P. M. Garvin was born in Edgefield District, South Carolina, October 11, 1836. He moved with his parents to Mississippi when he was eleven years of age. He served through the Confederate War, in the Army of Tennessee. He was captured at Nashville, December 24, 1864, and was held prisoner by the Federals until July, 1865. He came to Texas in 1874, where he has resided ever since. He was married to Miss Sarah A. Hillyer, in Mississippi, December 25, 1860. He joined the Methodist Church immediately after the war and lived a most exemplary life from that time until the day of his death, which occurred at the home of his daughter, Mrs. C. M. Mitchell, in Arlington, Texas, February 9, 1914.

T. S. ARMSTRONG.

ALBRO—Little Landis Albro was born July 16, 1912, and died February 19, 1914. Her little stay in the home was just long enough to make her absence realized so much. Father and mother would have been so glad to have kept sweet little Landis, but our Heavenly Father, who seeth and knoweth and doeth all things well, in the economy of his mercy saw different. We laid away her little remains in the Buffalo Gap Cemetery to await the resurrection morn.

T. H. DAVIS, P. C.

TRIBUTE TO BROTHER SHERMAN.

Having known Rev. J. M. Sherman longer than any other preacher perhaps in the Northwest Texas Conference and even longer than his companion who survives him, and he being my presiding elder at the time of his death and also a personal friend, I feel that I cannot refrain from attempting to say something in appreciation of him through the columns of the Advocate.

Our fathers lived on adjoining farms when we were boys, though he was several years my senior. When last we met in my parsonage home at my last Quarterly Conference we spent the time largely in talking of the old folks and the time and place of our childhood, but little thinking that we would never see each others faces again this side the home above.

referring to their married life, how happily they had lived together and how faithful she had been to him through the years, his voice trembled and his eyes filled with tears.

Many of the brethren know what Brother Sherman was as a man and of his sterling Christian character, and I can truthfully say that as you have known him as a man, I knew his as a boy. Unlike many boys of his time and country, he never "sowed any wild oats." He was always too intelligent for a thing so foolish.

As a preacher there was no uncertain sound in the blast of his trumpet. He was orthodox to the core. He loved the Methodist doctrine and polity and loved to preach it.

He was endowed with a splendid intellect and was a careful student, not relaxing his studies when he was appointed as presiding elder of a district. He grappled with great themes and was able to fathom their depth to a remarkable degree. But his predominant characteristic as a preacher was his spirituality.

WILLIAM MONK.

A man of princely mold has gone from among us. A hero among men. A true and tried man who has left his impress on two generations. By reason of strength William Monk lived to be more than four score years old. I knew him well and favorably. He had a place in my heart and home. Shall we ever see his like again?

JOHN FREEMAN NEAL, Lytle, Texas.

A TRIBUTE TO THE MEMORY OF REV. WILLIAM MONK.

I read with a degree of sadness in the last issue of the Advocate that the grand old man eloquent and my old time friend, Rev. William Monk, had gone home to Heaven. I count it a great privilege to have known him intimately and come under his influence in the formative period of my life. He was my presiding elder for three years while traveling the Stephenville District, Northwest Texas Conference. In fact, he made my father's house, in Comanche County, his headquarters while traveling the above district, and I saw much of him as a man and preacher.

Childress, Texas.

Woman's Department

(Continued from Page 11.)

dejected, tired creatures are glad there are benches there to sit on, even though they be backless? No, friends, they crowd in, not to quietly sit down and hear what the preacher may have to say, but to stand with mouth open and gaze! Do you think they are quiet and attentive and anxious to hear that glad tidings of salvation? No, but they talk and laugh and mumble and jabber as you would not do in any sort of a public meeting in your town.

Sister: Read My Free Offer!



I am a woman. I know a woman's trials. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs.

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headachings, and lassitude in young women and restore them to plumpness and health.

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

NEW BRAUNFELS AUXILIARY.

On February 12, 1914, the ladies of the New Braumfelds Methodist Church organized a Woman's Home Mission Society, twelve members were enrolled and the following officers were elected: President, Mrs. A. C. McKinney; Vice-President, Mrs. P. S. Sussdorf; Secretary, Mrs. Montgomery; Treasurer, Mrs. E. G. Biehler.

MRS. J. W. HARCUS, Publicity Superintendent.

LINGTON AUXILIARY.

Our Missionary Society is doing some splendid work. We hope to make this year our best in every way. The following officers were chosen for the ensuing year: Mrs. C. G. Wilson, President; Mrs. H. A. Woodward, First Vice-President; Mrs. A. A. Wirtley, Second Vice-President; Mrs. J. A. Dean, Third Vice-President; Mrs. C. G. Remgar, Fourth Vice-President; Mrs. E. J. Kemp, Corresponding Secretary; Mrs. C. Douglas, Recording Secretary; Mrs. J. H. Mundy, Treasurer; Mrs. T. B. Carter, Local Treasurer; Mrs. A. C. Woodward, Agent for Missionary Voice; Mrs. E. J. Kemp, Organist; Mrs. J. W. Harcus, Publicity Superintendent.

MATADOR AUXILIARY.

Our Missionary Society is composed of a body of energetic women. We have twenty-nine members enrolled. We did a right good year's work last year and we hope to do something worthy for our Master this year. Our President, Mrs. G. E. Hamilton, is a consecrated, intelligent worker and she is doing her best for the good of our society.

MRS. E. V. GORDON, Press Reporter.

Consider the value of the moments that remain? Noiseless in flight, the days go by, but come not back again; And talents that should be in use lie hidden in the clay— It is only till the daybreak, and the shadows flee away! It is ours to work and witness, and, if need be, to endure; Christ bids "the faithful servant" strive to make his calling sure. Happy are they who know his will. Still happier who obey— It is only till the morning, and the shadows flee away.

Humors of all kinds are prolific of worse troubles. They may be entirely expelled by a thorough course of Hood's Sarsaparilla.

READ AND PONDER WISELY

Is The Advocate Too High In Price? We sometimes hear a brother who has not duly considered the subject intimate that this is true.

It is too high to stick away in one's pocket and never read. It is too high to use simply for kindling to light fire in the grate. It is too high to be thrown into some drawer to be devoured by rats. It is even too high to put under the matting to make the room warm. BUT, It is not too high if you want to select a brand of brainfood for your boys and girls to feed upon. It is not too high if you desire SOUL-FOOD to develop strong character in that son or daughter that must take your place. It is not too high when you consider that the mind of a child is plastic as wax and retentive as granite. It is not too high when we remember that we become like that which we look upon. A religious paper will make a religious family. It is not too high to get 16 pages of wholesome literature for less than the price of one soft drink or one cigar. GET IT! READ IT! PASS IT ALONG!—Wm. J. DeBardelaben, in Wesleyan Christian Advocate.

# Dainty Foods Demand It

IN EVERY Receipt that calls for cream of tartar, soda, or baking powder, use the Royal Baking Powder. Better results will be obtained because of the absolute purity and great leavening strength of the Royal. It will make the food lighter, sweeter, of finer flavor, more digestible and wholesome. It is always reliable and uniform in its work.

ROYAL BAKING POWDER CO., NEW YORK.

## "RECOLLECTIONS"

By DR. JOHN H. McLEAN

THE PICTURE OF DR. McKENZIE appearing here is as he looked in the fifties—in the meridian of his life and usefulness. He was severely burned later in life, about the hands and face, in an effort to save a young lady from burning to death, and he could never after shave, and looked patriarchal in his long, white beard, in the last years of his life.

### BUILDINGS.

There were four of these large buildings—built in the early fifties—beginning about 1851, and completing the last in 1854. The building to the right was the home of the President, with dormitories for the young ladies, and a large dining room in the rear. The central building was used for chapel and recitation purposes, with laboratory and two large literary halls in the third story, for the accommodation of the Philologist and Dialitic Societies. The literary societies were quite a feature of the institution, as much attention was given to debate, declamation, orations and thesis, and not a few excellent speakers and writers were developed. The building to the left was one of the dormitories for the boys—known as the Graff House, and its companion (not shown in the picture) was called the Duke House—each after its builder. The Duke House is the only one left of the four—one was burned during the war—the President's residence and girl's dormitory. The old college bell may be seen on the tall post standing between the first two buildings, and a number of students. This original picture was taken by one of the students, who was quite an artist, and gave much time to picture making and to dress, and was termed a "dandy" in the parlance of that day—"dudes" were then unknown. The artist's handsome suit so disparaged his speech at commencement that the old President said: "He had bought a forty-dollar coat to make a two-bit speech in."

### CHAPEL LECTURES.

Every morning at 4 o'clock "Old Master" (as we familiarly called him) could be seen in his slippers and shirt sleeves, candle in hand, wending his way to the chapel for morning lecture and prayer, and likewise at midnight. This was an example of hardihood to the pupils, and served in the winter as a cold air bath. He always prayed with his eyes open, claiming we were taught "to watch as well as pray"—and woe to the hapless student seen whispering or otherwise irreverent during prayers—he was sure to be made an object of special prayer. On one occasion he prayed for "that fool boy looking at his red-topped boots." The lecture platform was his forum. It has here he most impressed his pupils and moulded character. He had but one rule, and only re-

quired that his pupils should be gentlemen and ladies—and conduct not compatible with this standard would be reckoned with.

### HAD NO STUDY HOURS.

He had no special hours for study, or place for study—unless in case of delinquents, and they were put under a tutor. The boys were only to appear at recitations, and study in their rooms or in the forest, as might suit their convenience, and some would overtax their strength by studying at late hours of the night.

He was a boy with his boys in all their sports until it became necessary for him to assume the reins—and then none dared dispute his sway. Corporal punishment was then in vogue, and even now it would be better in many instances than expulsion. He maintained splendid discipline—good religious environment and conditions most favorable to intellectual and spiritual development and made valuable contributions to Church and State. His school was located in the country, four miles west of Clarksville, and he boarded all his pupils—matriculating more than three hundred, and possibly four hundred, some sessions. It was in its day the most prosperous institution of learning west of the Mississippi River, commanding patronage from Louisiana, Arkansas, Indian Territory, parts of Missouri and all parts of Texas, and aggregated the thirty years of its existence about thirty-five hundred students. Dr. McKenzie has the distinction of being the pioneer educator of note in the State, having begun in 1841, in the days of the Republic, and ceased in 1871. His wife was an ideal helpmeet, and made possible his eminent success, and deserves great respect. Such service demands all honor, and should be linked inseparably with the cause of Christian education in our State, as contemplated in the endowment of a Chair of Moral Philosophy in the Southern Methodist University, in honor of his name. He died June 20, 1881, and is buried beside his companion near the old college site.

Such was his characteristic modesty that in closing his active labors he remarked: "The web of life is woven, I loathe the self and adore God."

### DISCIPLINE.

Dr. McKenzie was unique in administration and in discipline. He was never subject to a board of trustees—he was "King coon of the hollow," as he expressed it. There was no appeal from his authority. His discipline was unlike any other. He knew boys—individually, and adjusted himself in discipline to the peculiarities of the case—he claimed to have no iron rules of government. To the forward he could be forward, and to the timid, tender—always mild, but firm—he managed to rule the roost. He always settled fights by having the belligerents to shake hands and kiss. On a certain commencement occasion a model young man—afterward Col. John C. Burks—was to graduate. He had been greatly annoyed and vexed by a very petulant, troublesome young man, until forbearance ceased to be a virtue, and Burks knocked the offender down. The matter was reported, the bell rung, school assembled, trouble investigated and Burks acquitted with these words: "If he bothers you any more knock him down again."

# "Old Master"



A GREAT MAN AND A GREAT SCHOOL

The Campaign for the Endowment in Southern Methodist University of a Chair in Memory of "OLD MASTER." "The Genius of Itinerants' Retreat." (Commissioner in Charge of the Field, REV. W. B. WILSON)

### "OLD MASTER" YET AMONG US.

By The Bursar.

Of all the types of humanity, none is more generally the object of contempt than the ingrate. Since the world's record began he has been the synonym for all that is disgusting in sin. In him the ancient story tellers housed evil spirits, and the arch fiend of their tales was ever of such type. Under the Mosaic law, mercy was carefully measured to him, and the Savior of men designated him as far from the Kingdom of God.

The heathen tribes and nations place such a premium upon gratitude that enemies throw down their arms and become friends rather than become suspected of ingratitude. Our much slandered, bloodthirsty American Indian enthroned the grace of gratitude and quickly took the life of the degenerate ingrate.

And really from the day when Abram set out from the cities of Ur of the Chaldees to start the pioneering that has brought about civilization and made way for the Christ, gratitude has been the test of a man's soul and the opposite the proof of the absence of all that is acceptable.

The early Church built monasteries and chapels in gratitude to their saints and the Crusaders never recognized the Saracen as a man until finally he proved his magnanimity of soul to some degree by evidence of gratitude for mercy. Knighthood was based upon death to the ingrate and loving loyalty the grateful heart.

And after all, the holiest expression of a Christian soul is gratitude to God and man; and the measure of the gratitude is the measure of the soul.

The sneering world never fails to find out the Christian (?) ingrate and hold the Church at a discount. It is plain that he is a contradiction of his profession.

Are there ingrates in the Methodist Church? Doubtless—very, but it is very reasonable to recognize there are very prevalent symptoms of the disease in various stages; and the certainty that unless combated and eradicated, its rapid growth will destroy the happiness of thousands and render our Church hopelessly inefficient.

The grateful man is always the happy man—the optimist, and the most loved influential citizen. Any pessimist is an ingrate, and he is always willing to assume the role of Sannabat.

If every Methodist in Texas would disinfest his heart by habitual expressions and thoughts of gratitude, ours would be a healthy, vigorous body and results otherwise impossible would be easily achieved—otherwise, all is lost.

Let there be a revival of gratitude—pure, unadulterated thankfulness for all that has been ours to enjoy. It is time for manhood in Methodism to give full demonstration of itself. If in so doing the selfish, miserly, inconsistent ingrate makes himself con-

spicuous, it is for the Church's best interest that "he come to himself." No man can be grateful to his own generation and ignore the past. Ancestor worship is not gratitude and is mockery, but no man is a man who refuses to frequently study the paths by which he came. And the hopeful feather is that the great majority of our people need only to have the suggestion and some definite instance presented.

Therefore, it is not only proper but most helpful that our people have opportunity to learn something of their debt to

### DR. J. W. P. McKENZIE

#### "The Old Master."

"The Saint Sage, Philosopher, Preacher and Prophet of Itinerants' Retreat and McKenzie Institute."

It has been seventy-three years since the subject of this sketch established his log cabin home and welcomed to it the boys and girls of Texas Methodism for instruction and religious training. His was the prophet's eye. He defied precedent; broke away from many of the customs and thoughts of his day, but adhering closely to never changing principle anticipated the conditions of the year 1914, and with a devotion and zeal unsurpassed proceeded to equip men and women for the emergencies of the future.

And we are the beneficiaries. There is not a community in the North Texas Conference that has not drawn heavily on the work of Dr. McKenzie for its mental and spiritual life. The students of "Old Master" have filled pulpits and presided over schools and boards of stewards. Every Methodist in Texas ought to know the record so graphically stated at last session of the North Texas Conference by Dr. John H. McLean, himself confessedly largely what "Old Master" intended him to be. Can we measure our debt to this man of God?

And if we ever expect to enjoy the blessings of gratitude ourselves or bring up our own children to honor their parents,

It is well to begin right here to honor the Joshua of Methodist Education in North Texas, and perpetuate his work.

It is our privilege to promote or destroy Dr. McKenzie's life work.

The North Texas Annual Conference at its last session voted to perpetuate his work, and accept gratefully his blessings to us.

Doubtless "Old Master" often foresaw the coming greatness of the North Texas Country; that is why he lived and died for it. If he were living today he would be enthusiastic for Southern Methodist University. His school was even a greater undertaking in its day than S. M. U. is at this time—and yet our great institution is the lineal descendant.

Is anything more reasonable or appropriate than that "Old Master's" foster-grandchildren should for all years to come study the truths that

he taught, magnify the ideals he presented, master the culture that he promoted and honor his memory by placing in beautiful "Memorial Rotunda" of the Administration Building at S. M. U. his memorial tablet in perpetual bronze?

To this end did the Annual Conference resolve, and for the definite evidence of the gratitude that proves our Christianity is this monograph sent you. To read carelessly and destroy ruthlessly desecrates not the paper but "Old Master" and the institution that fosters his memory.

To read, resolve, act and respond is to perpetuate S. M. U. and Old Master.

Could any insult be greater than for the North Texas Annual Conference to determine upon this memorial and tardily execute or, as "ingrates" to repudiate it?

The District Commissioners met recently in Dallas, and agreed to labor without salary to present this privilege to the citizens of Texas in such a way that not less than \$55,000 be subscribed to this memorial with the understanding that the entire amount be placed at interest and the proceeds only used for the support of a Department of Philosophy (suggested by Dr. McKenzie's great love for the Department of Moral Philosophy). This having been done, the University will place in Memorial Hall the beautiful bronze tablet suggested herein.

All friends who believe in "honor to whom honor is due," and who wish to perpetuate our Methodism are earnestly invited to visit the University and see not only the beautiful campus and imposing buildings, but the Memorial Rotunda and the niche left for the tablet of Dr. McKenzie.

### KEY MEMORIAL CAMPAIGN—ANNOUNCEMENT.

Rev. Commissioner "Jim Dandy" Young has not as yet had time to turn into the office a detailed report of his success in the great campaign among the Leaguers and young people for the Memorial to Bishop Key. A full account will therefore appear next week. It would be unjust to the campaign for the office to undertake a resumé at this time, and Bishop McCoy is keeping Commissioner Young too busy for him to turn in his report.

This writer was present at the luncheon and wishes to advise those who were not present that it was an event of importance to Texas Methodism. No more beautiful or impressive or delightful occasion could have been possible. Southern Methodist University proposes to multiply the efficient lives of our leaders by any and all means possible during the years to come.

Complete report next week.

Just to show how the campaign is going, Commissioner Wilson comes into the office as we go to press from a few days visit to Royce and Garland, bringing \$2122.50 for McKenzie Memorial. Hurrah for those good cities!