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The Glory Of Our Methodism

THE Methodist Church is the child of Providence. It was born under circumstances that demanded its existence. Christianity had degenerated largely into a formal religion, cold and lifeless. For the most part its ministers in that age were not men of deep spirituality and consecration. They were perfunctory and formal. They occupied their "livings," but they were worldly-minded and devoted to sports and pleasures. Of course there were exceptions to this rule but we speak of the great average of the ministry of that day.

Then it was that John Wesley became converted and fired with the zeal of a genuine evangelist. His great heart yearned over the vast masses of the poor and the outcast, for he saw them as sheep scattered and without a shepherd. There was none to care for their souls. They were the neglected classes of toil, bound down by ignorance, want and degradation. God pointed him to them as his field of activity. It was not long until he flung aside formal and high Church ideas and plunged into the work of saving these uncared-for thousands. He went to them on their own level. He did not invite them to the churchhouses. He became a field preacher and took the gospel to them in the mines and on the commons. They responded to his gospel appeals. They were hungry for the truth he preached.

Thus it was that Methodism grew into an organized movement for the "spread of scriptural holiness in those lands." It accepted a system of doctrines that had practically become effete and were as little known in the pulpit of that age as though they were brand-new when proclaimed. Repentance toward God and faith in Jesus Christ was the hope of the lost in his messages. The truth of regeneration was expounded and became one of the chief cornerstones of the system—the same doctrine preached to Nicodemus by Christ. The witness of the divine spirit to the human spirit that a birth had taken place and that a new creature was brought into life. Following this was the doctrine of a righteous life. These doctrines adapted themselves to the needs of that age and awakened interest in multiplied thousands of those who attended upon their preaching. They became marvelously popular, strange to say, and filled a long-felt want among the children of men.

Out of this preaching and these conditions a most wonderful polity grew—a Church government, the like of which the world has never seen. Not a mechanical system of government run by artificial rules and forces, but a system flexible and progressive. It matured itself in our present itinerant system with which the world is now familiar. And as the years have

passed, this system has renewed itself every four years, with such changes and modifications as experience and necessity have made desirable. And today it stands out as the best and most efficient means, toward a definite end, to be found among the modern methods of religious endeavor. It takes the gospel to the remotest corners of human habitation and continually creates the necessity for its presence among men. It leaves no preacher without a place to preach and it leaves no community without a preacher. Its laws protect the rights of the individual in the Church and throw safeguards around the life and the character of its ministry. Wherever it places men in authority it restricts that authority in such way as to place all its votaries upon an equality, and no man in the Methodist Church can oppress or exercise assumed lordship over his brethren.

For three weeks, the law-making body of Southern Methodism has been in session in Oklahoma City with representatives from every part of our wide Connection. An equal number of ministers and laymen have sat side by side reviewing our whole system and the work of the past quadrennium, amending old laws

The Saloon Under the Masque of the Farmers' Union

WE have before us a rare document in the form of an address under the head of "Back to the Pulpit with the Preachers," and purporting to be written and sent forth by the Farmers' Union. It is signed by W. D. Lewis, who assumes to be the acting president of the organization and by Peter Radford, the erstwhile ex-president of the Union. That the Farmer's Union had anything to do with it or that this organization would approve such an attack upon the ministry of the State, no one believes for a moment. Neither does anybody believe that Messrs. Lewis and Radford wrote one word of it. They are not men of any literary qualification for that sort of work; but everybody knows that it is the product of an astute anti-prohibition brain expressing its contempt for the ministry and endeavoring to get in its work against the prohibition movement of Texas.

We cannot reproduce the contents of the pamphlet, for it is lengthy enough to fill several columns of the Advocate. Suffice it to say that its purport is that "seventy-five per cent of the preachers are on the payroll of the farmers," that the vast body of the ministers are a "coterie of political clergymen who prostitute their high calling by capitalizing their reputation and by lending their occupation to designing politicians and we appeal to the Texas laymen to use their influence in preventing the yellow peril of politics

and passing new ones for the larger increase in the facilities for increased work and success throughout our Zion. The Advocate has tried to keep our readers apprised of these things so as to make them intelligent and aggressive Methodists.

And now as we begin another quadrennium, let us turn our eyes to the future with a wider vision, a deeper purpose and a richer consecration of life. The outlook was never more hopeful than today. Our wealth is sufficient for enlarged plans, the vast fields for endeavor at home are without limit and the doors of the world are open before us. With our doctrines and our system of government, what is it now that we ought not to accomplish? It ought to be the most glorious quadrennium in our history. Let us, then, be prayerful in spirit, trustful in heart, liberal in service and God will crown our years with success. Let the chief glory of our Methodism not be found simply in its doctrinal system and Church polity and in our marvelous progress as an adaptable organization, but more especially in its evangelical spirit and its efficiency as a soul-saving agency in this world of sin and tears and heartaches. And may our Methodism never depart from or modify its mission along these lines of spiritual enterprise.

from entering the pulpit in disguise. The political preacher is the sorriest master the world ever knew. Whenever power is placed in their hands they invariably become intolerant, bigoted and vicious. Civilization has many times been compelled to drive incorrigible preachers back to the pulpit at the point of the bayonet. Many pages of history are wet with blood shed at the hands of political preachers," etc.

The above excerpt is a fair sample of the whole of this paper issued by Messrs. Lewis and Radford. They were not able to get this attack in any responsible paper, daily or weekly, so they have put it in the form of a folder and are sending it through the mails indiscriminately. The slime of the saloon is glistening from every paragraph of the deliverance and its real paternity stands out in bold relief. Just why these two men, of ordinary mental training and dependents upon the Farmers' Union for a living, should lend their official positions to the whiskey business of Texas as a medium through which to slander and libel the ministry of the State, is bewildering. What have the saloons ever done for the Farmers' Union that it should be made the ally of these vile institutions through the betrayal of it by these two would-be representatives of this honorable organization? Has the saloon made the home of the farmer more happy? Has it contributed anything to the promotion of the intelligence, the so-

briety and virtue of the rural home? Has it ever elevated the vocation of the farmer? Yet, for the sake of saloon politics, Messrs. Lewis and Radford permit themselves to attack the ministry, the friends and allies of the farmers of the land, and hurl the meanest and most vicious epithets at them all down the line. What is their motive? What object do they hope to accomplish by this reprehensible course?

We can only give one answer, and that is, these ministers have preached a pure religion to the people, they have advocated a high standard of public and civic morals, they have fought the saloons of the State on all parts of the ground and they have well-nigh rid the State of their blighting presence. Day and night they have ceased not to tell the people of the diabolism of the whiskey business and to admonish the people of the trickery and schemes of saloon politicians. All this has greatly offended these two autocrats of the Farmers' Union. And in the name of all the farmers of the State these two officials take it upon themselves, prompted by their saloon compatriots, to abuse and vilify the ministry.

They do not write these brutal attacks, but only sign their names to them, and some unseen hand, having found willing dupes to assume responsibility for them, sends them forth as the expression of the Farmer's Union. This hidden fountain of saloon politics is making strenuous effort to elect a saloon Governor and a saloon Legislature, and because the ministry, in their rights of citizenship, enter their protest to this program, they now become the targets of vile attacks and misrepresentations through the medium of the Union.

Will the real farmers of Texas stand for this conduct upon the part of those whom they have put at the head of their honored organization? Are they willing to assume all responsibility for these two men? Do they endorse this slander in the name of their organization? We do not think so. On the contrary, they will rise up and rebuke these two self-assumed masters of their Union. They know that there is no excuse for such a prostitution of the Union by these two men. They are not put there to turn this organization into a political machine in behalf of the saloons and the saloon politicians of Texas. The farmers and the preachers are the best of friends and it is the great farmer vote of Texas that has driven the saloon from the small towns and rural life of the State. The saloon politician knows this, and yet he is unwise enough to thrust his grotesque head into the Farmers' Union, at this late day, lay his hand upon the President of this organization and do his best to drag the farmers back into his support; and in order to accomplish his end he is trying to dig a gulf between the preacher and the farmer. Will he succeed? We trow not. The farmer is not a fool, Mr. Lewis to the contrary notwithstanding.

Fraternat Messages

By REV. S. P. ROSE, D. D., Fraternal Delegate,
Methodist Church of Canada.

Honored Fathers and Brethren:

My friend and colleague, Mr. G. F. Johnston, and I bring to you today the greetings of a United Methodism, embracing not alone the Dominion of Canada, but the sturdy and independent Colony of Newfoundland as well; for the miracle which our statesmen have thus far been unable to accomplish has been wrought by Methodism, and Newfoundland is ecclesiastically federated with her big sister to the west. Indeed, we may very properly claim to represent a larger constituency still, for it would be criminal to forget our mission in West China, with its band of noble and heroic workers. And then, sirs, we have our share with yourselves in the missions to Japan. We minister to nearly fifteen per cent of the population of Canada; or, taking our entire constituency into account, to no fewer than 1,700,000 souls. Apart from our mission stations in China, we have twelve conferences, whose territory, to borrow the fervid and characteristic words of the late Dr. George Douglas, extends "from the sunrise side, where the rude Atlantic tosses its crested billows against the granite cliffs of Newfoundland, amid the hoarse voices of the wintry storms, to the sunset side, where the broad Pacific teils to the beach her summer dreams, in sea-blown murmurs faint and low," a distance greater by a thousand miles than that lying between the city of London and the city of Montreal. To maintain the various activities that the conferences seek to cover, we have more than 2800 ordained ministers and probationers, 2500 local preachers, and a Sunday School army of nearly 39,000 officers and teachers, to which must be added some 80,000 members of our young people's societies. Of our missions and educational work I shall not speak, for a reason to be given in a moment, and shall content myself in regard to the financial strength of our Church by saying that its givings last year for all purposes directly associated with its work came within a trifle of \$6,000,000.

There are certain traditions which every delegate to a conference like your own is bound to respect, and you will bear me witness that I have carefully observed one of them in my opening sentences. Except in the matter of slight detail, I have begun in the most orthodox fashion. I claim your kind attention to this fact, so that if I depart in any manner from the strictly conventional as I proceed, the exact way in which I have set forward upon the beaten track may be permitted to stand as a reason for the mitigation of the censure that otherwise might be richly deserved. But before I stray from the familiar road (if indeed I shall have the temerity to do so), let me tell you that, having regard to your patience and time, Mr. Johnston and I have agreed to divide our message into two parts. With a generosity which all my friends will assure you is characteristic, I have transferred to him the topics on which I prefer that he should talk. When, however, I say that he will speak of our missions and educational work, you will see how interesting his theme is. As he proceeds you will learn how admirably fitted he is as a layman to report concerning features of our work in which laymen take so necessary and prominent a part.

I half fear that I may have lead you to look, if not to hope, for something novel in the line which I shall take in what is to follow. If so, you are probably doomed to disappointment, for, after all, the traditions and conventions attending such addresses as the present should not be too readily disregarded. At least this much you have a right to demand, that we should tell you something of the work in which the Church we represent is engaged, and of the difficulties and encouragements with which we meet. And so I shall try to make you see some of the problems which we share as a Church with other Churches toiling in the same territory and seeking to do somewhat similar work, and then I shall report concerning matters which are more intimately related to our own Methodism.

And it must be said, to begin with, that the situation which confronts the Protestantism of Canada and Newfoundland is a serious one; not in the least justifying despair, but still less excusing a silly and shallow optimism that too easily makes a merit of believing that all's right with the world and the Church. Let me offer you two or three illustrative examples of what I mean.

And first of all we must frankly recognize the decline of what may be called the official and accidental authority of the Church. I would like you to note the qualifying adjectives "official" and "accidental." The Church's real authority, of which I shall have something to say in a moment, remains untouched and beyond the power of time or change to affect, if only the Church itself is worthy to possess and exercise it. But much that we were disposed to identify with the essence of authority has either disappeared or is rapidly disappearing. Take, for example, the authority of the modern Christian minister. It no longer for most of his hearers, certainly not for the best-informed of them, lies in his office, except in a very incidental manner. The man must claim his authority and win it by the purity of his life and the self-evidencing character of the truth he proclaims. The preacher who today depends upon his clerical dress or office, or the imposing appearance of his ordination parchments, to secure the confidence and obedience of his people is doomed to well-deserved disappointment. If, however, he is worthy of a place in the ministry of the Divine Master, he will not regret this fact;

he will seek to make his own the authority of Jesus in the days of his flesh, which, as the late A. B. Bruce so well puts it, consisted "in the confidence of personal insight" and "the authority of self-evidencing truth." Unless a man is what he ought to be in his own person and character, and teaches the truth as it is in Jesus Christ, he must lose the respect of a generation which is disposed to try every man on his merits. Obviously, then, the minister of tomorrow must be no weakling, no man of small ideals or self-seeking aims. He must be far removed from one who years ago, on the occasion of his ordination, gave devout thanks that he was no longer living upon "the dead level of the laity."

With the vanishing of what is accidental and official in the authority of the preacher of the gospel has come, as its natural accompaniment, the lessening authority of the Church as an institution. If Kant was correct in thinking of his time as "the age of criticism," a criticism from which nothing need hope to escape, and in warning religion that in seeking to "let itself behind its sanctity" it would "justly awaken suspicion" and "lose all claim to the sincere respect which reason yields only to that which has been able to bear the test of its free and open scrutiny"—how much more evidently true are the same words today! The modern mind is passing the modern Church through the fires of a relentless criticism and is reaching the conclusion that its authority does not lie in anything that is accidental or formal; that it, like its ministry, must rest its claims on the purity of its life and the commanding (because self-evidencing) nature of the doctrine it proclaims. With a courage too lightly tempered, perhaps, by veneration our age has applied to the Church the test by which Jesus challenged his own age to test their own institution, as when he said of the Sabbath that it was made for man, and not man for it. He has given us warrant for the application of the test of utility to all that dares to command our obedience. The Church is no longer his Church, his body, when it no longer bears his marks or continues his life work of service and sacrifice. The time has fully arrived when the modern Church must justify its claim to live by the works that attest its divinity. Even as Jesus answered the questions of John Baptist by pointing to the fruits of his ministry, so the Church of today may hope to win its place in the confidence of man only so far as its Christlikeness and its loyal acceptance of the law of the cross by which its Founder continually governed his life command their admiration. We are, therefore, learning that something more than an open door on Sundays, and the routine and orderly conduct of set services, is demanded. Churchgoing has ceased to be habitual with the new generation, which has indeed discovered that churchgoing is not of itself religion, without quite grasping the important part it must ever have in keeping religion alive in the community. It is no longer a matter of course that our children should go twice a day or even once to the place of prayer. This is not so much because our age resents authority as that it suspects the grounds upon which we have based our demands upon its allegiance. It will yield to authority if it be only manifest that the authority is genuine and not artificial. As the Church enters into its Lord's passion, and makes good his wonderful words:

"The work that I do shall ye do also," it will win back all that it has lost, and go forth to unimagined triumphs, but they must be triumphs of the cross.

But the fires of criticism have not spared what to some of us seemed more sacred still. They have burned with fiercest fury around the content of the pulpit's message and the Book from which we believe the message to be derived. A doctrine is no longer necessarily believed because it has been taught for centuries by the Church. It must shine in its own light and demonstrate its utility to the heart and the intelligence. An apt quotation from Holy Scripture does not now end all controversy, for the Scriptures themselves are not escaping criticism. Not in the spirit of the foes of the Master, but with a Thomas-like refusal to subscribe to what is not rational, our age is asking of the Bible itself, "By what authority dost thou say these things?" The man whose faith in the Bible's experimental and intelligent is not afraid of the question, He welcomes it. Like the hush of Moses' vision, the Bible must always defy the fires which seek to consume it. Nevertheless all the changes at which I am hinting, and with which you are doubtless very familiar, mean much. To ourselves they seem a challenge and an opportunity. They are a challenge to our faith, which we shall do well to feed on Paul's theology, "For in Him and through Him, and unto Him are all things." They are an opportunity, such as was granted to the early Church, though under widely different circumstances, to prove the timeless and universal condition of discipleship, applying as truly to the Church as to the individual: "If any man (or Church) will come after me, let him deny himself and take up his cross daily, and follow me." I feel that it can not be said too often, or too impressively, that, whatever new methods, new conditions may compel us to adopt, there must be no departure from first principles. The message of the victorious Church must be the message of the cross; the life of the Church must be a manifest example of the law of the cross. To make this message obscure or indistinct, to vitiate its content by a luxury which demonstrates our

in sincerity, is to fail not of present success alone but of the Master's final word, "Well done."

And now, sirs, just as thoughtful observers are growing conscious that the Church's outward and accidental authority is on the wane, leading so loyal a Churchman as Dr. James Denney to confess, "In every country in Christendom the nation has outgrown the Church or has to a large extent passed from beneath its influence" (a fact which needs qualifying, and which has been better expressed in the words of Eucken, "There are many today who wish to be religious but are not in the least attracted by ecclesiasticism; they are as much repelled by the Church as they are attracted by religion"), at this very moment the Church is faced with problems with which it can not grapple successfully unless it is conscious of the possession of an authority which makes itself felt among men. The Church will not get a hearing for itself unless it speak with authority. Dr. Coe is wholly right when he insists, "Paradoxical as the statement is, what this age of freedom most wants to see is a religion that speaks with authority. A religion that harks at your heels you feel like kicking. One that says, 'Won't you?' and 'Please do,' you turn away from as you do from the cant of professional beggary."

I have already expressed the conviction that this authority is always available if the Church will pay the price of its possession and exercise. The Church may have the authority of its Head if it will share the cross upon which and by means of which he came to the throne of his power. Then, blessed with his Spirit, it shall win its triumphs. And if we are tempted to covet the kind of authority which differs from this, may we not ponder with much profit what Lord Macaulay has uttered in words of burning eloquence, "The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their property, and she is treated as their property. They bow the knee, and spit upon her; they cry 'Hail!' and smite her on the cheek; they put a scepter in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds their own hands have inflicted upon her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain."

I labor over this at some length, sirs, because of the insistence in our Dominion upon the proclamation of a social gospel and the striving for a social redemption. Let me at once announce my perfect sympathy with this demand. The salvation of society must be the distinct mission of the modern Church. It is sometimes said that Jesus was an Individualist. He was, in that he sought out men and women as individuals and won them as units into his kingdom. It is said of him that he was a Socialist. So, in the loftiest meaning of the term he was; for, having saved the individual, he immediately commanded him to join himself to all of like mind, and to form one of a Society, which, as the salt of the earth, should regenerate it. There is nothing so novel in this to the Methodist who is intelligently acquainted with the history of his Church. Long before we had departments of temperance and social reform, our fathers sang with clear knowledge of its meaning,

"The world He suffered to redeem."

But if we are to respond to the call for a message of social redemption; if we are to supersede the good Samaritan of the parable, and take away his occupation, by cleaning up the Jericho roads of modern civilization and making them ways of safety; if we are to save our missions from the paralysis which will surely overtake them unless we equate the political, social, industrial, and ecclesiastical life of our own country and the evangel we bid our missionaries carry into the regions beyond—we must preach a gospel of which men shall say when they hear it, "It is with authority that the word is spoken, and we dare not resist it." But whence shall that authority come, and how shall we exercise it? I harken back to what I have said more than once, craving pardon for repetition, because I know I am thus giving expression to the deepest convictions of the Church which has sent us, that the Church's message of authority must be the apostolic one, "We preach Christ crucified," and that the authority of the Church will be exercised by illustrating our Lord's doctrine—"that the individual must die to an isolated life—i. e., a life for and in himself, a life in which the immediate satisfaction of desire is an end in itself."

Years ago, a man, who, like some others to whom have been granted noble visions, proved untrue to it, held up to our spiritual imagination a vision of a crucified Church. As he pressed home the full significance of the vision he uttered words that we may wisely recall: "It is not the cross that is turning men from the Church, but the Church which bears and offers no cross. It is the uncrucified Christianity that speaks from the modern pulpit and sits in the Church's pews that is driving the passion for humanity into other channels of service than the Church."

The Methodism we represent believes in the sacredness of the call to preach and exercise this Gospel of social and national redemption, and believes that this call can be obeyed only in the spirit indicated. What expression shall be given to this conviction it is too soon to predict. But how imperative the call is, who can doubt? An inflowing tide of immigration, much of it alien to our views and practices; a rapid increase of wealthy members, with a corresponding suspicion on the part of the poor that the Church has lost any deep concern for their pressing needs; the

mighty power of the liquor traffic; relaxing views in regard to the Sabbath; painful evidences of political corruption—all these and kindred problems insist upon action and call for wise and immediate handling.

I have thus far spoken of problems which the Methodism we represent shares with the other religious bodies of Canada and Newfoundland. As I conclude let me hint at other features of the religious situation on which are more peculiarly our own.

What I have already said must have prepared you to hear that Canadian Methodism is finding it increasingly difficult to fulfill what we have come to regard as in a sense the special mission of our Church, the mission of evangelism, particularly on the lines and by the use of the methods familiar to our fathers. Those of us who have passed into middle age have witnessed the decay of the protracted meeting with its annual ingathering of sinners, and the return to active Christian service of some who had wandered into By-path Meadow. The class meeting, that old-time "unit of Methodism" where revival flames were kept alive and renewed, is for the most part a blessed memory. In very many of our home congregations, situated in our towns and cities, the "sinner" habit obtains so generally that from sixty-five to eighty per cent of the membership has repudiated all responsibility for the evening service, thus making the after services, which our fathers used with such distinguished success, all but a practical impossibility. Now, I do not want you to infer that the spirit of evangelism is dead, or dying. Far from it. There is a deep and growing desire in the minds and hearts of many of our people for mighty and glorious work in the one business of the Church, the saving of men and women. Neither is it necessary to believe that there is less practical religion amongst our people than there was, say twenty-five years ago; I incline to the opinion that there is quite as much, but that it is expressing itself in other ways. Nevertheless, the changed conditions add much to the perplexity of pastors, whose hearts are full of longing to do the work of evangelists. Old methods seem no longer available, and some of us are compelled to admit that we are not as yet in possession of the new. Meanwhile we believe in the Holy Ghost and know that the old-time power is changeless and forever effective, and that He who inspired and guided the fathers will by his "kindly light" lead their children into the way of victory.

There are some among us who have formed the habit of complaining often and sadly of lack of leaders. The complaint is not without justification, and yet I am tempted to ask if there is not an even greater lack of men and women who are willing to follow; for of this there can be no doubt, that they who lead and those who follow must not seek for pleasant pathways, but must be content to walk where the footsteps of the Supreme Guide are marked by the blood of his sacrificial love. Such leading and such following are not too welcome to an age which has come to interpret religion in terms of spiritual luxury, instead of knowing it as opportunity for service.

We deplore the lack of suitable candidates for our ministry, though we are not wholly without reason for gratitude even here. But we could wish something better in numbers and quality. As a consequence we have imported largely from British Methodism to meet the imperative needs of our growing country. Many of the importations have been all that we could wish; some have not been quite ideal, but even of the best it must be felt that native-born pastors, from the homes of our own people, possess certain natural advantages which those of even the dear Mother Land may not be expected to have. The problem of a ministry for the Church of tomorrow is a very serious challenge to the faith and prayer of our people.

My last word shall be of Church union. As you are quite well aware, negotiations for the union of the Presbyterian, Methodist and Congregational Churches have been going forward for more than eleven years. Over five years ago the joint committee of the various Churches was able to agree on a Basis of Union, which was submitted to the governing councils of the three bodies named, and by them sent on to the people. Our own Church adopted the basis by action of the General and Annual Conferences. Of the people voting, something like eighty-seven per cent voted in favor of the proposed organic union. The result in Congregationalism, though differently arrived at, was practically as favorable. The Presbyterian Church, however, has been slower in arriving at a decision. The verdict, so far as it has been registered, is preponderantly in favor of going forward; but leaders in that Church feel that they have not yet had a sufficiently definite mandate from the people to proceed at once. We all wait with great anxiety for the action of the General Assembly next month. If it should be unfavorable (an almost impossible presumption), or should it be indecisive, we must take action in harmony with that of our sister Church. Personally I wish with all my heart that when next you receive delegates from Canada they shall be able to speak in the name of a greater Church than we represent, a Church which will be the prediction of a united Protestantism.

I said my last word would be of Church union. Forgive me, won't you? for adding a word by way of finality. I would have you know how sincerely we of our land love and admire your Nation and your Methodism. We do not forget how much we owe you, nor the common traditions and ties that bind us. It is not often that I envy the man of eloquent speech; but I do so just now, that I might in some fitting way express the warmth and depth of the affection of our Methodism for your own. But you must take all that for

granted. May you and we, each in our own place and fashion, fulfill our mission by sharing in the service and sacrifice of our common Master and Lord, that finally we may share in the glory of his triumph!

ADDRESS OF MR. G. F. JOHNSTON, OF MONTREAL, CANADA, FRATERNAL DELEGATE FROM THE METHODIST CHURCH OF CANADA TO THE METHODIST EPISCOPAL CHURCH, SOUTH.

Mr. President, Bishops, and Members of This Great Conference of the Methodist Episcopal Church, South:

I am pleased to bring you a cordial greeting from United Canadian Methodism, and as I do I wish you to understand that this is not only a formal greeting as this occasion demands, but it is also an intensely fraternal one, coming direct from the heart of our Canadian people, which I know will find a response in the heart of this great Conference. You will be pleased to know that our Canadian Methodism stands for the same thing for which you are fighting in the South—namely, the uplift of the people to God and the elevation of the race to its exalted place in his great redemptive plan. This greeting comes to you from a united Methodism which embodies a religious dominion larger than the political Dominion of Canada, for that excludes Newfoundland, while the Methodist Church of Canada stretches literally from sea to sea, from the United States boundary to the Arctic Circle, embracing the island of Newfoundland and two strictly foreign Mission Conferences, one in Japan and one in West China.

Of the vast area of this territory, of its actual and potential wealth and vast possibilities as to growth in population and all the essentials of civilization, it is unnecessary for me to speak. Our hope and prayer is that Methodism, with the increased power derived from its organic unity, may do even more for the future than it has done for the primitive development of Canada since that historic gathering at Adolphustown, where the first class meeting in Canada was organized in 1788.

The story of that development is a story of heroic endeavor inspired by lofty purpose. It is the story of intense and aggressive evangelism, of the evolution of the great principles of civil liberty and religious equality, of intellectual emancipation, finding its legitimate outlet in the establishment of the facilities of universal education.

This development in Canada is but an epitome of the world movement of Methodism, for wherever its doctrines and practices have penetrated they have wrought for the uplift and emancipation of the human race, the establishment of representative institutions, universal education, and stable government.

John Richard Green, in his "History of the English People," shows how the development of Methodism made possible the effective leadership of Pitt and insured the supremacy of Protestantism in the far-flung British Empire, including India, also in Germany and in the United States. It was all due primarily to the preaching of John Wesley and his associates. As a spark ignites the explosive and produces a detonation of far-reaching consequences, so the scholarly and robust preaching of John Wesley, the sweetness and grace of his brother Charles (the peerless minstrel of Christian song), the eloquence and irrefragable enthusiasm of Whitefield caused a flame to burst forth until its influence has changed the face of the world's civilization. It has saved religion for the masses of the people; it has shaped and molded civil governments, on the lines of liberty; above all, its intrinsic and pervading power has successfully grappled with the ignorance, the physical suffering and the social degradation of the profligate and the poor.

I am honored in being an associate of Dr. Rose on this occasion. Doctor Rose is one of our greatest and most eloquent preachers in Canadian Methodism. I am sure you have been delighted with his address. I know that I shall have your kindest sympathy following him, and that the ability and brilliancy of my audience guarantee to me that. The subject which Doctor Rose has assigned me, as he has told you, is the missionary and educational interests in our Canadian Church.

Allow me first to speak of our missionary interests.

Our Missionary and Woman's Missionary Societies control nearly all our work at home and abroad. We know, as you know, that a missionary Church is the only Church that can live long and prosper. The missionary Church stands upon a very solid foundation, and that foundation is laid in the hearts and minds of all God's people where they are consecrated to his service. This brings me back to a point where, in the councils of Heaven, it is decreed that all missionary work should be carried on by men of pure heart and clean life, and thereby leave no stain upon the record of such men when they go out to meet their people in home and foreign lands. This not only means that the work is necessary to our life, but that it must be conducted in the Master's appointed way. We stand firmly upon this basis in all our missionary work in Canada, realizing in so doing that we are following in the footsteps of our Divine Guide, even as we believe you are doing.

I want to speak more particularly tonight upon the principle of a missionary Church—other than upon the problem itself. The problem is a great and mighty one. It takes men of heroic mold, men surcharged with great dynamic force to undertake that problem, but I wish to emphasize another phase:

of the work and tell you that that is the ideal we in Canada are trying to work out.

We are endeavoring to combine our educational and religious work in such a way as to fulfill the Scriptural injunction to go teach all nations as well as go preach the truth to all nations.

Now let me explain just what I mean by this co-operation of our educational and our missionary societies. As we stand forth in the world of religion, we do so as preachers of righteousness; and as we stand forth in the world of education, we do so as teachers of truth. Why not combine them in one, or at least so correlate them that the world will not only feel we are giving due attention to its spiritual welfare but also to its intellectual culture, thereby contributing to the enrichment of the race in the highest and broadest sense?

The aim and ambition of our Canadian Church is that men shall go out from our colleges equipped, qualified, and commissioned to do the work of the Church in the fields of religion and education in such a way that the people will feel that a teacher as well as a preacher has come into their midst, who can unfold religion, science, and truth, gladdening the heart and enlightening the mind thereby. This now is being done by men of God who are educated and qualified, but how many of our men feel that their work is finished when they stand in the pulpit and tell the people of the Savior of men, forgetting the fact that this Gospel appeals to the mind as well as the heart and is intended by God that the educated as well as the ignorant should feel the sway of its mighty power, and that the whole man in his trine nature should be quickened and exalted. God is the God of the ignorant as well as the educated; but he is such by force of circumstances, and it is clearly up to us to change the circumstances by lifting our fellow men up to the level of a cultured life, where God can bow down his great intellect to us and feel that he is not wasting time going over the A, B, C of his plans; but that he can take his children into his confidence, revealing to them the fine arts of his plans and designs and leading them up to higher planes of life, where they can read the signs of the times and thereby accomplish so much more for God and humanity than we can now with our limited knowledge of God and his wonderful plans for man's salvation and happiness.

In the prosecution of this program we are establishing schools of higher learning in every leading city of the Dominion of Canada; and we hope to work out from these centers to the smallest hamlet, giving to each and all men thoroughly equipped to teach the truth as it is in Jesus Christ.

Our Missionary Society stretches in its work from the island of Newfoundland on the Atlantic to the island of Vancouver on the Pacific; then, crossing the Pacific, we have entered the Orient in our endeavor to reach out in our fulfillment of the command to preach the Gospel to all nations.

Our Missionary Society was organized in 1824 and is now therefore in the nineteenth year of its operations. It has now a force of 463 missionaries on the home and foreign fields, 43 missionaries to the Indians of Canada, with some 47 other agents, and 20 laborers among the Orientals in Canada; 71 missionaries in the Province of Sze Chuen, West China, and 20 missionaries laboring in connection with the Japanese Methodist Church. The total current income for the year 1912-13 was \$663,807.99, being an increase over the previous year of \$55,901.03. Of this amount, the sum of \$527,175 was raised in the subscriptions and collections of the congregations, \$52,777 by the Epworth Leagues, \$45,266 by the Sunday Schools, and \$12,077 by the juvenile offerings.

Of every dollar raised, 26 cents are expended on our home mission fields, 10 cents on our work among the North American Indians, 7 cents on the work among non-English-speaking population of Canada, 10 cents on the missions in Japan, and 18 cents on our work in West Canada. The growing influx of immigrants from the foreign populations of Europe constitutes one of the great problems as well as one of the great opportunities of the work of our Church in Canada. The scarcity of young men offering for the work of the regular ministry makes it increasingly difficult to meet the demand for ministers caused by the influx of a large English-speaking population to the newly developed fields of our great Northwest.

The Methodist Church in Canada has always been deeply interested in the Indian population of our Dominion. Some of her most consecrated sons have done heroic and useful work among that people. George McDougall, of sainted memory, perished in a winding sheet of snow upon our prairies. James Evans invented the Cree syllabic characters by which the Bible is made easy of access to the Indian after a few weeks' study. Another great pioneer in this work, Rev. Thomas Crosby, has just gone to his reward. His memory is fragrant in every bay and inlet of our tortuous Pacific coast. Many others have also made distinguished records in this sphere of our missionary service, continuing the tradition of those heroic and self-denying men with whose deeds Parkman has made the pages of his brilliant histories to glow.

Our Woman's Missionary Society deserves more than a passing tribute. It has 11 branches, 1212 auxiliaries, 322 circles, 528 bands with a total membership of 65,766, and a total income from all sources for 1912-13 of \$192,823.

It is needless to say that these societies, with their call for men and money, have taxed our resources to the utmost limit. We have not only set this task before us, but we have resolved to double that work at the earliest possible moment. Looking over your mag-

nificent work, before which we stand with the greatest admiration, we are inspired to emulate your noble zeal and so fulfill the task which the Master has assigned us.

Touching our educational work, we have now fourteen universities and colleges belonging to our Church. They represent an investment in buildings and equipment of \$3,788,450, with endowments amounting to \$1,428,625. The reported enrollment of students for the last educational year was 4381.

The income of our Educational Society for the year 1912-13 was \$58,226, the greater part of which—viz., \$53,441—was contributed by the circuits, making a reliable and growing income.

The graduates of our colleges are making their mark in every department of our national life, and not a little of the fruit hangs over the wall into the United States in the men we have given to the Stars and Stripes from time to time and of whose splendid record we have every reason to be proud. My old college friend and classmate, Dr. J. H. Stevenson, of Vanderbilt University, has made an enviable record in the Sunny South.

Besides the more important colleges and schools under the immediate direction of our Educational Society, we have a number of other schools doing a good work among the French in Quebec, the Indians in the Northwest, British Columbia and Ontario, also among the Ruthenians, Galicians, and other foreigners who have settled in our Western Provinces. Most of these are under the supervision of our Missionary and Woman's Missionary Societies.

Passing the college buildings of Cambridge, England, a cynic one day accosted a gentleman coming out of the hallway, and sneeringly asked: "What do you manufacture here?" The gentleman was one of the professors of the University. Recognizing the sneer and the unbelief in the tone of the cynic, he replied: "We manufacture power, sir." He followed his answer with a simple recital of the story of Cambridge University and the names of the men it had given to England and the world: Spencer, Dryden, Milton, Wordsworth, Gray, Coleridge, Byron, Tennyson, Oliver Cromwell, Pitt, Palmerston, Willerforce, Macaulay, Lord Bacon, Herschel, Sir Isaac Newton, etc. Any institution which has put forth so great and so many forms of power has no need to apologize for its existence or for its expenditure. We are busy in the manufacture of like power in Canada, and we are pouring it out into the activities of our strong young nation. Though we have not had the long years of a Cambridge behind us, we are not ashamed of the result we have thus far attained, for we have turned out such dynamic powers as Nelles, Shaw, Sturtevant, Carman, Douglas, Burwash, Briggs, Shore, Endicott, Allen, Bowles, Creighton, Graham, Young, Sparling, Rose, not to speak of scores and scores who are filling our pulpits and naming our mission fields with distinguished ability and success.

Our colleges are equipped with men of the highest scholastic culture, men with the keenest insight into the principles of religion, men with a heartfelt experience of the power of God to regenerate the souls and minds of their fellow men, men who stand high in the confidence and esteem of the people and the Church they represent. We believe, as you believe, that education stands as one of the foundation stones of national stability and greatness. Standing for education, we stand for statesmen of the highest type, statesmen of the strongest mental culture, statesmen who will lift our country up into its providential place, side by side with the great sisterhood of nations, and so become your ally to the north, and that these two great countries, embracing this North American Continent, speaking the same language, cherishing the same Christian institutions, proud of the same blood relations and advancing the same common interests, shall join hands in one mighty effort to put religion and education together in such a way that all men will know that God is light and God is love, light for the mind and love for the heart.

About two years ago, after the fullest and most careful consideration, there came into effect in Montreal a movement in theological education which is perhaps without a parallel in Christendom. I can best indicate the nature of this remarkable development by calling it "A Scheme of Co-operation." Surrounding the great McGill University and in affiliation with it there are four theological colleges, representing four different communions—Congregational, Anglican, Presbyterian, Methodist. Each of these colleges had its own staff of three or four professors, covering in their teaching practically the same courses. It was found, by consultation amongst the principals, in the first instance that seven-eighths of the work could be taken in common classes. It was obvious that the overlapping, this waste of efficiency, should if possible be prevented. The scheme of co-operation was therefore evolved. The idea underlying the scheme is that each college, while retaining absolutely its own individuality and autonomy and surrendering none of its rights or privileges, may yet make available for its students the services of the entire staff of professors in the four colleges. By this means the theological colleges in Montreal provide the largest purely theological faculty in Canada. Any subject such as Church polity, which is of a distinctly denominational character, is reserved for treatment by the individual colleges. The result of the scheme is that, instead of the regrettable duplicating of work under the old system, the plan of co-operation affords the professors in the various departments the opportunity of specializing in some particular branch of their subject, which must of course result in increased advantage to the student. Additional inspiration is also

given both the professors and students by the larger classes, and the mingling together in the lecture room of men of different denominations is not without its effect in stimulating thought as well as conducing to mutual understanding and respect.

What this will mean to the Church of the future it is difficult to overestimate. The result which has been achieved in Montreal makes evident to us what great things are possible to Christian statesmanship, when old historic prejudices are laid aside and when there is a common desire to work with one motive only—the advancement of the interests of the kingdom of God.

We recognize with joy the fact that from the beginning education has been in the front rank of Methodist denominational enterprises in this country, until today its educational work in the United States is more extensive than that of any other denomination. Your great Book Concerns, in the eighty years of their operation, have with God's blessing been a most prolific agency for the dissemination of the Gospel and instruction in religious ethics and practice.

God has been able in the past to subdue armies and unite races; by the booming of cannon and the bursting of shells, thus bringing whole races and peoples together in unity, power, and friendship; but as I stand here this evening I bring to you another method of unifying races, peoples, nations and continents—namely, the unifying principle of education and evangelism and thus cement whole armies of the Lord and whole nations of people into one mighty unifying force which shall stand upon the walls of Zion and proclaim the glorious illuminating light of truth and the glorious message of evangelism, and so lift this old world up into harmony with God and Jesus Christ, our Lord. This gracious result should qualify us to stand together as one united army of God, and as we stand for this unity in Canada and stand for this unity in the United States, so, marching together, we shall from victory to victory go forward and bring home to God the peoples of the earth.

We shall then ask this mighty throng to join their voices with ours in praising Him who has led us out of our ignorance into knowledge, out of our higher criticism into evangelism, out of our separation into unity, out of our stupidity into our keen perception of truth and with all our redeemed faculties we shall credit evangelism and education with the result of our endeavor in these two great fields of Christian effort.

In conclusion I wish to state that it is my profound conviction that the triumph of Methodism have not been an accident. Its inception bears all the marks of divine inspiration. The body of faith of the Methodist Church explains its expanding and cumulative greatness. This Church stands for a knowable religion—the witness of the Spirit to regeneration and adoption.

A religion thus founded and expounded easily captivates the human conscience and lays the foundation of cheerful as well as earnest worship. It is the religion of optimism, of hope, of life, of light. It has inspired, incomparable convictions, heroism, and achievement. It has surmounted all obstacles, and it must go on conquering and to conquer. Its triumph will be measured by the thoroughness with which its doctrines and its usages are carried to the masses of the people by its efficient organization.

Methodism has done much to cement the Anglo-Saxon alliance which is now so conspicuous a feature in all world movements, material, moral, and political. We know that Anglo-Saxon principles have brought about a large measure of the political regeneration of the nations of the earth. The expanding germ of civil liberty, emanating from Anglo-Saxon parliamentary institutions, has been the model and bulwark, as well as the inspiration, of representative government in all the beginnings and in all meridians of political progress, under all skies. Combined with the pervading religious principle embodied in Methodism, Anglo-Saxon political institutions will enable humanity to soar to hitherto undreamed of heights of moral and religious progress. The best conditions of rapid progress will be found in a more perfect Anglo-Saxon alliance. Such an alliance can inure the peace of the world, which will give the best possible conditions for human liberty and happiness. It will solidify the great Protestant nations of the earth, without the consent of which not a soldier could lift his foot.

Since Methodism, in the British Empire no less than in the United States, has done so much to mold the free institutions of these great nations, transforming their peoples from self-centered activities, into world colonizers and civilization builders, it is to Methodism that the Anglo-Saxon must chiefly look for the preservation of the conscience, courage and language which he represents, a patrimony of evangelism which must always be invincible where the fair play, liberty, and justice represented by the Union Jack and Stars and Stripes are guaranteed; and the preservation and perfection of its work in this direction, as well as in all others, will be in proportion to the cohesiveness of its own material and the spiritual alliance of all those branches of the Wesleyan movement which constitute the visible and invisible forces of Methodism.

The impress made by Methodism upon the internal policy and social life of this great country I leave to your own more intimate knowledge, but I can testify to the impression that it makes upon observant outsiders. To them it appears as a providential manifestation of divine favor to a great people which is destined to carry forward the banner of civilization and Christian faith until it is planted upon the stoniest ramparts of the forces of ignorance and evil and until it fills the whole earth with the illumination of the love of God.

If I could express, from the bottom of my heart, a wish for the betterment of Methodism in the United States, it would be that you might follow the example of Canada in consummating Methodist unity. Would it not give added strength to Methodism and increase its power for good? Your national motto, "In Union Is Strength," might well be adopted by the various Churches and conferences which make up the grand body of American Methodism.

When Donatello completed the statue of St. George which was placed over the entrance of St. Michael's in Florence, he waited the verdict of the world's greatest sculptor. At last the word reached him and was spread through regions far and near that Michael Angelo was coming. Upon the day of his arrival all Florence was astir. Multitudes gathered and surrounded the historic cathedral and waited with bated breath the verdict of the incomparable master. Donatello was there; and there stood St. George, upright upon his pedestal, when at last the builder of St. Peter's arrived. Stepping upon the great platform built in front of the deathless creation, Michael Angelo awaited the unveiling; and when at last he gazed upon the immortal statue, waiting for a few moments and then gathering his poet powers, he exclaimed, "Now, march!"—as though St. George were a creation of flesh and blood rather than of cold, pulseless marble.

My brethren, Methodism is not a thing of the past. Marching forth from a background of triumphant history, dowered with the genius of a founder whose influence widens with the centuries, inspired by a leadership possessed of the "infallible instinct of victory," marching under the command of Him who hath the stars under his feet and all the armies of the sky on white horses, crowned with doctrines which grow brighter with the wear of ages, and confronted with interests and issues which revolve around its glorious proclamation of a free and a full salvation, I have but one word by which to express the duty of the Methodist Episcopal Church, South, and, indeed, of every division of the conquering army of Methodism—not a word of criticism, not a word of discouragement, not a word of retreat, but the one word which embodies progress and victory: "Now, march!"

ADDRESS OF DR. Y. YOSHIOKA.

Mr. President, Fathers, and Brethren:

I am commissioned by the General Conference of the Methodist Church of Japan (Nippon Methodist Kyokwai) which met in Tokyo three years ago for the second time since the union of the three Methodist bodies in Japan, to visit you in this quadrennial Conference as her second fraternal messenger. I could have wished that the honor and the privilege of delivering to you the message of the Methodist Church of Japan had fallen upon one better qualified than I am for such a service. But if a keen sense of the honor conferred upon me by my Church and of the privilege I now enjoy, and a deep appreciation of the hearty reception, the warm hospitality, and the undeserving courtesy you have given me, are qualifications for a fraternal messenger, I may be allowed to claim myself to be somewhat fit for this service. I am conscious that I am now standing as a child before my fathers of the Church who, through the godly, faithful labors of your veteran missionary, the late Dr. J. W. Lambuth, and his son, your honored Bishop Walter R. Lambuth, have begotten me in the Gospel and nurtured me in that blessed life of Christian fellowship. To stand before such a body of venerable men of God and give report of a young Church is no easy task, and yet a sense of this very fact of my filial relation in the gospel makes me somewhat bold to crave your patience while I make a poor attempt to bring to you the most cordial greetings of Bishops Yoshiyasu Hiraiwa, of two hundred and twenty preachers, and of fourteen thousand members of the young Methodism in the Far East.

The Nippon Methodist Kyokwai as an independent Church is only seven years old, having been organized in 1907 by the union of the three Methodist Missions. The Methodist Episcopal Mission began its work in 1873 with four missionaries, Revs. R. S. May, J. C. Davidson, Julius Soper, and M. C. Harris; the Canadian Methodist Mission, in the same year with two missionaries, Revs. George Cochran and Dr. D. MacDonald; and your mission in 1866 with three missionaries, Revs. J. W. Lambuth, W. R. Lambuth, and O. A. Duke. In course of time a general conviction grew up that the cause of God would be promoted by the union of the Methodist Churches in Japan. When this fact was signified to the Churches in America, several of their General Conferences approved the suggestion and appointed commissioners to consider the matter and effect the union, if deemed practicable. As the result, the commissioners representing the three Mother Churches, at their final session in 1906 in the city of Buffalo, N. Y., unanimously agreed upon a plan of union of the ministers and members of these three denominations in the Empire of Japan into the Nippon Methodist Kyokwai. In accordance with this agreement, a General Conference was convened in Tokyo, Japan, in May of 1907, composed of delegates previously elected by the four Annual Conferences of the three uniting Churches in Japan, and the Nippon Kyokwai was formally organized in accordance with the plan, and under the advice and with the approval of the authorized Commis-

sioners of the three American Churches, with the late Rev. Y. Honda as its first bishop. The newly organized Church has, from the time of the union, a territory almost coextensive with the whole empire. It is divided into two Annual Conferences, the East and the West, which, again, are divided into seventeen districts. Each of these districts has its superintendent or presiding elder, called "bueho," who is elected by ballot at the Annual Conference and appointed by the bishop for three years, being eligible to reelection.

The Japan Methodist Church, young as she is, has already had to undergo one very bitter experience. She was suddenly and sorely bereaved in the unexpected death of our honored and beloved Bishop Honda, which took place during a session of the West Conference at Nagasaki on the 20th of March, 1912, after a short period of only five years' service. When he was called to his reward, our Church lost the Ashary of Japan and the whole Orient one of their strongest Christian leaders. The very deep sympathy you showed us in our grief and sore bereavement was a great source of comfort to the whole Church.

But the Lord knows what is best. At a special meeting of the General Conference convened in Tokyo on the 6th of April, just after the funeral service of the lamented bishop, the mantle fell on Rev. Dr. Y. Hiraiwa, who then succeeded him as the second bishop of the Japan Methodist Church. And she is now, as under his predecessor, steadily growing and making progress under the guidance of this able man of God, of devotion, energy, and self-sacrifice.

The death of Bishop Honda was not the only loss that we suffered; but the young Church suffered just as much as your Japan Mission's great loss in the death of Rev. W. P. Turner and Miss W. L. Park, such consecrated and useful missionaries who had been much loved by all who came in contact with them and who had done so much for our people in the service of the Master. They being dead yet speak. We most sincerely mourn with you the loss of these two of your very worthy servants.

During the past quadrennium the membership of the Church has grown from 15,000 to 14,300 and the yearly amount raised for all purposes from 50,000 yen (or \$25,000) to 64,000 yen (or \$32,000). These figures may mean to you almost nothing, but in our estimate they show steady and healthy growth and development, which is a great source of encouragement to the young Church to go forward with greater zeal and brighter hopes for the future. Our Church is successful in her Sunday School work. Besides 2500 Epworth Leaguers, there are 27,500 Sunday school teachers and children. The Methodists are ahead of other Churches in Japan in their success in this work. Brother Mito, who is one of the fruits of your labor, has done so much to help bring about this success. He is the General Secretary of our Sunday School and Epworth League Board and a recognized authority on Sunday School work in Japan.

The relation of the three Missions to our Church which they founded is that of co-operation in both the evangelical and educational works. They help the Church, occupying nearly the same fields respectively as they did before the union.

Now a word or two on our forward movement. Just one year ago Dr. John R. Matt held a conference in Japan on his world tour, under the direction of the Continuation Committee of the Edinburgh World Missionary Conference of 1910, visiting different mission fields and holding conferences with leading and representative Christian workers. One of the most important matters growing out of this conference was the adoption of a resolution calling for a great forward movement among the Churches. The objects of this evangelistic campaign are: (1) A deeper and more exultant experience of the life of Christ in the individual soul, resulting in more earnest effort to lead others to the Savior; (2) a widespread presentation of gospel truth to the whole non-Christian community. It is also provided, among other things, that this movement shall be continued for a term of three years. The proper committees were organized and provisional plans and methods were mapped out. Our own Bishop and prominent preachers and laymen are on those committees, and our Church has entered on this forward movement, which was opened on the first Sunday in March last, the day having been set apart as a day of prayer for the special blessing of God upon this national evangelistic campaign. We expect great results out of this movement.

A careful survey of the whole country has brought to the attention of the Churches the vast unoccupied territory. Above 48,000,000—that is, about eighty per cent of the population of the land, exclusive of Korea, Formosa, and Szechuan—are not being directly reached by the evangelistic forces. The confusion of thought in regard to religion and the consequent unrest resulting from it are most significant. The old religions have largely lost their hold upon the present and the rising generations, and the nation is in search of something to take their place. The position of Japan today, as leader among the peoples of the Orient, enforces the wisdom of making every possible effort to bring about the Christianization of Japan without delay. Our Church is yet far from being self-supporting and self-propagating. The burden is too heavy for us yet. Re-enforce us with more missionaries, and help us so that the opportunity may not be lost.

At the close of the address of the fraternal delegate Bishop Lambuth asked the privilege (Continued on page 6)

Notes from the Field

Sunset Hill, Oak Cliff.

We have been conducting a great meeting at Sunset Hill. It has run one week with twenty-six conversions up to present—fifteen of them Sunday. The attendance and interest are growing at every service. We would be glad to have the pastors of the city, or others, come out and help in the meeting.—T. G. Whitten.

Sealy.

We have just closed a meeting of sixteen days in Sealy. A gracious revival resulting in forty-five or more professions. Eighteen received on profession of faith and more to follow. A dozen or more will join other churches. Two received by certificate. Rev. J. E. Matlock, of the Central Texas Conference did most of the preaching, and S. W. Jones, of Baird, Texas, led the singing. These brethren endeavored themselves greatly to our people. The services held on the street were of fine influence. Our congregation responded liberally and heartily to the support of the cause.—G. W. Riley, May 19.

Hughes Springs and Avinger.

Sunday was a great day for Methodism in Hughes Springs, it was the opening of the new church for worship, also the beginning of what we hope will be a great revival meeting. Rev. C. H. (Cal) Adams of Dainerville station preached the sermon, and it is recorded by all to be one of the greatest sermons that we occasionally hear. When he had finished his course we had almost forgotten about the material building, for we had long since been carried into the upper chamber of that spiritual structure, and I can say now after twenty-four hours have passed, that it was good for us to be here. I have, in connection with the new church, one of the nicest pastors' studies in the district, and in addition to the church and study I have some of the finest people on earth to serve. I am looking for Brother Tower in tonight, and he will do the preaching in the meeting, so I will close and write more when the meeting is over.—L. B. Saxon.

Anglin Street, Cleburne.

On Easter Sunday our meeting began and continued for two weeks. Our pastor, Brother C. A. Bickley, did all the preaching and our own folks did the singing. Brother Bickley gave us good evangelistic sermons at every service. He preached the gospel in its simplicity and purity and it had telling effects upon his hearers. Brother Bickley put his whole soul into the meeting, enlisting nearly the entire membership in the work in advance of the meeting, preaching, praying and exhorting, thus laying a sure foundation for the meeting. All was done to the glory of God and the salvation of the lost, and great was the victory in His name. Strong men and women were converted, about fifty conversions in all. The Church was greatly strengthened and renewed. Since conference ninety-six have been added to the Church. Our Church is in a flourishing condition spiritually. We are planning largely for the future. We have a fine and growing Sunday School, which is also full of the revival fire.—Edward I. Brown, Steward.

Handley and Sagamore Hill.

We have just closed a meeting at Handley with Brother R. B. Young doing the preaching and Brother Bell, one of the preachers in Polyzonic College, leading the singing. Brother Bell knows how to sing Gospel songs and get the people to sing. He rendered valuable help and if any one reading this needs good help in singing for a meeting they will do well to secure the services of Brother Bell. Brother Young did some of the best preaching I have heard in a long time. He is simply a very splendid preacher. From a Gospel standpoint I do not know that I have ever had better help. He has no clap-trap methods—nothing but to offer the Lord Jesus Christ as the Savior of men and he knows how to do it in a forcible way. Though supernaturally his health seems to be perfectly restored and he is able to do good work. He preached for us two weeks and seemed as fresh and strong at the close as at first. Owing to the weather and other hindrances our meeting was not what we had hoped for, but good was done. We are building a neat little church at Sagamore Hill on the interurban between Fort Worth and Dallas, which we hope to occupy before long. It has been a lamentable job, but the Lord has helped and we trust his name will be honored by many souls being converted at its altar in the years to come.—C. A. Evans, May 18.

Friendship.

Our people are rejoicing at Friendship over their new church. Some time ago we engaged Dr. D. H. Aston, the President of Wesley College, to dedicate it. According to promise he and his excellent wife and little daughter, Edith, were on hand at the appointed hour. The good ladies of the Church had just installed a splendid organ, new carpets and rugs, which made the church shine for the occasion. Dr. Aston preached two great sermons, but especially the 11 o'clock sermon worthy of note. His text was Matt. 16:18: "And I say also unto thee that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." It would require a great deal of time and space to give it with its sev-

eral divisions proper emphasis. Suffice it to say it was one of the most able sermons it has ever been my privilege to hear. In the afternoon his subject was "The Unity of the Church," using for his text Eph. 4:3, 4. Both sermons deserve note, for they are on a par with the man. They were unctious and full of "the glorious gospel of Christ." The day was a most delightful one indeed, and the good people of Friendship community showed a most loyal spirit and their appreciation of the occasion. May God bless them always and in all ways.—John Virgil Davis, P. C.

Corrigan.

Our meeting at Camden began on the night of April 20, and ran two weeks, closing out on the night of May 13. We were hindered some at the beginning of the meeting on account of the inclemency of the weather, but the crowds were good from the first service. Camden is a large sawmill town, and is one of the best towns of its kind I know of. We have some of the salt of the earth over there, and we have as fine a class of people as you will find anywhere, and a more faithful bunch of Christian workers are not to be found. Truly we had a great meeting. It was a time of refreshing from the presence of the Lord. God was with us in great power, and wonderfully blessed the preaching of his word in the conviction and conversions of sinners, and in the reclamation of backsliders. The writer was assisted in the meeting by Rev. W. H. Vance, of Lufkin, who did the preaching, and who did it well. Also Brother Sanford Smith, of Tenaha, was with us and led us to victory in song. Both these brethren are fine help in a revival meeting. We are glad that it was our happy lot to have them with us in our meeting. They did us good, and we love them both. The results of the meeting were very gratifying. There were forty-eight conversions and relocations; received twelve into our Church the last night of the meeting, with others to follow soon. Quite a number will join the other Churches. Raised \$100 for the expense of the meeting. This was for the purpose of helping the brethren who labored so faithfully with us and for us. No new subscribers secured for the Advocate, but think we will have a list to send in soon. Blessings on all the brethren. Pray for me and my work.—B. C. Callaway, May 23.

Gary Circuit.

The Sunday School Rally held with Bethlehem Church, April 21, 25, 26, the first one of a series to be held once every three months on the circuit for the building up of the Sunday School interest, was a success, though it rained the entire thing through. We had a banner made to suit our own notion, and the best school at each rally gets the banner to keep for the next three months, when they will have to give it to some one else, provided that some one else has a better school than they have. We did not have a good attendance of our schools on account of rain. Nevertheless, all the people who attended were greatly enthused, and are beginning to awake to the fact that Sunday Schools mean much more than they have been in the habit of supposing. The Gary school, with its faithful superintendent, W. E. Hull, came in a body and captured not only the banner for the next quarter, but also the hearts of the people on account of their loyalty to their school, accuracy in keeping records as well as their nice, quiet way in conducting Sunday School. We expect to educate and inspire our folks in Sunday School work until the entire circuit will be one united band of workers, working for one common cause, that of building up our Master's business in this part of the vineyard. I believe if all pastors would do more Sunday School work themselves we would have less use for the Sunday School expert, as we would have expert workers in our own charges. We have the talent, there-

fore it is up to us to develop it. We are using as much of our home talent as possible and getting other pastors to assist us in presenting the most important questions pertaining to Sunday School work. We have the endorsement of our beloved J. W. Mills as well as our associate pastors, also our leading educators, and with such help we dare not think of failure. We hope to see the time that a great deal more stress will be laid on Sunday School work, for that is the hope of our Church, and according as we train our children depends the future of our Church.—W. W. Thomas.

McCaulley.

We held our Children's Day service last Sunday, though at the time the thunder pealed over head and the rain was pouring down. In spite of these difficulties the children rendered an excellent program. Those who think that West Texas is a dry country would change their minds if they were out here a whole this spring. Tanks, creeks and cisterns full of water so boggy that farmers can not work their crops.—C. S. Shutt.

Silsbee.

For the first time in my pastoral life I have data of such nature and significance as prompt me to write field notes. About the bluest trip I ever made was last December when I moved to Silsbee. But the most interesting experience of my lifetime has been since landing here. Silsbee is a station, except one Sunday morning out of a month when I preach at Buna. I have held both of my meetings, resulting in fifty-seven people being received into the Church, forty-five of whom were newly converted. I held both of my meetings by myself and worked in the choir much of the time. We have secured our lot at Buna, and will have a nice little church home there before the year is out. The ladies here have painted the church and parsonage and have purchased a magnificent piano for special music in the church. I am today sending my last cent of conference money to the treasurer, and thereby leading the Beaumont District, I believe, in every particular. The ladies of Silsbee have given us two gorgeous "poundings" since conference, and in addition to that have shown us so many courtesies and expressions of appreciation as make us feel unworthy. My salary has been raised \$100, and is paid monthly. And to the credit of this charge I have not asked a single soul for a single cent in getting my collections.—Oscar M. Hooper, P. C.

Snyder Station.

We have just closed a great union meeting, the Methodist, Christian and Presbyterian Churches co-operating and the Baptists being swept into the full tide of the revival, though they had refused to co-operate as a Church. Dr. W. M. McIntosh and Prof. Anderson led the host. It was the greatest meeting I have seen since boyhood. Two hundred and fifty-six people, mostly adults, including leading

business and professional men of the town, were converted. Old animosities were buried. Christians of all denominations joined on the altar and went joyously to the triumph, two Campbellites shouted and a staid Presbyterian elder forgot to be dignified. It was an old-time Gospel upheaval, the Holy Ghost fell on us and the God of Israel led us to victory. Rain and cloudy weather did not even retard the revival spirit. Some have surrendered since the meeting closed. The Methodist Church will receive 100 or more members. Sunday we held the first service in the new church at 10 o'clock a. m. The pastor baptized six babies and received fifty-six members by baptism vows and certificates; only five of these by certificate. It was a deep and touching service, rendered doubly sacred because we were in our own beautiful, new house of worship, after three years of toils and sacrifices. District Conference convenes here May 29, continuing through the 31st.—J. W. Hunt.

Madisonville.

Complying with the request of our pastor, Rev. J. E. Morgan, it is my pleasure to report the great revival meeting that has just closed at this place. Lowrey can say with the great warrior of old, "I came, I saw, I conquered." Rev. A. P. Lowrey and wife, assisted by Mr. Woodruff, a business man of Palacios, who has recently answered the call to the ministry, on last Sunday night closed a two weeks' meeting here which for good accomplished and results achieved has no parallel in the religious history of this old town. Rev. Lowrey's work as an evangelist is scriptural, unique, successful. Perhaps his most striking characteristics is found in the fact that from the very first service the revival spirit begins to spread and lay hold on the hearts of men. Instead of following the usual method of evangelists and working up to a climax of religious enthusiasm and spiritual fervor, he has the wonderful gift of beginning a meeting on a high revival plane and the services are conducted with such sustained energy that when the series are over he leaves his hearers guessing as to which was the greatest service. His wonderful powers are almost perfect in their symmetry, but if he excels himself in any one direction it is in his matchless ability to revive the Church and to show its members their duty to be obedient to their organization and to be saved. When the meeting had scarcely begun Church members that had never before been active in Church work were praying in public, testifying in public and were diligent in personal work for those that had never known the saving power of God. From the first service to the last the evangelist preached to the Church, always believing that if the Church would become properly aroused it would then be an easy matter to reach the sinner, and how well this practice succeeded the results of the meeting show. There were at least two hundred conversions and relocations during the services, and seventy-six new members have been added to the Methodist Church, with several others yet to

be received. Besides these there were several additions to the other Churches of the town as a result of this meeting. Mr. Wood as a personal work and the services he conducted for men were of lasting benefit to the religious life of the town and no report of a Lowrey meeting would be complete or even just without some reference to Mrs. Lowrey's work. In addition to a vast amount of personal work done by this good woman, it was unanimously voted by every Christian who heard her that her children's services were the most original, the most inspiring, the most instructive, the most spiritual that any one present had ever attended. Her work is an inspiration and a blessing to every child that hears her and her life is an everlasting benediction to the Church. The Baptists and the Presbyterians heartily co-operated in the work of the Lord during the meeting and the spiritual state of all Christian people of the town is on higher ground. (The pastor did not expect me to say what is to follow.) Brother Morgan's crowd love and appreciate him, because they know that he is the best preacher and one of the purest men in the conference. They showed their love and appreciation of him last Sunday afternoon by raising his salary for this year to \$1800 and by raising \$2250 with which to build a new parsonage. Before the summer is ended our pastor and his family will live in one of the best houses in the town, and no matter what else is required to prevent it, we serve notice on the Bishop now that we don't propose to change preachers until the time limit forces, and if this Church were the law-making power of the Church we would take off the time limit.—A Layman.

Corsicana.

While the pastor of the First Church is out of the city and also the pastor of Eleventh Avenue Methodist Church, I thought I would write them up and express my opinion of them, especially Brother Fort, as he is just here. Dr. J. W. Fort hit our city just before our former pastor, Brother Wright, left us, and he has been going step, hop and jump ever since. His predecessor, Dr. Wright, turned over to him the combination to the situation of the Church; Fort laid off the land and proceeded to break it. He did a great deal of grubbing and stump-pulling, which was not very palatable to many of us; some of us looked on him with a good deal of suspicion, because of his methods, which were new and somewhat severe. He let the counter a little bit deep, even the evangelist scinged a little. Methodism of First Church in Corsicana is right smart like a horse-power automobile—it has many parts, keep her well oiled with grace, well watered, tank well supplied with gasoline for firing, with an expert chauffeur who keeps his eye on the track and she will make good speed. She is today making speed and record under the leadership of Brother Fort. He started out on low gear and therefore cautious. His sermons from the beginning have been evangelistic, and defined himself well on popular evils of the day, which the Church clearly understood as well as the irreligious who attended upon his ministry. He has just closed a three weeks meeting last night, sixty-four additions, which makes a total of 149 since conference. He only preached at night in the church, but he began at 8 o'clock in the morning and run on high gear in personal work, visiting men in the banks, law offices, hotels, depots, stores, shops, factories and everywhere he could find a sinner, as well as visiting from house to house until 6 o'clock in the afternoon, as near as I can observe from long distance, as I was in an airship, being unable to be in attendance on account of my health. I have always advocated pastors leading their own meetings if they are evangelistic in revival work. He tracked the methods of the recent great revival in St. Louis, as far as I understand, where they had 2000 additions. He succeeded in enlisting his Board of Stewards, numbering thirty-five, first. I have been engaged in revival work in Corsicana for thirty-seven years, off and on, and this has been the most profitable meeting that First Church has had. There were no clap-trap methods used. Of the twenty men who were converted, more than half decided the question in their place of business, on the street and a number of women and children converted in their home. The impact of this special effort I believe will continue. I believe the Holy Spirit indited the preaching, singing, praying and the personal work—hence our great meeting. As an appreciation of the Church they remembered Brother Fort in a substantial way and gave him a respite of two weeks to visit General Conference at Oklahoma City. Rev. Neal Turner, of Eleventh Avenue Church, is keeping up the regular speed about sixteen miles an hour. This is the third year he has been sitting at the wheel there. Has never taken a backward look. Always looking ahead, he has had no punctures, blow-outs or wrecks. He has already made good record, and is in the race to the end. His flock of 375 hope that General Conference will extend the time limit. He is constantly inventing new methods in his machinery which is very attractive and interesting to young people and is in favor with the old members also. His Church is in a revival spirit all the time, converting continually. Additions all along the line. He keeps his machinery well oiled, therefore no friction. Every Sunday night, just before the sermon, he makes a ten-minute talk on the leading topic of the day, which is a drawing card in itself. He advertises this topic a week ahead. His Church also gave him two weeks vacation to go to General Conference. I could say more about Turner than Fort, because he's been here longer, but I throw on the emergency brake right now.—Abe Mulky, May 18.



OFFICERS JUNIOR CHURCH.



The First Methodist Church, Fort Worth, Texas, has the most complete Junior Church we know of in this country. One hundred and fifty boys and girls have been enrolled since January first. Rev. E. R. Stanford the Director of Religious Education, is their pastor. The accompanying photos show a group picture of the Junior Church and of the officers. The Church has a full set of officials, with stewards, ushers, secretary and treasurer, and an organist. All children between the ages of seven and fourteen are admitted. A full service, consisting of hymns, responses, prayers, stories and a sermon for children, is held each Sunday in the basement of the church at the same time of the service upstairs. The members of the General Conference took a great interest in the Junior Church, as conducted at Fort Worth, and also by Rev. E. R. Welch, in Altus, Oklahoma. Resolutions were passed recommending Junior Churches wherever practicable, according to plans to be worked out by the Sunday School Board. This is Dr. Rice's fourth year at First Church and many lines of constructive work have been opened up.

THE CAMPBELLITE-METHODIST DEBATE AT THORNTON.

The debate between the Methodist Church and the "Christian-Campbellite-Church-of-God" came to a close on Monday afternoon, May 4. Rev. Tom J. Beckham, of Gainesville, Texas, represented the Methodists and Elder Arceneaux, of Fort Worth, Texas, spoke for the Campbellites. The questions, as published in the Advocate a few weeks ago, were discussed. So in this report I shall not rewrite them, but will only refer to the principle points as brought out by the debate.

So far as I have been able to learn, there is not a single Methodist who attended any part of the debate but that is now rooted made to love and respect them more than ever before. From what I can gather, not a single outsider who heard the entire discussions, fails to see in the doctrines of Methodism the doctrines of the Bible identity "in toto." After the debate was over, the ladies came forward and pinned about fifteen yards of blue ribbon on Brother Beckham as a token of victory for Methodism. Also as he walked down the streets of Thornton several on the outside added more to what had been already pinned. The purse made up for him amounted to \$90 besides the \$7 panama hat presented him by the young men.

Among many other things proved by Brother Beckham, he showed conclusively that the Church, or Kingdom, existed thousands of years before Pentecost, and no new Church was set up then, but only the old one re-established. The doctrine of the Methodist Church that salvation is by faith only, or faith pre-eminent, was shown to be identical with that taught by the Bible, and the fatal theory that water baptism is for in order to the remission of all past sins, was completely uncontroverted and shown to be of heathen origin and identical with the creeds of the Mormons and Roman Catholics, and most antagonistic with the teachings of the Bible. That the Bible clearly teaches that the Holy Spirit works directly on the soul of the sinner in conversion and regeneration can never be logically denied after hearing Brother Beckham on the subject. Time and time again, Brother Beckham challenged Elder Arceneaux to produce one Greek Lexicon that gives the meaning of "baptizo" to immerse and immerse only, in a Bible sense. Up to this good hour the Elder has failed to produce such. Brother Beckham also repeatedly made the statement that if Arceneaux would show by the Greek New Testament from which our English New Testament was translated, without guessing, that any one ever went "down into the water" to be baptized, he would join the Campbellite Church, as hard as he is trying to get to heaven. Again the Elder failed to deliver the goods. Arceneaux challenged Brother Beckham to show where there is a command in the New Testament to baptize infants. The challenge was scarcely made before Beckham was on his feet and showed conclusively that if the commission of our Lord includes men or women it must also include infants, for it takes all three to compose "nations." This answer was such a surprise to Arceneaux that it seemed to take all the wind out of the Elder, from whom when that was gone most was gone.

The general opinion is that Methodism is now stronger in Thornton than it has been for years as the result of the debate. May God give us a great revival this summer and his kingdom continue to grow in Thornton.

H. B. LANDRUM.

May 12, 1914.

REVIVALS.

In the meetings where I am engaged I am continually insisting that the folks read the Advocate and in turn am often urged to write a line to the Advocate regarding our meetings, therefore I wish to say a few words concerning some meetings of the recent past.

The meeting at Polytechnic, Fort Worth, was in every respect a genuine old-time revival. The preaching was done by Brother Fort in part, the remainder being done by the inimitable pastor, Dr. Culver, with one very excellent sermon by Dr. Boaz. The music was about the most delightful I have had the pleasure to direct in a long time. The greatest congregational singing I have ever heard on earth. The regular choir, supplemented by all the volunteers from the college and from other parts of the city, made a great chorus indeed. Our work with them was as pleasant as possible.

The meeting at Big Spring was a very gracious revival. From the very first it seemed that everything was ripe for a great meeting. It was easy to work in that meeting. Brother Moore, the pastor, did the preaching, and from my way of thinking he did a most excellent job. He had spared no pains in his preparations for the meeting and things were ready for the first service. He and his people were in perfect accord and are in love with each other. I have seldom heard so many nice things about a pastor as I heard about Moore. The Church there will do a great work under his leadership. The best Sunday School I ever saw was at Vernon when we were with Moore at that place, and now he is going to duplicate it at Big Spring. He has some very fine people who are ready to support him as he forges ahead.

While our meeting at Brenham did not do all we had hoped, yet it was by no means a failure. It was our first work with that pastor, Brother Smith, but our work with him was very enjoyable indeed. He is in very high favor with his people and rightly so. He is a very strong preacher and an excellent "yoke fellow."

Then came our meeting at Mansfield with our friends, H. L. Munger and his wife. It would be hard to say which of the two is doing the greater work for the Church at that

place. It was a most successful and satisfactory meeting. The remarkable thing about this meeting was that there were so many men among those converted and who joined the Church. They told me that Munger is the most popular pastor that has ever held that charge, and Mrs. Munger and the two boys are more popular than he, if that be possible. I found there the greatest young men's class I have seen in many towns. Mrs. Munger is the teacher and that is why we had so many conversions among the men. It was a joy to be again associated with this most excellent pair.

We are now at Temple working and praying for a great revival. So far have been hindered by the rain greatly. I trust that the readers will pray for us in our work that we may be able to do that whereunto we have been sent.

ALBERT C. FISHER.

NOT CHARITY BUT INVESTMENT.

By Rev. I. Z. T. Morris.

A few years ago I found a fourteen-year-old girl who had been taken out of an orphanage when four years old and brought to the State of Texas by wealthy people. In the providence of God her foster father, through misfortune, lost all he had accumulated. The child was about ten years old when he died, leaving her in the care of his second wife, who proved to be anything but a mother to the child. The neighbors went into court and had the child removed from that home and placed in my care. She was a bright child.

Not long after, a friend of the foster father sent for me. I went and he asked me what I intended to do with the girl? I told him that she was a difficult girl to handle, too bright to go into the ordinary home, for the homes which wanted that class of children usually do not want them except for servants. One of our rules is to place a suitable child in a suitable home. But I told him I knew what ought to be done with her. "What?" said he. "She ought to be placed in a home where they would appreciate an education and where they would put her in a first-class college."

She had graduated in the high school in the city. He replied, "I reckon you will not believe me" (for he was not a religious man) "but I have no other use for my money but to do good with it. If you will find the school and the society will take care of her during vacation" (for he was a bachelor) "I will furnish the money." I told him, "You understand she ought to remain in the college until she graduates and comes out with an equipped education, and with a mind to be self-sustaining." "That is exactly my purpose," said he. Of course I found the college, the best in the South, took her there, placed her in the care of the President. She went through and the President of the college told me that over 1000 girls had passed through his hands, but none with a brighter future than this girl. Her expenses were between \$2500 and \$3000. When the man gave me the last check, I said, "That was a good piece of charity which you did." "Charity? No charity in it!" "What do you call it?" said I. "An investment." "An investment? How do you make that out?" He explained to me the morning he saw me coming to the office he had just made \$9000. He said to himself, "I will give it all to him." But before I reached the office, he reconsidered, as he thought I did not have much business management, and decided to place \$1000 in the bank to use for the immediate needs of the girl, and invest the \$8000 in oil. He did this, but the \$8000 invested in oil he lost every dollar. But the money I put in that young woman's brain is the only part of the investment I now have. I invested it in brain power, and as long as she lives, the longer will that investment declare a dividend that will never lose its value.

What great dividends would the great mines bring if the proceeds were invested in good homes. San Francisco a few years ago was reported to have the most substantial, compact buildings, bank buildings, railroad buildings, buildings of all sorts that were ever made, would last, travelers said 1000 years; fire and stormproof from cellar to attic; but low and behold, seemingly, the Lord touched the earth; it quaked and trembled and the buildings from one story to fifteen stories high, with all the modern equipments and all guaranteed protections, quaked and trembled and went down to a ruinous heap. Character is never touched by natural evidences of any kind. Put your money in mines of any kind, and perhaps in a few years great dividends will be declared. Then go to history of nations and of individuals, they are productions of a mine in which a father and a mother had, it may have been a small amount, invested in some boy or some girl early in life; which brought forth the great dividend that will and does live on and on, often declaring still greater dividends from time to time. Had these investments been made in farms and lands, where would their investment have been today?

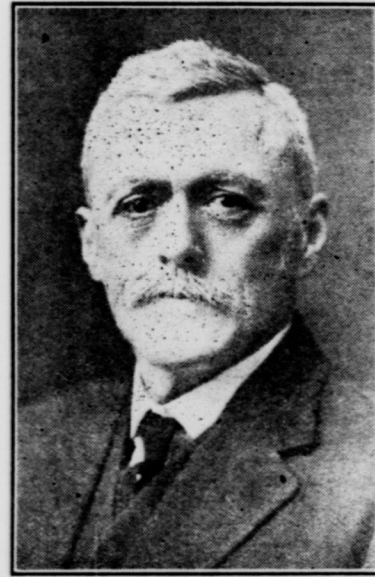
Then I say, when I invite the assistance of the people of America to open their hearts and homes to homeless children, the insignificant little girl or boy, we are carrying to that home a great opportunity for them to make an investment that can not be estimated by human minds.

Another incident of an investment: There was reported to me two little boys in a certain town in this State, homeless, on the town; that meant they were headed for the calaboose, from there to the jail, from there to the penitentiary. I went to the manager of one of the railroads and stated the case. He asked me what I wanted. "I want a pass." "A pass, a free pass?" "Yes, a free pass." I replied, "Why are we willing to do our part of the charity work of the State, but we are sure other people ought to unite with us,"

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

THE CODY FOUNDATION

The most potential factor in the enlargement of Southwestern University is the loyalty of the 19,000 old students. Without exception, all who have heard of the campaign now being conducted for new buildings and larger endowment, are eager to do their part in the great work of increasing the efficiency of the school that prepared them for life's work. The movement started a short time ago by some of the loyal ex-students to raise a fund for the purpose of endowing the Chair of Mathematics at Southwestern University in honor of Dr. Claude Carr Cody, who has been the head of this department for more than thirty-five years, is proving to be one of the most popular departments of the campaign. Wherever our commissioners have gone the old students (and there is scarcely a town in Texas with a population of 1900 that does not have a Southwestern man in it) welcome the opportunity to boost the Cody Foundation. Subscriptions to this fund come in nearly every day and the list is growing steadily. Five of the members of the Greater Southwestern One Thousand Dollar Club directed their subscriptions to the Cody Foundation.



C. C. Cody, A. M., Ph. D.

These gifts come from all parts of the United States wherever Southwestern University men have gone. They come from men and women who have made their mark in life; some that great organization for the distribution of the Bible over all the world. He has been pastor at Galveston, last year was Dean of the Program Committee of Epworth-by-the-Sea and is now pastor of one of the big Churches in Bryan, Texas.

HIS LETTER.

Mr. Dee Simpson, Georgetown, Tex.
My Dear Sir: Enclosed you will find my note for \$500 in favor of the "Cody Foundation." Wish I could make it larger but a number of other similar obligations make it impossible just now.

"Mrs. Flinn and I have been wanting to do a little something for old Southwestern for quite a while but have not seen our way clear until now. We couldn't feel right and hear our old Alma Mater call for help without responding. We both owe her a debt and this is just a little interest on the obligation.

"We rejoice that the campaign rides on so well and pray for its rapid and successful consummation. The Old Mother deserves to live and prosper. With best wishes I am

"Cordially yours,
"GLENN FLINN."

Bryan, Texas, April 28, 1914.

Rev. C. C. Young, A. M., of the class of 1906 came to Southwestern an orphan boy, worked his way through school, making most excellent records. He has risen rapidly in the few years since he left Southwestern University, and now fills with credit one of the best pulpits in the North Texas Conference, and is Secretary of the Board of Education of the North Texas Conference. His letter to our Commissioner Roach shows how he feels toward the school that helped to make him.

HE WRITES.

"Dear Roach: Here is the little subscription to Southwestern. Sorry that I could not make it ten times as much. Also regret that the payments cannot begin before first of next year, but I am under certain obligations that limit me now. Glad to give this little to aid in a worthy and winning cause. Hurrah for old Southwestern! She has been a blessing to thousands in the past and her mission has just begun, for she will prove a benediction to the generations yet unborn. My personal interest is undiminished and my loyalty shall never wane. If I am ever able to serve that school in the limit of my capacity, I shall be happy in so doing. The Cody Foundation will honor a noble man and a boy's friend. His influence will be as enduring as the hills. Luck to you, old fellow, in the good work to which you are committed. May the labors of your hands prosper abundantly for Southwestern.

"Yours, 'usque ad aras,
"C. C. YOUNG."

Greenville, Texas, April 5, 1914.

MR. ALEXANDER'S LETTER.

"Please accept thanks for literature. My time at the university was short, but I have always retained my interest in the school and the influence of the teachers has been worth much to me in life. I remember best of all that good man and great teacher, Doctor Cody. I will subscribe \$10 to that endowment for the School of Mathematics and hand you my check for the amount.

"Would like to be at commencement but cannot this year. Perhaps next year. Would like to hear later how the Cody Foundation is getting along and will increase my subscription to that fund later, if needed.

"Wishing the university continued success, I am

"Yours truly,
"KAY ALEXANDER."

Revelstoke, B. C., March 30, 1914.

"Now, excuse me," I replied, "this is not charity I am asking for." "What is it? Business?" "Yes, business." "Well, if you will show me where the business is I am your man, for that is what we are out for—business." "Well, I can do that," said I. "These two boys are homeless, without father to guide them or a mother to teach them, they will naturally go to the bad. They will not have to be taken to go to the 'bad,' for a normal boy is a bad boy and a normal girl is a rude girl, and these tendencies must be directed in the right direction. Whether you believe it or not, when people write me for a child with black hair, blue eyes, rosy cheeks and good blood, I write back, 'I have a girl with all the qualifications which you mention, except she has had blood. Not bad because her father and mother were drunkards, or that their grandfather and grandmother, great-grandfather and great-grandmother were vicious people, but simply because she has been born since Adam fell. There may be some children in the world who do not come under the mandates of Jesus, 'Ye must be born again,' but I have been about a great

deal, North and South, among all classes and conditions of people and have heard a great many people of America talk, but to save my life I have been unable to find one person that needed not the 'new birth' about which our Savior talked. Jesus may have met more than one straight, honest woman, he may have met more, but we have one account. She went to Jesus and she did not say, 'African children, Chinese children, Mexican children; not children of the South or North, but she said, 'My daughter,' her own daughter, not a step-daughter, nor a foster daughter, but 'my own daughter is grievously afflicted with the devil.' Now it does seem that with my experience, if there had been one living now, I would have found him or her. Now," I continued to say to this manager of the railroad: "These boys are average boys, on the State of Texas, turn them loose and you turn their faces toward the calaboose, from there to the jail, from there to the pen. The average man to go to the pen costs us \$2000. Just let these boys stay here, keep your transportation, and your property in this case will have to help pay that \$2000. Give me the transportation for

these boys, take them away from this place, take them to our receiving home, place them in Christian homes, and a good man and woman will do the rest. And when they arrive of age they will be productive of great good wherever they go, and your investment will come back to you as a dividend." Said he to the clerk: "Give this man what he wants now, and hereafter it makes no difference what he asks for, if it is half of this railroad, give it to him, as an investment, not as charity!"

Now can we get these facts in the minds of the people of America? Yes. This work is as near Church work as anything, really I think nearer than anything else, not to be Church work. Look at the great denominations of America. How do they get their funds? If you will stop and think, you will be bound to admit that notwithstanding the immense amount of money raised by all the Churches of America, it is raised in two ways. One of the greatest means which these Churches have is the light which they disseminate among all people. How do they do it?

(Continued on page 13)

FRATERNAL MESSAGES.

(Continued from page 3)

of saying a few words in respect to the methods presented by the Japanese delegate, saying: "You have taken notice of the beautiful English in which our brother has expressed himself. I asked him once why he was so deliberate in speaking in English. He said he was constantly reviewing the rules of English grammar while he was speaking; and I doubt not if one of us would undertake to speak in Japanese we would have to have a little more reviewing that he has done. I desire to say that emphasis needs to be added and I am sure Bishop Murray will agree with me upon the fact, that it is a great forward movement which is planned. Our Church in Japan needs more church buildings. We have not been able to rebuild the church or build a new church in the city of Kobe, which was built in 1885, and the gift of a few thousand dollars would make this possible. And then there is this desire for a larger missionary force, and I trust that will be given them. And over and above all this Japan needs your prayers. Do not slacken in your interest in that field because you have set apart that Church, the united Church in that empire. They do need your sympathy and your prayers. I had several letters from Bishop Honda before his death, and from his successor, craving your sympathy and your prayers in behalf of the work in Japan. The Japanese Government planned magnificently its campaign upon the plains of Manchuria, and so scientifically was it done that Oyama, the leader of the forces, telegraphed to Chicago for fifty thousand barrels of flour to feed the Russian prisoners before they were captured. The Japanese have entered upon a great commercial campaign, which I happen to know is almost as scientifically planned as that other military enterprise, in Korea and elsewhere. Now comes this evangelistic campaign. Why should we not be as advanced, as thorough, and as aggressive in Christianizing Japan, to plan for the evangelization of her forty-eight millions of unreached Buddhists, as has been the case in their military and in their commercial enterprises. Joseph Neshima, said "We must advance upon our knees." The Japanese Church has been rom his day largely given to prayer. I am sure that you will agree with me that at this moment we could not do a better thing than to ask Bishop Wilson to lead us in prayer for that Church and for our fraternal delegate, as Bishop Wilson himself was largely the founder of that work in Japan, having visited it year after year. Surely the hearts of our men and women standing upon the firing line will be warmed and strengthened as they move on in their great work. By consent you will grant me the privilege of asking Bishop Wilson to lead us in prayer."

ADDRESS DELIVERED BY DR. CHARLES S. McFARLAND, SECRETARY OF THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA, MAY 14, 1914.

Brethren of the Conference, my privilege is a very simple one of bringing to you from the Federal Council the official report which has been placed in my hands. I come to you as a messenger from thirty constituent bodies, your brother, bringing such messages as may be brought from a body of such a character as I represent. One of the things which we have had under discussion has been that in all our religious endeavors we have had to deal with much profligacy, dissipation, and waste; that in all movements such as we have attempted in the foreign field our missionaries have sent us back word that we must go with a clear face and not many faces, and in the home land that much of the perplexity of our rural communities is due to the disunited condition among the Churches. Our evangelism has often failed because the Churches have gotten together for a week or for weeks and then have attempted to carry on work for the rest of the year in separation which could have been only done in unity and co-operation, and it was out of these dissensities that there came the conference known as the Federal Council. While it was admitted that there was this lack of unity, of discussion, all the forces of the world were federated. We found federated bodies, federated saloons, federated groups and corruption in political life, federated injustice; and we found it necessary to get together into one mighty federation. There was a federation of commercialized iniquity, and we discovered again and again that in all this it was right at the Church door and they knew that we were a divided Church. In other words, they had a great and mighty force, and we did not have a united Protestantism. We had many mighty voices and they didn't object, and so it was that out of these influences and by this same process there came into being the Federal Council of the Churches of Christ in America; and now I am facing this morning the thought that in the providence of God you were selected and perhaps foreordained to be the initiator, the creator of the Federal Council, for years was the first body in the thirty bodies to take official action which initiated this great Council, and therefore it was appropriate that one of your honored bishops should serve as the first president of the Federated forces in America. And I am deeply interested as to what part and place the Methodist Episcopal Church—I can not think of the Church North or the Church South but of the great Methodist body—and so I speak of the great places that Methodism has taken among these federated forces. Now it is a fact that in driving this team of thirty it is not always an easy thing to get them together going abreast, but sometimes they would seem

to go tandem. And if I were asked to say just what place Methodism occupies in this work, I should say generally that it was for such a moment as this that it holds the position of leadership in the center of the line; that is to say, Methodism is not necessarily always leading off in this direction or that, but it has its position in the center of the line, sometimes to restrain those who are heading in one direction to get them to go in the right direction, and being in the center of the line to pull up those who lag. And there is no doubt that in such a body there are diversities of theological temper. There are those who would exercise freedom with Antinomianism. Then there are those who would for the sake of serving doctrine sometimes obscure freedom, and I would say that in such a situation the great forces of Methodism come in with a splendid combination of freedom of thought with a serving of that which is good and helpful. We have those who would stand at one end of the line to disparage education. Certain of the bodies that I have heard in some of their assemblies tend in that direction. Then there are others who would simply bring before our thought education in place of the consideration of the souls of men, and here again we have Methodism coming in between two extremes. The Federal Council, as you know, has found it perhaps easier to bring out unity in work on socialistic questions than otherwise, and that is partly because there are no denominational lines in connection with this question. The Congregational vice does not exist, of Baptist child labor, or Episcopalian Tammany Hall; that is to say, here seems to be the line of least resistance, and in that line socialistic, Methodism has come to play as a great serving, mediating force. There are those who forget in the exercise of their social thought that life is more than meat. There are also those who are in danger, in sad danger sometimes, of being at the extreme of the line in their searching for the soul. Methodism has always stood, if I know her history, for social, industrial, civil, ecclesiastical—yes, economical—justice, or any other kind of justice that the mind can conceive, and it is not to be forgotten that away back in the days of Wesley himself, the first trade union meeting was held in John Wesley's chapel; and if the day should ever come when the voice of Methodism should be silent upon questions of social destinies and justice, God help us. The attitude of Methodism was perhaps indicated by an experience which a pastor in London had a little while ago when he was making a Methodist missionary campaign and came to ask an aristocrat pastor for the names of men from whom possibly he could obtain money. He came to an aristocratic preacher who gave him on a card the name of a wealthy man. He walked around in the man's palace, he studied the paintings and the surroundings, and by and by the man came in, and after he mentioned the subject of his plea the man declined his plea. The good brother became insistent; and the aristocrat responded, becoming impatient; and finally, after the brother had said some strong words, the rich man said: "Sir, do you know who I am?" "Yes, sir," said the missionary in his shrill voice, "just a hell-deserving sinner like myself." When he put him out and the aristocratic preacher heard his story that preacher took a five-pound bank note and handed it to him and wrote three more names on a piece of paper and said: "Do the same thing, and there is a five pound note for each name." In other words, Methodism upon this question has always uttered an absolutely fearless voice, has said directly just what she had to say, and here is where Methodism plays her great part. There are those who confuse the kingdom of God with the economic state of equilibrium, but Methodism unites her social economic justice with her evangelistic spirit hand to hand. I thank you for the place that Methodism occupies in all the work of Federal Council. I have discovered that it is a very simple task to get them into Christian unity provided you can keep them from discussing Christian unity; if you can show them the common task and the common master, I have discovered also another thing; that if you want to get a body of leaders of Churches where they will hang together you should get representatives of Jesus among as many denominations as you can and not simply one denomination—that is, to put it in another way, that the differences and differentiations between the two of the remotest bodies in the Federal Council are on a different line from the differences and differentiations between the two wings of any one of them. Now, then, the message of the Federal Council to the other bodies is that there were great Solomons as well as Wesleys, and we sit at the feet of Otrerbein and Calvin and Paul and Cephas; but the message of the Federal Council is that it is to be remembered that a greater than Solomon is here, one who is our common master, Jesus Christ. The Federal Council is not founded upon being bound by common chains, but exists absolutely and solely upon mutual confidence and trust. And so the Federal Council takes the common ground upon which you can all come together twenty-nine that you can all trust each other, each other's faces and looking up into the face of the same Master; then looking out upon the kingdom upon the same tasks. And I say to you as I say to the other twenty-nine that you can all trust each other.

Address delivered by Dr. W. I. Haven, Secretary of the American Bible Society, May 14, 1914.

Brethren, it seems to be a characteristic of this particular moment to give one's spiritual autobiography. I have not the variety of Dr. McFarland, but my grandfather was a Congregationalist and my grandmother was an Episcopalian, when King's Chapel was an Episcopalian Church. When they were married they went to some special meetings (in a town out of Boston) that were being held by a Baptist revivalist, and both got soundly converted. They wanted to join the Baptist Church. My grandfather did, but my grandmother said she would not go where her babies could not be baptized. So they compromised by joining a new group of Christians called "Methodists." That happened before I was born, and the only proper way to describe my relation is to say: "I am a Methodist born and a Methodist bred, and when I am gone there is a Methodist dead." With that immediate touch with a body that I think will never be disintegrated, I want to go back a little to John Wesley and the labor problem to correct Dr. McFarland and say that the labor problem originated in the days of Spartacus and that the Greek term which crept over into Rome, "Episcopos," before it became an ecclesiastical term, was a labor term and meant "a walking delegate." Four times I have had the privilege of looking into your faces as a brother serving in that enterprise which, so far as I know, and I think my history is correct, is the first federated movement of Christians of any magnitude in this country. The American Bible Society is founded on one book that we have in common and over which we only quarrel as to its interpretation and not as to its value as the seed corn of the kingdom. I came to you in Dallas and in Birmingham and in Asheville, and here I am again; and this year I come to bring to you, toward the close of the century of this venerable institution, the most wonderful report it has ever had in all its history. Let me mention a few items to begin with. First, during these four years that have followed since your Conference at Asheville, we celebrated in 1911 the Tercentenary of the King James Version of the Bible. It was perfectly wonderful the way that was taken up all over this land. In every great city there were meetings, which crowded the largest auditoriums. Mr. Bryan spoke to a meeting that overflowed the largest possible accommodation in Chicago, and he has become Secretary of State. Mr. Woodrow Wilson spoke to sixteen thousand people in the vast auditorium at Denver, to a crowd that could not get within the four walls; and we honor him as the President of the United States. I simply want to leave to you, brethren, the idea that for either ministers or laymen it is not an unwise thing to accept an invitation to speak on the platform of the American Bible Society. When I left you at Asheville I was under commission to go to Spain; and as quickly as I could reach the port of Boston I took steamer for the Straights of Gibraltar. I am not going to tell you the whole of that trip, fascinating as it was. My purpose was to become acquainted with the Spanish Protestants, and particularly with those who were scholarly among them, who should be interested in revising the version of the Spanish Scriptures coming down from the time of the Reformation. I met in Madrid the Nestor, a fine old man who had been the chaplain of the queen, and he said to me these significant words: "Spain was the last country in Europe to accept the overlordship of Rome. It will be the last country to leave it. But when it leaves it, it leaves it forever." I wish your Church would open missions in Spain. There is a wonderfully fruitful field among this noble people for the evangelic form of a throbbing Christianity, guided and governed by a noble ecclesiastical system. As the result of that conference we have entered into arrangements with the British Bible Society, and now three responsible scholars of that society and three of ours have been for a year and a half at work, producing what we trust will become a modern version of the Spanish Scriptures, founded on the Greek



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New Testament and the Hebrew Old Testament, that will be the word of God for ninety millions of people that speak the Spanish language. You need it in your missions, as other Churches do in theirs. Pray for it. I would like to take more time than I ought to take, to touch on these problems of the versions that go back to the apostolic work of the Church, for the first work of the apostolic days was to translate the Scriptures into the languages of all the eastern end of the Mediterranean. And the Church leaped forward according as the Bible was put into the tongue of the people. We are revising the Japanese version. Thirty years ago it was made by competent scholars. Now the Japanese Church and the missionaries are in equal force upon the committee; and we trust the work will be one which will commend itself to the next generation. Our Church in Brazil has been intimately connected with the revision of the Portuguese Scriptures; and the New Testament, and now nearly the Old Testament, is completed. So I could go on with a long list. I want to come to one of the great facts that I must leave with you before I close. When I was commissioned to go into the Bible Society—I do not speak of this except that it is a personal thought that sticks in my mind—we thought that a circulation of a million and a half volumes of Scriptures a year was a great task, and rejoiced in it. For all the first seventy years of the society a million and a half volumes a year was perhaps its average. For the last twenty years or more that average has leaped up to over two millions. I reported to you at Asheville a circulation for the quadrennium of about ten millions. I now report to you, as the circulation of the last four years, over sixteen million. The last year we leaped forward to 5,251,176 volumes of Bibles, New Testaments, and Scripture portions, scattered among the peoples of the earth. If you ever get discouraged and think the fact work is forgetting the Bible, just let that fact work in your minds, and tell it to your people. Tell them that we have not money enough, and we can not, somehow or other, out of your pockets get money enough to supply the world's need. We are poor. We never could have done this work but that Mr. Kennedy left us about \$800,000, and a man by the name of Cutter made us his residuary legatee, and we got \$500,000 or \$600,000. With the world hungry before us we have poured most of that money out. But we think that godly counsels require us not to let it all go right off. We want the Church offerings to come up. They ought to come up. This Church, it seems to me, would be glad to give. If it knew the facts, \$50,000 a year to give the Bible to the peoples of the earth. We need the gifts of the living. We need your prayers and sympathy. I can not stop to tell you this morning of China, or of Old Mexico, where, in spite of revolution, with either the rebel army or the Huerta army, or some other army, around, still our colporteurs during the last year circulated four thousand copies of the Scriptures more than the year before. And the woman in charge of our force in the City of Mexico, when we sailed to her again and again to come out, sent us back the words of Nehemiah, "I am building the walls, and can not come down."

We ought, before our centennial, which comes in two years, to lift this circulation up until we touch the real need and hunger of the world. IF THE BABY IS CUTTING TEETH Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures colic, and is the remedy for diarrhoea. Twenty-five cents a bottle. Advertisement.

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HOME-MAKING IN THE SCHOOLS.

It used to be that our girls were taught housekeeping, and that was considered enough. Today, throughout the land, we are waking up to the tremendous importance of studying home-making as well. It is not idle sentiment, but a fact, that our personality as well as our daily happiness, is molded to a large extent by our environment. And it follows that in our homes we ourselves are responsible for this environment as it is. True, that a home without love would be a poor imitation of a home, and no amount of harmony in color schemes will atone for lack of harmony in family life! But it is also true that a room by its mere furnishings and the arrangement of them can do much to insure our content or discontent; to make us cheerful or discouraged, optimistic, or depressed. And that is why we say that woman's duty as a home-maker does not end in giving her family bodily comforts, nor yet even an abundance of love.—Christian Herald.

Use Medicines Wisely

Most folks doctor their symptoms instead of the source of their trouble. If they have Indigestion or Stomach Trouble they take a Stomach remedy to digest their food and only awaken their poor stomach still more. If they are constipated they take a harsh, irritating, drastic physic or some habit-forming laxative to move their bowels and only make their constipation worse. They might as well try to kill a tree by trimming or pruning its branches. The source of most all Stomach and Bowel Trouble with Constipation, Light colored stools, pains in stomach, back or right side, nervousness, sick headaches, indigestion, colic spells, sour risings, gas, nervousness, bloating, heart palpitations, bad color, yellow or itchy skin, blues, etc., is in the Liver and gall and your remedy should be wisely aimed at this source, the root of your trouble. Information in detail is contained in our Book on Liver-Gall Complaints, Gallstones, etc., which we will be glad to send you free upon request. Address, Gallstone Remedy Company, Dept. 87K, 219 S. Dearborn St., Chicago, Ill.

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His Life and Character.

By His Son, Rev. Ernest L. Lloyd.

IV.—His Ministry in Kentucky and West Virginia.

My father began his pastorate in the Walnut Street Church, Louisville, Kentucky, in the fall of 1899. The problems there were in some respects different from those that he had faced in his former experience as a pastor. This was the oldest Methodist Church in a city of more than 200,000 people. It was located within one block of the principal retail business section of the city and in a section from which the permanent residents were rapidly disappearing. For several years prior to his assuming the pastorate, the Church had been decreasing in membership and in financial strength. For the first time in his life he was face to face with the problem of the "downtown Church," about which so much has been written in recent years. His task was to stem the tide and hold the Church to its former strength so that it might minister to the needs of the section of the city in which it was located. He gave himself to prayer and threw himself into the work with the enthusiasm that he had always known. The people rallied to him. There was evidenced a general improvement in all departments of the Church. However, at the close of his first year, he had to report a small net loss in membership, though this loss was not so great as had been the loss of the few years immediately preceding. At the close of each of the next three years he reported a small net increase. During the entire four years he received into the Church 323 members, the average attendance on the Sunday School increased by 50 per cent, and the total amount of money raised by the Church for all purposes increased at the rate of approximately \$200 for each year. With the close of his quadrennium the Church completed the first fifty years of its history, and the semi-centennial anniversary was celebrated by eight days of special exercises including addresses by Dr. W. F. McMurry, Dr. J. J. Tigert (later elected Bishop), Dr. F. M. North, Dr. Josiah Strong, and other prominent men. One result of these exercises was the raising of more than a thousand dollars for improvements on the church building.

On the last Sunday of his pastorate at Walnut Street, father made the following entry in his journal:

"These have been four years of unbroken peace, harmony and prosperity. I have never had a more satisfactory pastorate. The Church has grown somewhat in members and has strengthened very much in the graces of Christian character and liberality. Many of the people have said to me that I have helped them religiously. For this I thank God most of all. Glory to his name."

In 1903 father was sent to the pastorate of the Church in Bowling Green, Kentucky. This was a very different charge from the one that he had served during the four years immediately preceding. It was the only Methodist Church in a cultured little city of about 10,000 people. The demands on the pastor here were not so great and burdensome as they were in his former charge. But father was made of the stuff that spurns an easy job; he always found plenty of work to do. He remained in the Bowling Green pastorate three years, and they were years of steady progress and growth for the Church. Prior to his assuming the pastorate, this Church had never had its full assessment for the "Conference Collections," generally falling several hundred dollars behind. During the first year of his pastorate it paid all claims in full and made a substantial increase in the pastor's salary. During his second year the Church assumed the support of a foreign missionary, which necessitated raising for foreign missions the sum of \$400 in excess of its assessment. This was the first Methodist Church in the State of Kentucky to take such a step. Since then nine years have passed and all the Bowling Green Church still supports its foreign missionary.

In 1906 father was assigned to a very peculiar and difficult task. In the city of Louisville were two Methodist Churches located not a great distance from each other, near the business section of the city. These were the Walnut Street and the Chestnut Street Churches. Each one of these Churches was having a struggle to hold its membership and do the work that was needed. For several years there had been talk of uniting them into one strong Church, and father had always been in favor of the move. In 1906 the time seemed ripe for this step and Bishop Hendrix appointed father to the pastorate of the two Churches with the understanding that he was to unite them into one congregation as soon as possible. It was a very delicate task that he confronted. Many leading members in each Church were opposed to the union. He began the work, as he did all of his work, on his knees. He devoted the plan of preaching alternately to the two congregations in their respective churches, having an assistant who divided the pulpit with him. Shortly after undertaking the work a union revival services for the two congregations was held. This proved to be an occasion of real spiritual power and resulted in drawing the two congregations closer together and thereby preparing them for the ultimate union. Shortly after this the Quarterly Conferences of the two Churches were united and one of the congregations decided to begin worshipping regularly with the other congregation in its place of worship. The next step was the purchase of a large Jewish temple located but a few blocks distant, which was offered at a

very inviting price. It thus came about that within eight months after the Annual Conference the two congregations were completely united and worshipping in their new home which had ample room and accommodations for all their needs. I believe that this was the most rapid piece of organizing and executive work that father was ever enabled to do by the help of God.

But, while he moved forward with this great work he had been forgetful of himself. Two or three years before this he had discovered some symptoms in himself which indicated a peculiar form of nervous weakening. He began to lose control of his voice. Some times when he was engaged in public speaking or preaching or even public prayer, his voice would show a slight tendency to break in a laugh. This was a source of great annoyance to him. He decided that it was an indication of an overstrained nervous system and he began to exercise a greater care over himself in order to avoid a complete collapse. When he undertook his second pastorate in Louisville, he felt that he was almost restored to his former strength. He plunged into the work with all the enthusiasm of his nature. When he had been in his new charge but four months, his old trouble returned and he was forced to give up public work altogether, although he continued to plan and supervise all that was done. Two months later the crash came. He was in a state of utter nervous collapse and was forced to seek relief in travel. For six weeks he traveled in the South, spending the greater part of the time in Arkansas with his close friend of former years, Rev. W. M. Hayes. This was perhaps the darkest period of father's life. In addition to being in a state of shattered nerves and away from home, he was greatly burdened for one of his sons who was then in New Mexico fighting the battle for life against the awful disease of tuberculosis. After several weeks had passed, father started for New Mexico to see his son; but, when less than half-way to his journey's end he received the bad news that the end had come, the spirit had been called home and his son's body was being shipped to the home in Louisville.

It was a crushing blow. With a heavy heart he turned his steps and started home. A few days later the entire family gathered around the grave to perform the last rites over the body of their loved one. For the first time the family circle was broken.

Toward the close of this conference year father regained his health sufficiently to preach a few times. However, he did not feel able to continue in a pastorate of such taxing demands, and he was accordingly appointed to our Church in Jeffersonville, Indiana, a city of some 10,000 people just across the Ohio River from Louisville, Kentucky. He continued in this charge for one year, during which time his health steadily improved.

At the close of this year, as father's health appeared to be almost fully restored, Bishop Hendrix transferred him to the Western Virginia Conference and appointed him to the pastorate of the Johnson Memorial Church in Huntington. This was a delightful charge, a congregation of cultured people, the leading Methodist Church in a city of 30,000 people. The people gave father a cordial welcome. They rallied to him from the first and followed as he led them out. He sought under God's guidance to show them the possibility of bigger things and he succeeded. Hitherto the Church had never paid more than its assessment on the conference collections. But during the year of father's pastorate, notwithstanding the fact that a very substantial increase had been made in the pastor's salary, the Church raised for missions more than \$400 in excess of its assessment. In the following year, under the pastorate of Rev. U. V. Darlington, the Church assumed the support of a foreign missionary and has continued in this good work to the present day.

Father's pastorate in Huntington lasted less than one year. In the early part of 1909 his old trouble returned on him and he discovered in himself other signs of a general breakdown. He gave up his pastorate and went to Texas in search of health. It fell to my lot to fill out the unexpired conference year in the Huntington Church. I found the pastor's work for the year practically completed and ready to be reported to conference, and there fell to me no greater responsibility than that of supplying the pulpit.

V.—Approaching the End.

The conference year in West Virginia closed in the early part of September. When my work there was done, I was appointed by Bishop Key to fill out the unexpired year in Dublin, Texas; and, at the following session of the Northwest Texas Conference, I was transferred to that conference and appointed to Dublin. My father and mother and the younger children then came to live with me. In the meantime father's health had been improving rapidly. He thought that by the next session of conference he would again be ready for work. In the summer of 1910 he preached for me several times, but he did not show the vigor and power that had formerly attended his pulpit utterances. At the end of that year he was transferred to the Central Texas Conference and given the superannuated relation. He should have asked for the superannuated relation but he was not willing to admit that his work was done. One year later he was given the superannuated relation.

Father had an inexpressible horror of being dependent on any of his children. In his lat-

ter years, when unable to do the work of the pastorate, he was anxious for some kind of employment that would make him self-supporting. Accordingly plans were made to purchase a small place on the outskirts of Dublin where he might live with his family, do a little gardening, and raise poultry. This was done in the hope that the work might be both beneficial to his health and financially profitable. The experiment was tried for about two years. During this time father's health steadily grew worse. He seemed to be suffering from a complication of troubles. For the past few years his disease had been diagnosed as neurasthenia, the effect being shown on his vocal organs, heart, kidneys, and other organs. During the last two years of his life it was the opinion of several physicians that he was suffering from pellagra of the neurasthenic type. About a year after moving to the poultry farm, father became unable to do any kind of work whatever.

In the summer of 1913 father, with his family, came to live with me in the parsonage at Stephenville. He was now failing rapidly and required almost constant attention. A few months later, while I was at conference, I was called home by telephone that I might be with him in his last hours. When I reached his bedside he was barely able to speak, but I think that he recognized me. Four days later, on November 13, 1913, he breathed his last and his spirit returned to God.

On November 15 his body was laid to rest, the services being conducted by his friend of many years, Rev. M. K. Little. Brother Little very appropriately based his remarks on II. Sam. 3:38, "Know ye not that there is a prince and a great man fallen this day in Israel?"

VI.—General Estimate of His Work.

As a preacher father did not attain the popularity that is reached by many. In all of his pastorates he drew good congregations and congregations that steadily increased in size, but at no place did he have phenomenally large congregations. He was a student and a thinker. He carefully prepared his sermons and preached on great and deep themes and therefore often preached above the thinking of the masses. His sermons were heart-searching and deeply spiritual. He used few illustrations, very rarely indulged in humor and never sought to stir people by telling pathetic stories. He was plain-spoken in the pulpit and pronounced in his condemnation of all forms of questionable amusements—lancie, card-playing, theater-attendance, Sabbath desecration, etc. Though thoroughly evangelistic in his preaching, he did not have remarkable success as a revivalist. Several times he preached in revivals in his own pastorate and each year assisted several of his brethren in revival work. In such work he would generally see a few clear cases of conversion; but the principal result of his revival efforts was the fact that many Christian people came into a better religious experience and were therefore made permanently more useful to the Church. In the regular preaching of the pastorate he was always evangelistic. He believed and taught that every preacher should work for definite conversions at the regular Sunday services. He did this and very frequently made a call for penitents; but his visible results in this work were meagre.

Father delighted to preach on great themes that would stir the mind and the heart. During the five years that he was connected with Polytechnic College, all through the State he preached powerful sermons on the subject of religious education. The amount of good that was done through these sermons is known only to God. One well-known young preacher who is now a college graduate and a very useful man in his conference has written me that the fact that he has a college education and is now in the ministry is due to inspiration that he received when listening to one of father's sermons on Christian education. One of father's favorite themes was the work of the Holy Spirit. He frequently preached a series of four or five sermons on the symbols of the Spirit. He was a great believer in Divine providence and often preached on God's guidance of the individual life. During the last ten years of his active life he preached prominently on the missionary obligation and the financial obligation of the Christian. The effect of these sermons was shown in the heightened missionary interest and increased liberality on the part of his congregations. He was not sensational in his choice of sermon subjects, but he did frequently preach on special and unusual themes which awakened considerable interest. During his pastorate at Fort Worth he preached a very plain sermon on the subject of "Childless Homes." This sermon was published in pamphlet form and circulated in various sections of the South. Many people have testified to the good that they received from it. During his pastorate at Walnut Street Church in Louisville he preached a sermon on the subject of suicide. This sermon attracted considerable attention and was noticed by the secular press as far away as Chicago and New York City. Several times he preached a series of sermons on the liquor traffic. These were powerful arrangements of the monster evil and doubtless did much good in the creation of public sentiment. During his pastorate in Louisville, Kentucky, he was the first person who spoke out publicly against a prize fight that was planned to occur in that city. He personally led the opposition and succeeded in preventing it.

Father was a great pastor. One of our Bishops has written to me, "Your father was the best pastor I ever knew in the Church." His heart yearned for the spiritual welfare of each member of his Church; as the true

shepherd looks after his flock. He was not the "hail-fellow-well-met" on the streets that some pastors are. He was never seen loitering in public places engaged in ordinary light talk of the day; and for this reason he was not so popular with the masses outside of the Church as he might have been otherwise. But he did know his own people and he continually sought to learn their individual needs and to minister to their needs both in the pulpit and in private conversation. As soon as possible after taking charge of a new pastorate he would visit all of his members. He made his visits long enough to get acquainted with the people, to exchange some pleasant remarks on the ordinary topics of general interest, to inquire as to their spiritual condition and to give some words of counsel or exhortation. Unless there was some special reason for not doing so, he always had prayer with them before leaving the home. After he had once visited all of the homes, he did not make another round of systematic visiting in the charge. Thereafter he visited his people only when he thought there was special reason for so doing. In this way he economized his time and combined in an admirably balanced way the work of a pastor and that of a preacher. He believed that it was necessary not only to know his people, but also to have some real spiritual food to give them when they came to hear him. He never went before his people at the Sunday services or at the mid-week prayer meeting without having made careful preparation. He was especially strong in his Wednesday evening prayer meetings. With all his soul he believed in the prayer meeting and he sought to make it a powerful means of grace in all his pastorates. He did not have great crowds at his prayer meetings; but the attendance was far above an average and steadily increased as long as his pastorate in any Church lasted. During his pastorate in Louisville, his prayer meeting attendance was generally above 100 and frequently went very close to 200. He always counted the attendance. A complete discussion of his prayer meeting methods can be found in a book of 120 pages which he published in 1907, entitled "Two Years in a Growing Prayer Meeting."

Father was a strong believer in the use of printed letters. He very frequently issued circular letters to the members of his Church. During his pastorate in Saint Paul's Church, in Columbus, Georgia, he edited a weekly paper of four pages, known as the Saint Paul's Messenger, which circulated among his membership. In his later pastorates he generally issued a weekly bulletin which was given to the congregation at the Sunday services. His bulletins were something more than a collection of announcements. They were in the nature of a pastoral letter and had a close personal touch which I have never seen in the bulletins of any other preacher.

Father was very diligent in looking after the details of the entire Church organization. He was always present at the entire session of the Sunday School, met with the teachers in their weekly meeting, and kept in close touch with the superintendent in directing the Sunday School. He encouraged and attended the Epworth League. He kept in close touch with the work of the women's societies, though he did not attend their meetings unless he had some special reason for so doing. He met regularly with his stewards and made the monthly stewards' meetings occasions of spiritual uplift as well as business discussions. He was diligent in the circulation of our Church literature, and in every one of his charges secured a large increase in the number of subscribers for the conference organ. He saw that the records of the Church were accurately kept and he always had carefully prepared reports for the Quarterly Conference.

The secret of father's great success as a pastor was the fact that the one consuming passion of his soul was to help his people to the very best that there was in the religious life for them. In his deep pastoral concern, in his absolute consecration, in the directness of his method, he bore a striking resemblance to the great apostle to the Gentiles. In all of his pastorates a great many have testified that as a result of his preaching and pastoral care they came into a much higher and happier religious experience than they had ever known before. Shortly after his death memorials were adopted by his former congregations in Bowling Green, Kentucky; Louisville, Kentucky, and Huntington, West Virginia, expressing their appreciation of the work that he did for them.

The memorial adopted by the Bowling Green congregation contains the following paragraph: "During his pastorate every department of the Church worked together with new courage and felt a new thrill of aspiration for higher and nobler things and an ability to achieve whenever this prophet gave the command to go forward. As a result, new fields were mastered and made to produce abundant harvest for humanity's betterment and community service. He was a man of firm convictions and taught them with fervor, without fear or favor; and with his rugged teachings fired all with greater loyalty to the Church work. But beneath his ruggedness there was always a heart that beat in tune with the Infinite and a soul aglow with sympathy for humanity." From the memorial adopted by the Huntington Church I quote the following:

"He came to us in the spirit of the Master and his ministry to this Church was full of blessing to the entire congregation. He ministered to the people as a faithful shepherd, always watching as a diligent keeper of the souls of men. . . . Because of his persistent efforts, this congregation came to understand and appreciate the missionary endeavor of our great Church as it never had before." The memorial adopted by the Louisville con-

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gregation was equally strong in its expressions of appreciation for his work.

One striking evidence of the value of father's work as a pastor was its permanence. While he won the hearts of his people, he led them to love God more than they loved him. There was nothing at all selfish about his work or his methods. Everyone of his last five pastoral charges paid to him a larger salary than the charge had ever paid before, but the permanent advance in Christian activity and in liberality for all religious causes was much more notable than the advance in the salary. When his pastorate in any Church came to an end, his connection with that Church ceased. He did not go back to visit them, he did not correspond with any of the members, and he never presumed to offer one word of advice as to the future work of that Church. The work that he did always abided and his former charges continued to prosper under the pastorates of his successors.

Shortly after he went to Texas he became one of the leaders in the Epworth League movement. He was associated with Rev. J. Z. T. Morris and Bishop Joseph S. Key in the organization of the Texas State Epworth League Conference. Brother Morris first suggested the formation of such an organization and he called to his assistance in the movement Bishop Key and my father. To father fell the task of writing the constitution for the organization. Before the Epworth Era was established, father and Brother Morris published an Epworth League paper known as the Epworth Methodist, father being the editor and Brother Morris the business manager. Later Brother Morris assumed full control, but abandoned the enterprise when the Epworth Era was established. Father was honored with a place on the program of the International Epworth League Conference, which met in Indianapolis in 1897 and also on the program of the one which was held in San Francisco in 1901.

A few months before the assembling of the General Conference of 1898, father published an article in the Texas Christian Advocate in which he urged that the General Conference establish a branch of the Publishing House in the city of Dallas. I do not know whether anyone else had ever publicly made such a suggestion; but I do know that the idea was wholly original with him. The General Conference adopted the suggestion and the branch Publishing House was established.

When father became a member of the Louisville Conference, the pastors gave him a cordial welcome and at once put him into places of leadership. When he had been a

(Continued on page 14)

DID THE WORK

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You can't grow strong by merely exercising. You must have food—the kind you can digest and assimilate.

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"I tried one kind of medicine after another, but nothing seemed to help me.

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OUR ANNUAL CONFERENCES.

Bishop J. H. McCoy.	
West Texas, Austin	Oct. 21
Central Texas, Hillsboro	Nov. 17
Texas, Bay City	Nov. 18
North Texas, Denison	Dec. 2
Northwest Texas, Sweetwater	Dec. 9

OUR DISTRICT CONFERENCES.

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

Plainview, at Hale Center	May 28
Dublin, at Goshute	May 28
Cisco, at Ranney	May 23
Sweetwater, at Snyder	May 29
Weatherford, at Graford	June 2
Big Spring, Post City	June 2
Albuquerque, at Carrizozo	June 4
San Angelo, at Cristoval	June 4
Pittsburg, at Winfield	June 9
Fort Worth, at Oak Lawn, Dallas	June 10
Dallas, at Central Church	June 4
Marshall, at Beckville	June 20
Marlin, at Normanee	June 30
Jacksonville, at Malakoff	July 1
Navasota, at Huntsville	July 2-5
Beaumont, at Kirbyville	July 6
Timpson, at Timpson	July 7
Hillsboro, at Mertens	Aug. 26
Gatesville, at Killen	Aug. 28

SUNDAY IN HOUSTON.

I hastened away from the seat of the General Conference the night before its adjournment to meet an unavoidable engagement in Houston and spent the Sunday there. Met many of my old friends and acquaintances of other days. Wanted to rest on Sunday, but the brethren would not hear to it, and so preached both morning and evening. In the morning I was with Dr. Hay's congregation at St. Paul's. That is one of the great congregations of Southern Methodism. They have almost 1100 members, about 1000 in Sunday School, and one of the most imposing church edifices in the Connection. The Church is in splendid condition, and Brother Hay, who is closing out his fourth year, is one of the most popular preachers in the city. He has great congregations and he feeds them on meat convenient for them. It was a pleasure to spend the Sunday with them and see their interest in Church work.

At night I was at Woodland Heights, with Rev. H. M. Whaling and his wide-awake young congregation. This is the youngest of the Methodist Churches in the city. I was surely proud to see what they have done. They have one of the most modern and up-to-date buildings I have seen in some time. It has cost them \$12,000 and it is a beauty. They have a good membership, a fine Sunday School and all the departments of a live Church. Brother Whaling is one of the most progressive young ministers in the Texas Conference. He has made his mark in Houston as a live pastor. He married the only daughter of Bishop Ward, and she is a great help to him. I met Mrs. Ward at the services. His memory is fragrant in Houston. I had only the time to look in on the preachers' meeting Monday morning and shake hands with them.

The General Conference

Another matter of interest came to the front as the special order of the day—laity rights for women. By special motion, it was determined to let the women have the floor and fight it out among themselves. Miss Belle Bennett was given fifteen minutes and she went to the platform amid applause. She is one of our most superb women, intellectually, well informed and a great leader. She is a speaker of power and self-possession. She occupied her time in an address of evident preparation, covering all the points in her contention and she pleaded like an accomplished and conscientious advocate of her cause. She was frequently applauded. Following her, Mrs. Thomas B. King, of Memphis, took the platform on the negative side of the question. She is a possessing lady, rather spare, somewhat delicate in form, a strikingly sweet and becomingly modest manner, a well modulated but distinct voice; she occupied her time with earnestness and genuine eloquence. She answered the arguments of her fair opponent with skill and got in some telling blows. She was liberally applauded. We wanted to vote it once but Rev. Dr. Carpenter, of Florida, insisted on being heard. He was the only member of the Conference who seemed anxious to tackle the issue. He took the side of the ladies and spoke with much vehemence on the subject. Then the vote was taken and the affirmative went down by a vote of 171 to 195. The ladies accepted their defeat in good spirit, but evinced no disposition to cease in their work, they gained some in their vote this time over four years ago.

Wednesday was an interesting day. It was the time for the Vanderbilt Committee to make its supplemental report. Promptly on time, the matter came up de novo. Two reports were made, a majority and a minority report. The majority report covered the original report and the supplemental report, both of which had been referred to the committee with instructions to combine the two and submit them to the body. This report gives to the Board of Education power to exercise the right left the Church by the court to reject or approve the members of the Board of Trust, pending the consideration of the matter by the seven original conferences who transferred their rights to the General Conference some years ago. The minority report was a verbatim copy of the majority report except the addition of one word, "legally," in the sentence of the majority where it says, "Until the consideration of the matter is completed," making it read "Legally completed." This was a very close distinction and the minority report was supported. But on a vote the minority report was defeated, and when this fact became known, Dr. Christian, leader of the minority, moved to make the majority report unanimous and it was done without a dissenting voice. Thus, what started out to become a factional division, wound up with perfect harmony and the Conference was happy. So that the Board of Education will hold on to whatever right the Church has in Vanderbilt until the present plan is perfected by the seven conferences and the commission appointed to work with them. This is a happy solution of the whole matter and the Church is a unit in the verdict.

When the motion was made to superannuate Bishop Wilson a hush fell over the whole audience, though every one knew that it was coming. Dr. John O. Wilson at once took the floor with a well-prepared address and made a motion to continue the aged Bishop on the effective list. His plea was one of pathos and tears. Also T. B. King did likewise. It was like children pleading for their father. Dr. Cannon, for the committee, stated their reason for recommending it by a large majority. He spoke in great reverence of the Bishop and his valuable service to the Church, but stated that his health and weakness were such that he could no longer do active work of an efficient Bishop. The vote on the report of the committee to retire him was taken by ballot and it resulted in its favor by 165 to 118. No man is more venerated by the Church than Bishop Wilson. Those who favored the report love and revere him just as fully as those who voted against it. But it was a question not of love and sympathy and reverence, but of judgment. It was apparent to all, even those who insisted on his continuing as an effective Bishop that he is a superannuated man. The committee tried to shield him from having his

case brought before the Conference so that he could retire on his own motion and without public action. But some of his warm friends would not have it that way. They forced a public expression with the above result. And the vote to retire him was a vote of wisdom, kindness and affection. He is now eighty years of age and very much depleted in bodily strength. But his mind is bright and optimistic. The Church will still have his counsel and wisdom and the pulpits will have his service as far as he is able to fill them. But his active work is done and has been for several months. He retires with the benediction of the Church resting upon him and with tender affection of the Church bestowed upon him.

In the Vanderbilt controversy, there was much feeling upon the part of some of the brethren. Especially was this true with those who came to us from near the geographical center of the storm. They spoke and acted like men heated internally with raging fires. They were impetuous in manner, excited in speech and partisan in arguments. Now and then a personal element injected itself into the colloquies; and once in a while some speaker would assume an air of monopoly in all knowledge of what Israel ought to do under the circumstances. But there were enough of us far enough removed from the storm center to look at the things with more calmness and deliberation. Fortunate for us that this was true; for too much excitement and partisanship are hindrances to unity and cooperation. Perhaps no one was just exactly satisfied with the outcome of our verdict; yet it was the best that could be reached under the circumstances. Neither the extremists nor the conservatives got everything they contended for; but both agreed to give and take, and now let us be one in trying to get out of this contention all that we are entitled to. It may not be much, but a little is better than nothing at all. One thing is certain, no bad blood or ill feeling showed itself in the windup. All of us could not see exactly the same way; but we did agree to disagree in the spirit of brethren. But in the end harmony became the watchword.

Night sessions began Wednesday night. Many members are already gone from the Conference and others are restless and the sessions will be continuous from this time on. Morning, afternoon and in the evening we will be at work finishing the calendar. Things that need to be considered must press their claims. So we began the evening work. The pending business, coming over from the day before, limiting the presiding elders to a four-year consecutive term, was taken from the table. Several speeches were made pro and con, some of them witty and humorous. They kept the body in an uproar of good humor. Everybody who wanted to air his views of the presiding eldership, wise and otherwise, had a field day. But when the vote was reached, the proposition was defeated by a small majority.

Then the report of the committee on Episcopacy came up. It dealt with the administration and characters of the Bishops; for the Bishops have to pass before this body just like the characters of the preachers have to pass their conferences. All these godly men morally and officially were given a clean bill of health. Some little irregularity of administration in the case of one of them was mentioned in passing, but nothing of a serious nature in this exceptional instance warranted more than a passing mention.

Then the question of their efficiency was passed upon and all of them except Bishop A. W. Wilson passed. In his case, it was deemed wise to retire him from active service in view of his advanced age and bodily feebleness. But it was done amid sympathy and filial reverence. The Conference recommended to the College of Bishops that Bishop Hoss be given a year of rest, or such light work as will not tax him until he has ample time to recuperate his health and strength. The Bishop came forward and thanked his brethren in words of tenderness and love. He said in part: "God has strangely dealt with me during the past several months. I have been face to face with the eternal and have had occasion to study my relation to the hereafter; and brethren had I gone hence it would have without fear, trusting in my Heavenly Father. Yes, I have looked into eternity and I saw nothing to make afraid. I think you have made one serious mistake tonight. Instead of superannuating Bishop Wilson, you ought to have superannuated a half dozen of the rest of us and

you would not have created such a wide gap in the Episcopal ranks."

Friday morning the Conference set itself to the task of doing business and despite the "point-of-order-brother," we got along measurably well. The report on making the laymen's movement more effective was handed in and it was considered. It proposed some radical changes, making a larger number of laymen members of the District and Annual Conferences, but as it required a two-thirds vote to pass the bill, it failed at that point. The special order of the day arrived and we went into the election of Connectional Officers. The book agents came first and Smith and Lamar received a large majority. Then followed the Book Editor and Dr. Gross Alexander had a large majority. Editor of the Christian Advocate came next and Dr. Ivey had enough and to spare. Sunday School Editor came next and Dr. E. B. Chappell like to have gotten the whole vote. Missionary Secretary was the next contest and the vote scattered. Dr. Linebaugh received forty-odd Dr. S. R. Hay 21, Dr. Ainsworth 71, and Dr. W. W. Pinson, present incumbent, 111. No election and adjournment for the noon hour was had. In the afternoon session the voting for Missionary Secretary continued and on the fourth ballot Dr. Pinson received a handsome majority. Dr. W. F. McMurry was triumphantly re-elected Church Extension Secretary. Dr. F. S. Parker was re-elected Epworth League Secretary on the third ballot, and the last to be elected was Dr. Stonewall Anderson for Secretary of Education. This finished the list and the Conference continued the calendar. The effort to enlarge the book committee and give it a larger power failed. Many other advanced movements, fathered by first one committee and the other, fared likewise.

Friday night, the question of federation came up for consideration, and our commissioners submitted a very important report. They recommended to the Methodist Protestant and the Methodist Episcopal Churches a plan for union. It is rather elaborate, but practical. It contemplates the separation of the entire Methodist territory in America into three or four quadrennial Conferences according to geographical proximity, a Northern, a Southern and a Western, each one to retain its autonomy, and then one General Conference composed of delegates from these Quadrennial Conferences, and this is to be the law-making body for the whole and it is to be known as The Methodist Episcopal Church in America, or the Methodist Church in America. There is to be no change in doctrine or polity, and each quadrennial body is to work out its problems within its own territory and in its own way. This is a mere outline. This report will be sent to the other two Churches. Of course it will not be satisfactory, and will not be accepted in its present form; but it is a working basis and out of it is hoped something will come that, in time, will be satisfactory to all three Church organizations. Sentiment in favor of this plan is strong in our General Conference. It was unanimously adopted and by a standing vote, amid enthusiastic applause. Now if our Northern brethren mean what they say about Methodist union in America, we have given them something to think about. It is their turn to take the next step.

Saturday was the beginning of the end of the Seventeenth General Conference of Southern Methodism. It was seen that it would be impossible to hold a quorum over until Monday, so they wanted to finish the business and adjourn Saturday night. There was a rush to get in reports. Things went through in a hurry, but not precipitously. Everything on the calendar, carrying no minority report, was taken up and passed. It had reference to the work of the standing committees. There was not much discussion and points of order were not much in evidence. By the time the evening session had expired, the business was about completed and the body adjourned in order sine die.

G. C. R.

CONFERENCE NOTES.

There is wonderful cohesiveness in the brotherhood of our Church. Hundreds of men are able to meet from the four quarters of our Connection, with different habits of thought and different views of methods of procedure and for days see matters and issues from different angles and come into sharp collisions in the arena of controversy, and yet emerge from the conflict with a fraternal spirit and a unity of purpose. It is proof that we are bound together, not by mechanical ties, but the blood relation we find in Jesus Christ. Amid all the debates that took place at Oklahoma City, we dare say that not a layman

or a preacher left there with the slightest wound in his heart. We be brethren.

The experiences of the Conference confirm us more and more in the impression that we are merely men after all—but men saved by grace. In our boyhood we were wont to hold ministers and godly laymen in such high esteem and reverence that in our judgment they were above weaknesses and foibles so observable in the common run of human life. As we grew older and saw more of them, this view became modified, and as we have attended so many conferences of one kind and another in the course of a half a century we now know that men or simply men whether they stand in sacred or secular places. But our views of these good men in the Church become more and more clear that they are honest and true despite their foibles and peculiarities.

There is a great deal of human nature in the best of men. Whether in matters of Church or in matters material, this human nature takes a prominent part. Grace only proposes to renovate it and direct it along lines of good endeavor. It is useless to try to transfigure human nature and find in it all that is supernatural and unearthly. The task is impossible while we live in the flesh. We had lots of human nature in the General Conference. It manifested its peculiarities there just as it does everywhere else. And it was really interesting to observe it and to watch its operations. Sometimes we were disposed to criticize it and then, on reflection, we saw at a glance that it is useless to look for perfection and immunity from mistakes in the best of men. We all labor under the law of limitation—some more than others. But when subordinated to Christ this old human nature works out well in the end.

Far-off views of men are often misleading. You have to see them in close proximity to get them in their true perspective. When we look at some of them from a distance we are disposed to magnify their greatness and attach to them a greatness and a sanctity to which they are not entitled. When we come into contact with them daily, see them in their personal relations to their brethren, hear them speak on points of order, we at once realize that greatness is a relative term. Hence, most men whom we regard as great shrink more or less as you see and hear them in the General Conference. We are all just men. When I was a boy the sight of a Bishop awed me. I attached to him something more than human. As a man this view does not appeal to me. Bishops are good men, set apart by their brethren, for a special line of work; but they are just Methodist preachers and when you know them more intimately the official part of them diminishes. I have helped to make about fifteen of them and am more or less familiar with most of them and know whereof I write. I love them but the line that differentiates them from the rest of us is only a negligible quantity. They would not have it otherwise.

Now and then you observe the outcroppings of ambition in a General Conference. There are a few chief seats in the synagogue and it is but natural for a man now and then to desire to occupy them. It was very interesting to sit and observe the workings of this element in a few of them. It manifested itself in various ways. Sometimes it would seize some friend of the interested party and approach you on the blind side. Then again it would stand out in the efforts of a brother to make himself prominent in the proceedings. Now and then it would reach you through the mails from some distant corner of the Connection. It was always trying to conceal itself, but despite this fact it was ubiquitous and like Banquo's ghost would not down. Occasionally, like the magnetic point on the lightning rod it would gleam in the sunshine and invite the subtle fluid at the approach of every silvery lined cloud. But when it became known that we would elect no more Bishops the atmosphere cleared up visibly and most of the manifestations disappeared from the heavens. Selah!

The men who did the most of the talking were not the most useful members of the body; but the men who listened attentively to the reading of the reports and voted intelligently upon them are the members to whom the Church is indebted. If sixty per cent of the speeches made on various subjects had never been uttered, the General Conference could have transacted its business in half the time that we were there and the intelligence of the body would have

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been, in no way, diminished. The disposition to indulge in speech-making is not a benediction to a deliberative body. It ought to be taken for granted that the average member of such a body has some intelligence and knows just about how he is going to vote after he reads and studies the questions in the Daily Advocate before the time for voting comes.

Major Lesesne, veteran correspondent of the Daily News, was on hand from the opening to the close of the sessions. He filled the pages of the News with the proceedings and he did it in such way as to give the readers of that paper an accurate idea of what transpired.

BISHOP MCCOY COMES TO TEXAS.

The College of Bishops assigned Bishop McCoy to the five Texas conferences, at the meeting in Oklahoma City last week. This will be pleasing news to our people and preachers in general.

At the ripe old age of seventy years, Mrs. J. T. Llewellyn died in this city last Thursday at the home of her daughter, Mrs. Marguerite DeBorde.

TEXANS ON GENERAL BOARD.

Texans are in evidence on the General Boards of the Church. They stand well in the esteem of the General Conference. They were given prominent places. On the Vanderbilt Commission appear the names of Judge J. E. Cockrell, of Dallas, and Rev. W. D. Bradfield, of Austin, on the Board of Education.

PERSONALS

Mrs. A. D. Cosgrove, who is in St. Paul's Sanitarium, is but little better. We regret to announce to her friends that she is still seriously ill.

We sympathize with Rev. and Mrs. A. N. Evans, of Stamford, in the death of their baby daughter, Anita Lucile, which occurred May the 11th. She was not quite one year old.

Rev. J. D. Scott, Commissioner of Mission Home of the West Texas Conference, passed through Dallas the past week returning from a season at the General Conference. The Advocate force enjoyed his call.

Rev. O. T. Hotchkiss, of the Pittsburg District, called on us the past week en route from Oklahoma. His stay at the General Conference was cut short by the sudden death of his brother-in-law, Judge Stillwell Russell, of the Supreme Bench of Oklahoma.

Rev. J. H. Stewart furnishes us the following sad news: "The aged mother of Rev. K. P. Barton, pastor of our Church at Brownwood, died in Brownwood this morning after a brief illness. She had been making her home with Bro. Barton since the death of his wife a few months ago.

The Advocate acknowledges receipt of an invitation from Rev. and Mrs. J. E. Harrison to the marriage of their daughter, Mary Permelia, to Albert Louis Bruhl at San Antonio Female College, Wednesday evening, June the tenth, nineteen hundred and fourteen, at eight-thirty o'clock.

GENERAL CONFERENCE COMMITTEES.

Texas delegates as follows were appointed on the standing committees:

- Episcopacy. Central Texas—F. P. Culver, J. M. Robertson. North Texas—G. C. Rankin, J. M. McCormick. Northwest Texas—J. G. Putman, N. G. Rollins. Texas—Jas. Kilgore, T. S. Garrison. West Texas—W. D. Bradfield, G. G. Johnson.

- Itinerancy. Central Texas—W. B. Andrews, Ocie Speer. North Texas—A. L. Andrews (chairman), J. Q. Adamson. Northwest Texas—J. G. Putman, J. S. Means. Texas—S. R. Hay, H. L. Griffin. West Texas—T. F. Sessions, W. N. Hagy.

- Revisals. Central Texas—J. A. Whitehurst, F. F. Downs. North Texas—C. M. Harless, N. P. Doak. Northwest Texas—E. E. Robinson, F. P. Works. Texas—E. W. Solomon, W. L. Dean. West Texas—S. H. C. Burgin, M. A. Childers.

- Publishing Interests. Central Texas—J. M. Robertson, J. A. Whitehurst. North Texas—J. H. McLean, J. M. McCormick. Northwest Texas—G. S. Hardy, G. W. Backus. Texas—J. W. Mills, Beeman Strong. West Texas—G. G. Johnson, V. A. Godbey.

- Education. Central Texas—J. A. Rice, J. H. Garner. North Texas—R. S. Hyer, L. S. Barton.

- Northwest Texas—E. E. Robinson, T. S. Means. Texas—F. M. Boyles, W. C. Windham. West Texas—W. D. Bradfield, J. W. Robbins.

- Church Extension. Central Texas—W. J. Barcus, H. D. Knickerbocker. North Texas—C. H. Morris, C. M. Harless. Northwest Texas—G. S. Hardy, G. W. Backus. Texas—F. M. Boyles, T. S. Garrison. West Texas—S. H. C. Burgin, M. A. Childers.

- Missions. Central Texas—W. E. Williams, H. D. Knickerbocker. North Texas—John M. Moore, C. H. Morris. Northwest Texas—J. W. Story, N. G. Rollins. Texas—J. B. Turrentine, W. L. Dean. West Texas—T. F. Sessions, G. G. Johnson.

- Boundaries and Finance. Central Texas—F. P. Culver, F. F. Downs. North Texas—G. C. Rankin, R. C. Dial. Northwest Texas—J. W. Story, J. S. Means. Texas—J. B. Turrentine, T. N. Graham. West Texas—V. A. Godbey, J. W. Robbins.

- Temperance. Central Texas—Ocie Speer, W. B. Andrews.

- North Texas—R. C. Dial, A. L. Andrews. Northwest Texas—J. W. Story, G. W. Backus. Texas—S. R. Hay, T. N. Graham. West Texas—W. N. Hagy, W. D. Bradfield.

- Sunday Schools. Central Texas—J. A. Rice (chairman), J. H. Garner. North Texas—L. S. Barton, N. P. Doak. Northwest Texas—G. S. Hardy, N. G. Rollins. Texas—Jas. Kilgore, Beeman Strong. West Texas—V. A. Godby, W. N. Hagy.

- Epworth Leagues. Central Texas—T. S. Armstrong, W. J. Barcus. North Texas—J. H. McLean, J. Q. Adamson. Northwest Texas—E. E. Robinson, F. P. Works. Texas—J. W. Mills, H. L. Griffin. West Texas—M. A. Childers, T. F. Sessions.

- Church Relations and Bible Cause. Central Texas—T. S. Armstrong, W. E. Williams. North Texas—John M. Moore, R. S. Hyer. Northwest Texas—J. G. Putman, F. P. Works. Texas—E. W. Solomon, W. C. Windham. West Texas—S. H. C. Burgin, J. W. Robbins. Laymen's Missionary Movement. F. P. Works, W. L. Dean.

INCIDENTS IN WESTERN ITINERANCY.

By Rev. J. O. Gore.

It is strange how some people seem to think a preacher's life to be one of ease and pleasure. I give the following to show how far from pleasant some of the incidents that are thrust upon a preacher who considers duty first:

It was about the first of December, some ten years ago when there had been an unusual wet season and it was now followed by an extremely cold wave, that wife, baby and I were caught out on the plains without bedding, fuel, shelter, feed, water or food; we had "missed our guess" and found no shelter, the long drive through the mud had worn our horse out and it was impossible for us to drive all night. I was walking ahead trying to find a road when my wife began to argue: "Let's stop and camp, the horse is given out." Now if any one thinks that that situation was to be faced with tranquility of mind, he misses his guess. I turned my horse loose on the dry grass, and stacked the two suitcases in front of the seat in the roomy old phaeton, spread the heavy lappas over them and the cushion, put my wife and baby to bed, the baby in the double and tucking the loose end of the spread over them, then put up the curtains. It was questionable if any of us might survive the night. So I told them good-night, and began the fight for my life. By burning a box of matches I managed to dry some grass, and by hard work with the grass I managed to dry some "buffalo chips," enough that they would make a kind of glowing light so that I might find my way back to the buggy from a hundred yards distance. Then between a run, until I had to rest, trotting and a run again, I spent the longest night in the history of time, and it seemed to me that night gave me some faint idea of the duration of eternity, (not the hot one) and a faint idea of the outer darkness. Fighting against the drowsiness of the cold, I ran, and as I passed the smoldering pile of "chips" I would put on as many as I dared, not to smother the fire with the wet things. How long, O how long must eternal anguish seem to the suffering soul that knows that it shall never end. These years that have passed since that night have seemed like a rest spell compared with the duration of that night. The pale crescent that came an hour before light was one of the most welcome visitors; then a lone wolf called by to see me and as he sat at attention for several minutes, and I really wished him to prolong his visit as long as he could spare the time from his labors, for he helped me while away the time, and was acceptable company, and when he went I wished him well, despite the fact that the cattle men held a grudge against him. When the dawn did begin to peep I felt like shouting, and I have never seen such a glorious sunrise. The wind had laid long enough before light to admit of one of those frosts that only the plains know how to produce; deep, fluffy and white, for miles and miles as level as the bosom of a quiet "mountain tarn;" over that undisturbed expanse of nature—pathless expanses of frosted turf.

We lived through that night, and through many other experiences of the frontier planting of the Church that has given life a new meaning to me. In the early part of the morning we reached a cow camp and were received with royal Western hospitality.

If you never have known how to enjoy health, pass the door of the grave; if you have never known how to enjoy hope, pass through the slough of despond; if you have never known how to enjoy peace pass through the hour of conflict; if you have never known how to enjoy the light pass through the night of darkness. Some men are miserable because they do not know that they are in comfort. Joy is an afterthought, it is the result of victory. Sorrow, too, is an afterthought, it is the result of defeated hopes.

Sermonic creations that discredit the universal Creator are a positive discredit to their individual creators.

Humbleness of life is no obstacle to God's favor or the possibility of eminent usefulness. Some of the greatest and best men the world has ever known rose to their high places from utter obscurity. The men whom Jesus summoned to discipleship, and who thus became known to all future ages, were the humblest of God's toilers. Even "the beloved disciple" was "mending his net" on the lake of Genesareth when Jesus told him to follow him. Listen to the voice of the Spirit and be ready to respond to every call of duty, whether great or small.

How They Succeed

REV. J. F. TYSON'S METHOD.

For several years I have placed my goal at least double the list of subscribers turned over to me by my predecessor:

First: I earnestly press the merit and claims of our Church paper on every family not already taking it. If I fail on my first pastoral visit I try them again. I do not make a hobby of it, but try to show my people that no one can be a well-informed, intelligent Methodist without reading his Church organ.

Second: I show its superior merits over the secular papers of the day.

Third: Its influence for good in the home. But no rule is worth a cent by itself. The best of all rules is to forever keep trying and never think of failure; in a word, the one rule of all rules, is to do it.

J. F. TYSON.

REV. J. W. WOODSON'S METHOD.

I have had no formal plan, but first of all I felt that I was acquainted with the men that I was dealing with and accordingly met them in that atmosphere. When I was ready to ask for the name to be placed on the list I always did so feeling that I would win. My hardest men I placed my hand upon their shoulder in a friendly sort of way and looked them squarely in the eye, and with my pencil in hand simply said: "I am placing your name on the Advocate list. Do you wish to pay me now or shall I wait for the subscription price?" I never had but one man to hesitate, and to him I said: "He who chews as much brown mule as you have no right to complain at the price of the paper."

I never tried to make anyone feel that I was in earnest to make the appeal for being that way. I never stopped to think about what people would say. I was desperately in earnest, as much so as anything that I ever undertook. When I came to this charge there were three readers of the Advocate and one of them behind three years, but now we have over sixty. Would get more were they here.

That is all that I know about what I have done. It has all been a work of joy and my greatest remuneration has been in seeing a membership developed second to none in Texas Methodism. Not a dram drinker, dancer or card player on the Methodist Church rolls in this charge. Out of all the membership all save two men who live at a great distance are regular in their Church attendance. The women, of course, attend. If that is not a fine record, please tell us what it takes. J. W. WATSON, Woodson, Texas.

REV. C. G. SHUTT'S METHOD.

My plan to get subscribers is to send sample copies direct from the office. Then make a talk from the pulpit on the benefits of good literature, giving special emphasis to the Texas Christian Advocate, showing what a wonderful force it is for good in the home and the community. Then as I do my pastoral visiting I present the matter direct to each member. At this season of the year the great barrier is "no money." I answer that by offering to carry the subscriber until next October.

REV. H. F. BROOKS' METHOD.

I have no set plan for securing subscribers to the Advocate, but I usually follow a plan something like the following: Early in the conference year I preach a sermon on some theme relating to "Religious Literature in the Home." In the sermon I try to show the influence of reading on the character of the people, what is good literature, its relation to Christianity and the Church. Then I bring in the necessity for knowledge of the Church and show why we should be conversant with the work of the Church; compare this necessity with the necessity of a knowledge of trades, commerce and agriculture, etc., and lastly I emphasize the religious effect of good literature. I follow this with an opportunity to subscribe for the religious papers of the Church, and then as I make my visits from home to home I urge the need of the home

for the paper. I usually get my people to take the Church paper. The only way to get subscribers is to go after them.

HENRY F. BROOKS.

REV. L. B. SAWYERS' METHOD.

I was a member of the 20 Club last year, the only one in my district. I used several methods, but the fundamental agencies were industry and perseverance. I made about a three months' campaign. I solicited privately and publicly, in the Quarterly Conference, by letter and otherwise. If a man would not take it for a year, I would get him to subscribe for six months. I boosted the Advocate in season and out of season. I told others to talk favorably about the paper and thus help me. People became interested and often inquired how I was getting along with the campaign. That helped to advertise it. So I continued until I reached the goal.

L. B. SAWYERS.

REV. R. G. FLUMMER'S METHOD.

(This appeared last week with the wrong heading.)

Often I take the Advocate into the pulpit, and at time of making announcements I use the Advocate for a text for a short sermon. I seldom go into a home that I don't mention the Advocate. It is one of the topics for discussion.

REV. I. E. HIGHTOWER'S METHOD.

I generally preach on Christian Education and include in the sermon the importance of having good literature in the home, then speak of the Church paper and give the people information about the Advocate. Then I call for those who want to subscribe and follow this up with 3 personal canvasses.

I. E. HIGHTOWER.

This subscriber is a new convert and now a new subscriber to the Advocate. This is a fine start for him, you see, J. D. THOMAS, Petrolia, Texas.

Brother B. M. Kiker, a layman near Stephenville, shows his appreciation of the Advocate by talking of it to his neighbors. He has added five new subscribers to the Advocate list. If every subscriber would add even one other the paper would be doing twice the good it now is.

We know the preachers of Texas realize that the Advocate is a help to them and to the Church and that each of them, who has not already done so, will some time during the year do something towards increasing its circulation in his charge. Why not now?

KIND WORDS.

I certainly do appreciate the week's visits of the Christian Advocate. I read every issue, and believe it gets better all the time. It is well worth \$2 a year, and has been worth more than that to me. I don't see how I could get along without it now. I think every Methodist should take the Advocate, and not only take it, but read it. If we don't read it I don't think it would be of much help to us. But if we will read it we will find something in every issue that will be a great help to us in trying to live a Christian life.

MISS ETTA KERBY, Woodson, Texas.

As a remedy for moral evils philosophy is quite similar to the science of medicine, has a good many drugs, a few fair remedies, but scarcely any specifics. The gospel is the only radical cure.

Epworth League Department

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

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

Encampment, Epworth-by-the-Sea,
JULY 15th to 26th, 1914

THE GENERAL CONFERENCE HAS SPOKEN.

The much mooted question of what the General Conference would do with the Epworth League seems to have been about answered in the report which has just come from the committee on Epworth Leagues, which report we are given space to publish. It will be seen that the League is giving an enlarged scope for its activities and that the legislation now proposed is such as will materially strengthen and further develop the organization. This report has gone to the calendar and will be acted upon by the conference as a whole as soon as its turn is reached. There is every reason to believe that this report of the committee will become the final act of the conference.

ON TO BUFFALO.

In view of the fact that we had such a delightful trip some two or more years ago to Detroit, which included a number of very interesting points and was made at nominal expense, I am inclined to believe that there are in Texas today at least fifty Leagues and pastors who would be glad to go to Buffalo July 1-5, for the Jubilee International Conference if they could go cheap and be members of a limited party of essential people. If deemed advisable I will be glad to organize such a party limited to fifty, and it possible will accompany them and see that they get full value on the trip. Our plan would be as before: To get a tourist sleeper, run our own commissary, thereby reducing the expense to a minimum, stop at Mammoth Cave, Kentucky (this itself being worth the trip), attend the conference at Buffalo, see Niagara Falls, then come home together or scatter to their other sights, at leisure. From the experience of many on the former trip, this can be made in a ten-day trip for less than \$100. Will be glad to list names of those who would like to make the trip, and will then keep them posted as to plans, cost, etc.

A. K. RAGSDALE,
San Antonio, Texas.

CHANGE IN DATE.

Owing to the fact that the Chattanooga meets in Greenville on the same date as the North Texas Conference Epworth League, on the advice of Mrs. Greer, we have changed the North Texas Conference to June 11-15. The railroads have authorized a one and one-third fare for our conference.

O. L. HAMILTON, President,
Lexington, Texas.

COMMITTEE ON EPWORTH LEAGUES - REPORT NO. 1.

Your committee has considered a memorial from the North Carolina Conference praying for the union of the Sunday School and Epworth League Boards.

In view of the fact that efforts looking toward a consolidation of the two boards through the joint action on the part of the Sunday School Committee and the Epworth League Committee have failed, we recommend non-concurrence.

We have had before us also a memorial from the Pastors' Conference and Missionary Institute of the Marshall and Timpson Districts, Texas Annual Conference, praying for an amendment to Paragraph 256, by which the Sunday School Board could be charged with providing for the organization of an Epworth League and Wesley Bible Classes in the local Sunday Schools. We recommend non-concurrence.

We have considered a memorial from the Epworth League Board praying that Chapter 6, Section 6, Paragraphs 219 to 262 be substituted by a new constitution for the Epworth League Board.

We recommend concurrence and submit the following to take the place of the foregoing paragraphs numbered consecutively with the present numbering of paragraphs in the Discipline, 219 to 262:

"Chapter VI. Of Young People's Societies.

"Section VI. Of Young People's Societies.

"Question. What directions are given concerning the organization of our young people into societies under the control of the Church?"

"Paragraph 249. Answer. Let Epworth Leagues be organized in all our congregations for the cultivation of Christian fellowship among young people; the development of the expression of their Christian experience in prayer, testimony, exhortation, and personal evangelism; their training in Church life and teaching; their employment in works of charity and social service; the acquisition of missionary ideals and knowledge and their training in the principles of Christian stewardship; their direction to lives of service in white house-holds at home and abroad; and the applying of their social requirements of recreation and social life under the safeguards of religion and by the aid of reading and study courses.

"These purposes herein expressed shall be carried out by means of a Board and executive officers organized under the following constitution:

"Constitution of the Epworth League Board.

"Paragraph 250. Art. 1. The name of this organization shall be the Epworth League of the Methodist Episcopal Church, South.

"Paragraph 251. Art. 2. The management of the Epworth League shall be vested in a board of twelve members constituted as follows: There shall be three clerical and three lay members elected by the General Conference on nomination of the Committee on Epworth Leagues, the President of the Board (appointed by the College of Bishops), the General Secretary, the Assistant Secretary, the Junior League Secretary, and the Educational Secretaries of the Board of Missions.

"Paragraph 252. Art. 3. The Board shall have authority to regulate its own proceedings, raise money under the provisions of this constitution, appropriate money to defray its expenses and the expenses of its officers in the discharge of their duties, to provide the officers with clerical help and to pass by-laws for its own government. It shall have supervision according to the intent of this constitution of the young people's societies herein described and shall be charged with the formation and development of the same through the Church.

"Paragraph 253. Art. 4. The officers of the Board shall be (1) a President, who shall be one of the Bishops designated by the College of Bishops; (2) a Vice-President to be elected by the Board for four years; (3) a General Secretary, who shall be elected by ballot by the General Conference; (4) an Associate Secretary and (5) a Junior League Secretary, who shall be elected for a period of four years by the Board; and (6) a Treasurer, who may be an officer assistant, not a member of the Board, to be elected by the Board.

"1. The President shall preside at all meetings, represent the Board before the Church at large and become its medium of communication with the College of Bishops.

"2. The Vice-President shall preside in the absence of the President.

"3. The General Secretary shall be the executive officer of the Board, shall conduct its correspondence, attend to its business, put into effect its acts, and promulgate its policies. He shall travel at large throughout the Church in the interest of the young people's societies, report annually to the Annual Conference and the Epworth League Board, and quadrennially to the General Conference. He shall have access to the office, and such other matters as may be relevant. He shall suggest annually to the Board such matters relating to the societies as may call for action on the part of the Board. He shall edit the Epworth Era and other literature of the department and recommend suitable reading and study courses for the several classes of young people's societies.

"4. The Assistant Secretary shall work in cooperation with the General Secretary and under his direction. It shall be his duty to conduct the correspondence of the Board relative to the work of the League, to promote the organization of Epworth Leagues and other young people's societies throughout the Connection, and in such ways as the Board may approve endeavor to aid in the enlistment and training of young people in all forms of Christian service.

"5. The Junior League Secretary shall have particular direction of the Junior Societies and the intermediate organizations for girls, under the direction of the General Secretary; shall conduct correspondence, prepare courses of study and reading, make personal visitations as time may admit, and otherwise forward and supervise this department of the work, assist the editor of the Epworth Era; report to the General Secretary and recommend action relevant thereto by the Board.

"6. The Treasurer shall keep the funds of the Board on deposit and shall check on same by authority of the Board, all drafts being countersigned by the General Secretary.

"Paragraph 254. Art. 5. The officers of the Board shall constitute an Executive Committee and shall have authority to act in matters that require attention during intervals between meetings of the Board.

"Paragraph 255. Art. 6. The Central Office of the Board shall be in Nashville, Tenn.

"Paragraph 256. Art. 7. The salaries of the General Secretary and Editor and of the Assistant Editor shall be fixed by the Book Committee and paid by the Publishing Agents. The salary of the Junior League Secretary shall be fixed by the Board and paid out of the income hereinafter provided for.

"Paragraph 257. Art. 8. The revenue of the Board shall be in the following manner:

"1. An offering for young people's work shall be made on Epworth League Anniversary Day in every pastoral charge, and the proceeds shall be remitted without delay to the Treasurer of the Conference Epworth League Board, to be by him disposed of in the following manner—namely, one-half of the amount is to be remitted to the Central Office, the remainder is to be retained to appropriate by the Conference Epworth League Board.

"2. The Board of Missions shall pay to the Central Office ten per cent of the amount of special contributions by the Epworth Leagues for the objects of the Board.

"3. Each Society, Epworth League, Junior League, boys' or girls' society, shall pay to the Central Office a Chapter membership fee of two dollars and a half a year.

"Paragraph 258. Art. 9. The Epworth League Board shall meet annually at such places and times as it may determine. Seven members shall constitute a quorum. Meetings may be called ad interim by joint action of the President and Secretary or by the Executive Committee.

"Paragraph 259. Art. 10. In connection with the Publishing Agents the Board shall arrange for the publication of a general organ of the young people's societies to be called 'The Epworth Era.' Other literature as needed and approved by the Publishing Agents may be published or otherwise secured through the Publishing House. The Publishing House shall handle all merchandise and literature required for the Epworth League work.

"Paragraph 260. Art. 11. The Board shall determine what courses and books shall be adopted for the local societies, and no other than those approved by them shall be officially recommended.

"Art. 12. All local societies of every kind formed under the provisions of this constitution shall be under the direction of the Quarterly Conference and shall be under the control of the preacher in charge.

"1. The Board shall provide constitutions for Epworth Leagues designed to secure the following ends: (1) The holding of social, devotional meetings for Christian fellowship and the cultivation of the spiritual life; (2) the training of young people in Church life and activities; (3) the development of missionary giving and the instruction of its members in missions, foreign and home; (4) the furnishing of prose recitations under the auspices of the Church and the promotion of Christian culture through recitations and other exercises; and (5) the holding of Wesley classes in the pursuit of their common objects.

"2. The Board shall provide constitutions for Junior Societies having the same general purposes as the Epworth Leagues, but adapted with the Women's Missionary Societies.

"3. The Board shall provide constitutions and plans of work for boys' societies having special adaptation to the needs of boy life and with the special purpose of relating the boys to the Church. They shall also provide parallel societies for girls. The name of the boys' organization shall be 'The Knights of Ezeleah'; that of the girls, 'Girls of Epworth.' These societies shall be especially adapted for the use of groups of youths in the Sunday Schools, and those for girls shall be affiliated with the Women's Missionary Societies.

"4. Other young people's societies in the Church which are in general accord with the objects and methods of those herein provided for may be organically united with the Epworth League by enrolling in the Central Office and applying for charter and conforming with the requirements of this constitution.

"5. The Central Office shall issue charters to societies of these several classes on application. A fee of one dollar for charters and registering may be required of all societies applying for charters.

"Paragraph 261. Art. 13. The Board shall provide constitutions for the organization of young people's societies into larger associations of the following classes:

"1. City Unions—may be formed in all places where there is more than one Epworth League. The objects of these Unions shall be to promote the Connectional spirit of the young people and to employ them in larger works of community service and evangelism.

"2. District Institutes may be formed within a presiding elder's district, especially for the study of methods of Christian work and the strengthening of the young people's societies and the undertaking of missionary enterprises that are larger than can be carried out by individual Chapters.

"3. The Epworth Leagues of an Annual Conference may be organized into a Conference Epworth League, the membership of which shall be composed of all the recognized young people's societies within the bounds of the Annual Conference. Where desired, the several conferences within a State may combine in one Epworth League Conference. The objects of these larger organizations shall be to hold instructional and inspirational meetings annually, to press the formation of Epworth Leagues within the bounds of the conference, to undertake large missionary operations, and in general to direct the policy of the Leagues within their territory. The President and Secretary of the Conference Epworth League Board shall be ex-officio members of the Conference Epworth League Cabinet.

"4. For the training of leaders and the more intensive study of methods of Christian work and mission groups of conferences may organize assemblies for the holding of summer sessions larger than the sessions of the Epworth League Conferences. These assemblies may be self-governing; but they are advised to admit to membership in their Cabinets the President and Secretaries of the conference Boards in the territory in which they operate. That at Lake Umbagog shall be under the direct control of the central office, and shall be known as the Southern Epworth League Assembly.

"Paragraph 262. Art. 14. Any League Conference or conferences may secure property or grounds and improve same as a permanent place for their religious, intellectual and social culture. Such property shall be deeded to a Board of Trustees to be held in trust for the Methodist Episcopal Church, South, for the use of the Epworth League in accordance with the provisions of the Discipline and the law governing such property. Such trustees shall be elected by the League Conference and confirmed by the Annual Conference within whose bounds such League Conferences are situated. All vacancies in the Board of Trustees shall be filled by the Annual Conference on nomination of the League Conference. Trustees shall also constitute a Board of Control, with power to make rules and regulations and raise funds for the use and maintenance of the property, subject to the approval of the League Conference and a majority of the surrounding Annual Conferences, and, at least once a year, shall report their acts to all the surrounding conference concerned.

"Paragraph 263. Art. 15. Each Annual Conference shall elect annually an Epworth League Board composed of one minister and one layman for each presiding elder's district; provided that no conference shall have fewer than six members. The board shall give special attention to Epworth Leagues and young people's societies within the bounds of the conference and shall cooperate with the central office and the other League organizations with the conference territory.

"1. The Conference Board shall be organized by the election of a president, vice-president, secretary and treasurer, who shall hold office for four years. The board shall have authority to make nominations to the conference to fill vacancies. It shall meet annually at the time and place of meeting of the Annual Conference. It shall act as a committee on Epworth Leagues and other young people's societies in connection with the Conference Committee of Public Worship, arrange for the holding of an anniversary in the interest of its work at each session of the conference.

"2. The Conference Boards shall be related to the central office in the following way: They shall collect and forward to the central office as early as possible each year the contributions from the pastoral charges derived from the anniversary offering and otherwise keeping an accurate account of the amounts paid by each pastoral charge. Of the proceeds of Anniversary Day they shall forward without delay one-half to the central office, the remainder half to be expended within the bounds of the conference for the support and extension of the Epworth League work. They shall also assist the General Secretary in the collection of the membership fee of two dollars and fifty cents for each society.

"3. The Conference Board shall be related to the Conference Epworth League in the following way, namely: (1) They shall make appropriations out of the Anniversary Day funds in their hands to aid in defraying the expense of carrying on the organization; (2) they shall constitute an advisory council to aid the Conference Epworth League, and in case there should be no Conference Epworth League organization they are to bring about such organization and arrange for the holding of its first annual meeting; (3) the President and Secretary of the Conference Board shall be ex-officio members of the Cabinet of the Conference Epworth League.

"4. Relations to other League organizations. The Board shall forward Epworth League work, especially by aiding in the formation of local societies, District Institutes and city Unions. For this purpose the several members of the board shall be especially appointed to care for the work in the several districts of the Annual Conference and shall report their work at the annual meeting of the board. They shall by pen and voice advise the young people's work and shall assist the presiding elders in the District Conference function of inquiring into the number and general condition of Epworth Leagues.

"Epworth League Anniversary Day.

"Paragraph 264. The second Sunday in May shall be observed throughout the Church as Epworth League Anniversary Day. An offering shall be taken in every pastoral charge for the support of the young people's work, which shall be applied under the direction of the Conference Epworth League Board to the young people's work in the proportion

of one-half for the central office, the remainder for work within the bounds of the conference. The amount of this contribution shall be reported in the statistics from the pastoral charges to the Annual Conference under a special head.

"Amend Chapter 15, Section 1, Paragraph 233, by striking out lines 8, 9, 10, 11 and 12 from the beginning of the paragraph, which reads as follows: 'And to supplement to the amount of \$1000 a year, if necessary, the funds of the Epworth League Board, so as to bring the salary of the assistant secretary up to \$2500 per annum,' and inserting instead 'and to pay to the assistant secretary and assistant editor of the Epworth League Board a salary of not less than \$2000 per annum.'

JAMES A. BURROW, Chairman.
J. W. BARCUS, Secretary.

Committee on Epworth Leagues—Supplement to Report No. 1.

We recommend that Chapter 2, Section 4, Paragraph 9, Question 29, be amended by substituting for same the words, 'Who are confirmed as Presidents of Senior Epworth Leagues?'

We recommend that the Committee on Statistical Blanks insert in the form for Quarterly Conference business under Question 2 (Discipline, Chapter 2, Section 1, Paragraph 90), the item among reports of amounts raised: 'What has been contributed on Epworth League Anniversary Day?'

We recommend also that in the table on Sunday Schools, Epworth Leagues and Women's Societies, Table 11, a column headed, 'Contributed on Epworth League Day,' be inserted.

J. A. BURROW, Chairman.
J. W. BARCUS, Secretary.

THE SUNDAY SCHOOL

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

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

MISS KILPATRICK AT EPWORTH.

It is now definitely settled that, providence permitting, Miss Elizabeth Kilpatrick will be at Epworth during the entire encampment. This announcement will be enough to make those who have heard Miss Kilpatrick discuss the Wesley Adult Class want to go to Epworth. That sounds practical, does it not? We make not the slightest reflection on any speaker when we say that we have never heard Miss Kilpatrick excel in the Sunday School field. To charm of manner she adds clear and cogent statement and an intellectual and sympathetic grasp of her subject that are unusual even among trained Sunday School workers. Withal, she is entirely womanly, and that gives her the strong hold upon men that is evidenced by the fact that before she was called into the Sunday School field she was teaching in her home city of Corinth, Mississippi, a class of about five hundred men. At present she is Sunday School Field Secretary of the North Mississippi Conference. The editor is also to be at Epworth, but only as manager for Miss Kilpatrick. During the encampment there will be a Sunday School institute each day, and we shall try to touch upon all phases of Sunday School work. Go to Epworth.

R. L. McIntyre and C. W. Bailey, pastor and superintendent, had left nothing undone in the way of preparation, and their personal sympathy was stimulating. This school had already added the Cradle Roll and Home Department and are reaching out for other points of modern organization. Rev. M. J. Allen of Liberty Hill was a most welcome visitor.

The school at Marble Falls confers greatly in organization to the one at Bertram. The attendance at the three week-day meetings comprised only thirty-two separate individuals. This was partly due to threatening weather at the opening service and to the general absorption in preparation for the public school commencement, which was just at hand. Otherwise the meetings were up to the usual standard of interest. Rev. N. G. Oment, pastor, and Carl Francis, superintendent, placed the Secretary under obligations for special courtesies which made his visit very pleasant. The name of this town suggests picturesque environment, and the visitor with aesthetic tastes will not be disappointed. The scenery can hardly be matched by another town in Texas. Perhaps that has something to do with the liberality and enterprise of the Church at this place. They maintain a

(Continued on page 13)

FREE TO READERS OF THIS PAPER.

Despite the fact that Gray's Ointment is nearly a century old, and has cured scores of people of what seemed to be hopeless suffering, there are some yet who don't know the true merit of this celebrated ointment, and in order that every one may test its efficiency, a free sample box will be sent to any reader of this paper on request. "Gray's Ointment" is a remarkable remedy for cuts, bruises, boils, burns, poison oak, insect bites, old sores and all skin eruptions. Write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., for your free sample or get a 25c box from your druggist today.

NOTES FROM THE WEST TEXAS CONFERENCE.

By A. E. Rector, Field Secretary.

Since the last report I have attended one District Conference and held three institutes. The Lamapapas District held its conference at Muller, and the Field Secretary found it good to be there. The presiding elder, Rev. J. W. Cowan, made liberal provision for me in the program, and the conference membership backed up the Sunday School program with sympathy and strength. The campaign for the Chair of Religious Pedagogy was warmly endorsed by the presiding elder and the discussion prepared the way for results in individual schools.

The two week-day meetings at Bertram were quite enthusiastic, and the attendance was fair, fifty-four persons being present. Rev.



The Hustler Sunday School Class of Mansfield, Texas, organized in January by Rev. and Mrs. H. L. Mungler with fourteen members, now having a membership of fifty-one, twenty-four of whom were converted in the revival just conducted by Brother Mungler. Mrs. Mungler is the efficient teacher and W. C. Curry the wide-awake president. In the revival just mentioned thirty-eight young men were converted.

Woman's Department

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

GRACE CHURCH, DALLAS.

The meeting last Monday afternoon of the Missionary Society of Grace Church was typical of the interest that is being taken by the ladies of the Church in the work of the society, and especially of the mission study which is now being considered.

Mexico Today, forms the basis for a very interesting study of the conditions in Mexico both in the past and at the present time. The study is under the leadership of Mrs. M. W. McAfee. After Mrs. A. L. Smith gave a summary of the preceding lesson, Mrs. R. S. Shepard read a paper covering the political history of Mexico from its beginning down to and including the conquest by the Spaniards under Cortez, while Mrs. T. G. Oldham discussed the political and social development of the Spanish period and their effects upon the subsequent political history of Mexico.

This was followed by a debate, "Resolved that the Rule of Diaz Was for the Best Interests of Mexico." The affirmative of the question was presented by Mrs. W. L. Henry and Mrs. Frank Gilbert, who praised Diaz for his personal qualities, his brilliancy as a soldier, his ability as a ruler and his tolerance of religions other than Catholic, the development of the natural resources of the country and its general prosperity during his administration as compared to the history of the country prior thereto.

The negative was taken by Mrs. R. B. Vaughn and Mrs. M. R. Check. They showed how Diaz ruled the country as a dictator and kept himself and his friends in office by controlling the ballot, his oppression of the poorer classes and his favoritism to the rich, his cruelty to his personal and his political enemies, his disregard of the Constitution and of personal and political rights and the deplorable condition in which the country was left at the end of his rule. The judges appointed by the leader decided the question in favor of the negative.

In addition to the study of Mexico, Mrs. C. M. Sandel gave the Bible lesson, "Jesus Christ, the Educational Missionary," and a report from the City Mission Board was made by Mrs. J. A. Russell. The social, moral, intellectual and religious development of Mexico will be considered at future meetings, and promise much which will be interesting and instructive.

MRS. FRANK GILBERT, President.
MRS. R. S. SHAPARD, Press Reporter.

WACO DISTRICT MEETING.

The Waco district meeting of the Woman's Missionary Societies of the Central Texas Conference opened their annual session in the Methodist Church in Eddy, Texas, last Thursday, May 14, at 9:30 a. m., with Mrs. R. L. Abbott, District Secretary, in the chair. A large crowd was present for the opening.

Mrs. Henderson, Field Secretary of North Georgia, three conference officers, Mesdames W. L. Perry, D. Holzer and J. T. Bloodworth, were introduced.

Mrs. W. E. Collins gave the conference a cordial welcome, and Mrs. J. J. Creed responded.

Delegates were present from West, Hewitt, Bruceville, Lorena and Waco—Fifth Street being in the lead, having a representation of fourteen, three delegates and eleven visitors.

All delegates gave splendid reports in regard to their society's work and progress. Fifth Street was eulogized for their excellent report, and Mrs. Sam Knight was called to the platform to give other auxiliaries information in regard to the system used in this society. This brought forth much interest.

Mrs. Abbott gave an interesting talk about the Orphanage in Waco, after which Mrs. J. T. Bloodworth prayed an earnest prayer for Miss Mattie Ivy, asking that she would be made able to return to Korea to assume her duties there.

Then came Mrs. Abbott's report as District Secretary. This was given close attention. Mrs. Abbott closed by saying that the watchword was Faith, the slogan, Forward, and the keynote to success for an ideal society was Information. The auxiliaries represented arose in promise to try to become ideal societies.

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Kidd-Key College

Commencement Exercises Close a Successful Year at Sherman.

Mrs. Key did not make capital of it, though she would have been justified in doing so, as the commencement exercises at Kidd-Key College last week was the twenty-fifth, the silver anniversary, of this great institution. For the twenty-fifth time Mrs. Key occupied the center of the stage and was the admired of a graduating class. Last week at Sherman was a memorable one. It was one, too, of mingled joy and sadness—joy because of the completion of years of hard study and sadness at the leave-taking of friends going away to return no more to the classroom hallowed by memories, only such memories as could gather in an institution presided over by one loved and revered by a student body. Mrs. Key should have announced the commencement as the silver jubilee. It was a jubilee time to all save her. With Mrs. Key the leave-taking is always sad. Her interest in "my girls," as she calls them, is as the saying of a mother's "good-bye." But the exercises at Kidd-Key has passed with history. Commencement week began Sunday, May 17, when the baccalaureate sermon was preached by Rev. Geo. M. Gibson, of Dallas, Monday, May 18, musicale; Tuesday, May 19, art reception; Wednesday, May 20, meeting of the alumni and class day exercises. Thursday was the final exercises of the week, the epochal day in the school life of thirty-six young ladies, when the following program was rendered:

Invocation.....Rev. J. W. Holsapple
Address.....Rev. D. K. Porter
Salutatorian: Feminine Heroism.....Winnie Kennedy
Essay: Unlocking the Nation's Treasure.....Ruth Hanson
House.....Virginia Stellar
Valedictorian: When Women Vote, What?.....Virginia Stellar
Conferring of Degrees by the President.
Song: God Be With You Till We Meet Again
Prayer.....Bishop Jos. S. Key
Benediction.....Rev. J. M. Binkley

The young ladies, dressed in white, were marshaled downstairs. Promptly at 8 o'clock, to the strains of the Students' March, played on the large pipe organ, the procession was formed and, led by Mrs. Kidd-Key, marched into the large auditorium and upon the stage. There was not a hitch, a pause. With a precision that indicated the careful training of the Kidd-Key girls the program was commenced by an invocation. Immediately following the paper by Miss Virginia Stellar, the valedictorian, whose subject was, "When Women Vote, What?" degrees were conferred on the following happy young ladies:

Phylla Archer, Laura Adamson, Annie Mae Armstrong, Leota Beauchamp, Ray Bloodworth, Olive Ruth Boaz, Mildred Cabe, Susie Dickson, Ellen Douglas, Lucy Douglas, Hallie Davis, Adelle Eagleton, Ruth Hansbro, Marguerite Hansbro, Ruth Hanson, Ruby Lee Houston, Dorothy Hutchinson, Bernice Hurdle, Alva Johnson, Lena Jones, Winnie Kennedy, Mary Murphy Nance, Nell Owens, Margaret Penn, Ruth Rivers, Effie Shaw, Florrie Smith, Vernon Smart, Mary Terrell, Earle Winn, Myra Warren, Doris Whiteman, Alma Wilson, Jim Ben Whitfield, Mary Ward.

It is not often that an institution can boast the honor of having conferred degrees upon more than one girl from a family. There were several notable exceptions to this in the exercises at Kidd-Key Thursday night. Miss Phylla Archer was the fourth member of her family, Miss Leota Beauchamp was the second, Miss Ellen Douglas was the second, Miss Adelle Eagleton was the second, Miss Ruth Hansbro the second, Miss Ruby Lee Houston the second, Miss Ruth Rivers the second, Miss Vernon Smart the fourth, Miss Doris Whiteman the second, Miss Alma Wilson the second, Miss Jim Ben Whitfield the sixth and Miss Mary Ward the third member of the family. The exercises Thursday night closed one of the most successful years in the history of this great institution of learning. Mrs. Kidd-Key is making great preparations for the season of 1914-15, and the new catalogue just issued speaks of a faculty that ranks among the very highest in this country. This is particularly so in the Music and Art Departments. The twenty-sixth annual session will open September 9 and Mrs. Key looks for a great opening. Many of the girls gave her assurances of returning again and some few promised to bring another girl with them. For a few months there will be a sad quietness on the college campus and in the dormitories, the broad halls will not reverberate with the merry laughter of sweet girls. It will be a stillness to be broken by the homecoming in September. It's always a homecoming with a Kidd-Key girl until the final departure, and then it's a leave-taking with regret. A. T. W.

LEARN STOCK FEEDING IN TEXAS INDUSTRIAL CONGRESS CONTEST.

The date of entering the live stock section of the Texas Industrial Congress better farming contest closes June 5. Prizes aggregating \$1000 will be awarded for the best steers, baby heifers, and hogs shown at the Fat Stock Show at Fort Worth in October, the animals to be judged there in connection with the cost of feeding. The feeding period lasts 120 days, long enough to get a very valuable and useful experience in meat production and make a profit net profit on the animal or animals entered in the contest, and by faithful study and work there is an opportunity to win cash prizes up to \$200.

There is no charge connected with entering the contest in any way, and the only person who makes any money by so doing is the contestant. There must be a great increasing production of live stock on the Texas farms in the future, and the man, woman, boy or girl who neglects an opportunity to learn how to put the most meat on live stock at the least expense, and in so doing loses the chance to earn prize money for the learning by experience how best to do it, is merely standing in

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DALLAS, TEXAS

his or her own way. Parents can do no better thing for their children than to give them calves or pigs and help them by study and advice to produce the best animal at the least cost.

Many of the young stock-raisers in this contest will become the meat producers of the next generation, and they are going to do this simply because they will be interested in this work through the Industrial Congress contest. The more people interested the better for themselves and the locality they live in, and every man is doing the boy or girl and his own town also a favor who interests him or her in the live stock contest. Applications to enter the contest should be sent to the congress at Dallas, before June 5.

ANOTHER EXTENSION OF TIME.

On account of the recent heavy rains all over the State, and the consequent delay in farm work the officers of the Texas Industrial Congress have decided to extend the time in which entries may be made in the \$10,000 crop and live stock contest to June 6.

There is yet time enough for those who wish to enter the contest to plant corn, cotton, Kaffir, milo and feterita, and the congress especially urges the farmers of the State to plant forage crops to meet the annual drain of \$50,000,000 or more, used in buying corn and forage crops raised outside of Texas.

Boys and girls who are feeding a baby beef or a pig for marketing next fall can enter the contest for one of the cash prizes offered for these animals. Every member of a hog, baby beef, corn or cotton club can enter the contest as well as those who are not members of such clubs. All that is necessary is to write at once to the congress at Dallas and ask to be enrolled. No charge or cost of any kind is made, and helpful bulletins of advice and instruction are sent to every contestant.

We often learn in sorrow what we could never learn in joy as night reveals stars and beauty that daylight hid.

Cease before you surfeit, rise up from the table with some appetite left and you will surely always have an appetite for the next meal. This always is equally true in the realm of the heart; do not overfeed affection but limit love, for its excess breeds loathing and revolt.

Strength and Endurance
Are factors of the greatest success.
No person can do full justice to himself without them.
In no season of the year are they more easily exhausted than in the spring.
We need not discuss the reason for this here. It's enough to say there is one, and that Hood's Sarsaparilla gives strength and endurance, as thousands annually testify.
(Adv.)

Righteous fame is an epigraph on a tombstone and her post mortem flowers bloom only into monuments.

Stagnant water soon stinks; if the sap does not circulate the tree soon dies; and if we do not progress we perish.

Mrs. John Drew Better

McLeansboro, Ill.—"About five years ago," says Mrs. John L. Drew, of this place, "I was afflicted with pains and irregularity every month. I suffered continually, was weak and despondent, and unable to do my housework. I took Cardui, and in one month, I felt like a new woman and worked hard all summer. I am now in perfect health, and recommend Cardui to all suffering women." Every day, during the past 50 years, Cardui has been steadily forging ahead as a result of its proven value in female troubles. It relieves headache, backache, womanly misery and puts fresh strength into weary bodies. Try it.

The Passing Day

The Norwegian steamship *Atlantis*, from Galveston to Tampico, went on a mud bank 100 miles north of Tampico. Her S. O. S. call was caught by the battleship *Connecticut*, who went to the assistance of the steamer. Ninety-eight passengers, mostly refugees, who were going back to Mexico, were taken aboard the battleship.

Failure of Democratic leaders to get an agreement last week for a vote on the Panama tolls bill has resulted in a renewed effort to hasten the scheduled speeches. Democratic leaders have declared they propose to ask every day for unanimous consent for agreement for a vote. It is believed a vote will be reached this week.

A solid train of forty box and flat cars of farm machinery reached Dallas Monday. This is the largest shipment ever made in the United States to one destination.

The Navy Department is considering plans to withdraw a part of the fleet on the Mexican coast. The general slackening of tension is given as the reason for this decision.

The Commissioner of the General Land Office has sent to the printer the copy of the list of school land that will begin to come on the market in July. As the copy goes to the printer it contains 2,700,281 acres. Some of it is on the market now, and must be sold on condition of three years' residence. This residence land is in the extreme western mountainous counties. Much will come on the market on certain dates stated in the list if interest should not be paid. The land that is subject to forfeiture for non-payment of interest due to November 1, 1913, except that which was sold on condition of settlement between January 1, 1907, and January 1, 1913, is placed in the list, and such of it as may not be paid on by 10 a. m. August 10 will be for sale to the one who offers the most, not less than the price fixed in the list.

In a ruling by Judge Carter at Oklahoma City in the conspiracy case against officers of the Uncle Sam Oil Company, Bacon Rind, ex-Chief of the Osages, and one of the defendants, was exempted from any connection with the charges. Guess he just slipped through.

The Administration will get behind the claims of the Oklahoma oil producers and urge adoption of provisions of the Gore-Day-report bill regulating oil pipe lines, as a part of the pending anti-trust measure. The Oklahoma situation was laid before the President at a White House conference, attending which were the members of the Oklahoma delegation in Congress, Attorney General West, of that State; George A. Hendshaw, member of the Oklahoma Corporation Commission; Chas. F. Wrightman, of Tulsa; J. J. Maroney and J. H. Rebold, oil producers of Okmulgee; W. B. Johnson and Wier Franklin.

Miss Elizabeth H. West, Archivist of the Texas State Library, has gone to Havana, Cuba, to make investigations in the Archivo Nacional and Imperviso the copying of historical documents of the State Library and the Library of Congress, relative to the history of Texas and other Gulf States.

Governor Colquitt last week paroled twenty-five convicts to Young County for road work, same to be worked on the honor system without awards or stripes, and to receive fifty per cent of their gross wages. This is the fifth honor squad paroled by the Governor.

The right of express companies to refuse to ship shipments of liquor to points in Texas was sustained by the Missouri Supreme Court. The decision was in the case of Abram Rosenberger, of Kansas City, Mo., who sought to collect from the Wells-Fargo Company and the Pacific Express Company the value of liquors the company had refused to deliver.

Ernest Gillispie and Parker Townsend, two young men of Mart, Texas, were drowned Thursday while boating in the Brazos River, near Marlin. The bodies were not recovered.

Senator Root, Republican member of the Foreign Relations Committee, last Thursday held the Senate's attention throughout a five hours' speech in support of the Administration bill to repeal the tolls exemption clause of the Panama Canal law. As the New York Senator sat down, Senator Kern, Democratic floor leader, led the applause from the floor, and the spectators in the galleries joined in. The burden of the speech was to prove that the Hay-Panamafoe treaty provided that treatment accorded by the United States to its own citizens in the use of the Panama Canal must be the same as that accorded citizens of other nations.

In a fire in their home in St. Louis, Samuel Sells was cut off from reaching his wife and two young children. He made his escape by leaping across an archway onto the next house. The wife and two children burned to death.

State Food and Drug Commissioner C. O. Yates gave notice to dealers in hair tonics and face preparations that he will, after June 1 next, take legal action against any dealer, barber, hair dresser or anyone else selling or using in their trade hair tonics or face preparations containing wood alcohol.

DeWitt C. Menefee, a stockman and ranchman of Harris County, was shot to death while seated in his automobile near Deepwater Thursday night. Matt Kellert, Constable of Harrisburg Precinct, and two deputies, Guy Hahn and Ralph Ricketts, were arrested shortly after the killing and placed in jail by Sheriff Frank Hammond.

Ballets of nearly 500 switchmen, on the question of calling a strike against the eighteen railroads in the Chicago switching district, have been counted. Employees of the first two railroads recorded were almost unanimously in favor of a strike. A. F. Whitson, Vice-President of the Brotherhood of Railroad Trainmen, is empowered to conduct further negotiations before calling on the employees, if a strike is favored.

The Dallas Clearing House Association will issue invitations to the member banks of the eleventh reserve bank district urging the attendance of representatives of the member banks to a meeting to be held in Dallas, May 30. The purpose of the meeting is to select not less than eighteen names to be submitted

for nomination for the board of directors of the Federal reserve banks of the eleventh district. There are six directors to be chosen.

Astronomers at the United States Naval Observatory planned to maintain a sharp lookout for the new comet reported to be traveling at tremendous speed through northwestern skies toward the star Capella. The comet first was seen four days ago by European observers. Moving eastward, it was visible shortly after twilight through a large field glass, the European observers reported.

Judge Stillwell H. Russell was buried at Ardmore, Okla., last Wednesday with Old Fellows honors. Judge Russell died suddenly at Oklahoma City.

The Court of Criminal Appeals overruled a motion for rehearing, Judge Davidson dissenting, in the case of George Barnes, from Harrison County, who had been assessed a fine of \$2000 and 180 days in jail for alleged violation of the local option laws while acting as purchasing agent or steward for the Marshall Elk Club. This decision now becomes final and will be executed unless the Governor extends clemency.

Three barges laden with sugar from Hawaiian steamships at Panama arrived at Cristobal after passing through the Panama Canal. The sugar was transferred to the steamships Colon and Oregonian for conveyance to Philadelphia, thus completing the first commercial use of the canal.

On application of S. J. Cowart, of Lufkin, Texas, and thirty or forty other stockholders, Judge Lee setting in chambers at Lufkin appointed W. R. McMullen receiver for the Continental Fruit Company of Houston.

A major in Gen. Huerta's army at Tejeris has been ordered shot to death for charging exorbitant prices for food served in a restaurant which he opened at his outpost. His death warrant was issued by Gen. Aureliano Blanquet, Minister of War. The Mexican major opened a restaurant in Tejeris and charged fifty centavos for an egg, a peso for rice, tomatoes and chili peppers; seventy-five centavos for a small bit of beer, and prices equally as high for other food. He caused soldiers to be stationed at the doors of other restaurants and allowed meals to be served only in his own.

An order was made last week by the Oklahoma Corporation Commission under the terms of which organizations of farmers or other persons who wish to buy upon like terms are enabled to purchase coal at the same price that dealers pay for it. The order was issued upon complaint of the Farmers' Fraternal Economic and Business Organization, a co-operative arrangement, and was directed against about 100 coal mining companies operating in Oklahoma. A saving of from \$1 to \$2 a ton on coal will result to the members of the organization. The action was taken under a provision of the laws that inhibits discrimination in rates for the same quantities of commodities.

Every effort will be made by the United States to maintain the port of Tampico free and open to commerce was declared by Acting Secretary of the Navy Roosevelt. While no definite orders have been issued, the acting secretary said that if necessary steps would be taken to prevent a blockade by either Mexican Federals or Constitutionalists.

The Board of Regents of the State Normal have given lengthy consideration to the rehabilitation of the West Texas Normal College at Canyon City, the buildings of which were recently destroyed by fire. At the outset the Governor absolutely declined to permit the use of any of the \$200,000 of insurance money collected on the policy, which partly covered the building. He suggested and the board will follow the plan to ask for competitive designs for architects to erect a school building costing approximately \$100,000, not to include any equipments, light, heat or plumbing appliances. When the building is completed under this arrangement a deficiency would be approved, said the Governor, to take care of all equipment and other necessary accessories. It is estimated that a light and heating plant would cost between \$20,000 and \$25,000.

A great brush fire, declared by the authorities to have been the work of militant suffragettes, encircled the Royal Pavilion in Long Valley, where King George and Queen Mary are in residence in the center of a great army of British troops. Several battalions of infantry and regiments of cavalry subdued the flames. As their majesties left the Royal Pavilion two women rushed in front of their carriage waving a banner with the words, "Votes for Women."

The United Fruit Company has purchased the big Revere Sugar Refinery in Cambridge, paying for the same \$275,000. The announcement of this purchase created quite a sensation in Boston. It was not known that the big fruit company contemplated entering the sugar industry business.

A bill was reported from the House Committee on Mines and Mining proposing to equip the Bureau of Mines with facilities to meet the demands from Missouri, Illinois, Oklahoma and Arkansas, as well as from other sections of the country for extension of the life-saving and experiment work of the bureau. The bill reported is substantially the same as offered in the Senate by Senator Kern, of Indiana. It proposes fifteen additional mining experimental stations and seven additional mine rescue stations.

James D. Hurst, whose friends in San Antonio and other parts of Texas have been uneasy about his safety, is in Culiacan, Sinaloa, Mexico. Representative Slayden's office at Washington received word from the American Consul at Hermosillo, through the State Department, that Hurst was safe and well.

Following the recent organization in Dallas of the Texas Levee and Drainage Association, and largely as a result of that movement, efforts have been initiated which seek the topographical survey of the Brazos River from Waco to the Gulf by the United States Army Engineering Department.

An absolute monopoly of transportation under Government regulation and control was suggested by Charles S. Mellen, former president of the New Haven Railroad, to the Interstate Commerce Commission, as a solution of the American railroad problem. "To get efficiency and economy," declared Mr.

Mellen, "there must be a monopoly; and that monopoly is certain to be the United States Government." A little later Mr. Mellen remarked: "Every time a railway official comes to Washington he has to take off his hat to some Government official."

Corn, wheat and oat acreage in Texas is larger than last year's acreage and the condition of the crops is about the same as the 1913 crop was in May, according to the reports of fifty-one grain dealers representing nearly every portion of the State. The average total acreage is 113 per cent of the 1913 acreage, and the condition of the crops is 100 1/3 per cent of last year's crops in May. The Texas harvesting will begin between June 1 and June 15. According to forty-seven reports, the wheat acreage is 131 per cent and the condition of the crop 110 per cent, as compared with last year's acreage and condition. According to fifty-one reports, the oats acreage is ninety-nine per cent and the condition 107 per cent. According to forty-seven reports, the corn acreage is 110 per cent and the condition eighty-four per cent. Oats showed one per cent decrease in acreage and corn sixteen per cent condition.

Senator Culberson has introduced a bill to give Dallas a Federal building, the cost of which is not to exceed \$1,000,000. The structure is to be both commodious and modern and sufficient to care for all the utilities of the Federal Government located at that point. After completion of the new building, the secretary is directed in his discretion to sell the postoffice and Government building now in use.

The Dallas Chamber of Commerce sent a telegram to Cato Sells, Commissioner of Indian Affairs, and Lieut. J. O. Richardson, United States Navy, welcoming them to Dallas on their trip of inspection over the route of the suggested oil pipe line of the United States Government from Oklahoma to the Gulf. Commissioner Sells and Lieut. Richardson will be in Dallas May 28. The oil pipe line from the oil fields of Oklahoma to the Gulf of Mexico is proposed by Congress for the purpose of supplying ships of the United States Navy with fuel oil.

Sammie Burns and David Hagler, aged twelve years, members of the boy scouts of the First Methodist Church, in Fort Worth, were drowned Saturday in a swimming hole in Powell field, near Fort Worth. The bodies were recovered and taken to the homes of their parents.

Gen. Jacob S. Coxey, at the head of his so-called unemployed "army" of nine, climbed the steps of the capitol last week and, unmolested by the police, delivered a prolonged speech on industrial conditions to a curious crowd. Reinforcements of seven unemployed from Baltimore, commanded by J. Eads Howe, joined the army at the capitol. An asthmatic horse blast by the army trumpeter, and the rattle of the army's drum, announced the approach of the army, led by Gen. Coxey's young son astride a burro.

At San Angelo the skin taken from young pigs will be grafted to Miss Alpha Hamelein's body. The young lady was severely burned several months ago and her sister gave up fifty square inches of her flesh, which was grafted to Miss Hamelein's body, but it failed to grow. Doctors now say that skin taken from pigs less than three months old is better than human skin in grafting operations.

Twenty-five men composing the crew of the new lightship *Halifax No. 19* were drowned when the lightship on her maiden trip went to pieces in the breakers on Liscomb Island, N. S., Saturday. She struck during a dense fog. Six bodies bearing life bells have been recovered.

On account of the recent heavy rains all over the State, and the consequent delay in farm work, the officers of the Texas Industrial Congress have decided to extend the time in which entries may be made in the \$10,000 crop and live stock contest to June 6. There is yet enough for those who wish to enter the contest to plant corn, cotton, kafir, milo and lettuce, and the congress especially urges the farmers of the State to plant forage crops to meet the annual drain of \$20,000,000 or more, used in buying corn and forage crops raised outside of Texas.

Fred Wedegartner, water supply superintendent of the San Benito Land and Water Company, at San Benito, Texas, was arrested on the Mexican side of the Rio Grande River on Saturday and is being held as a spy by Mexicans. Wedegartner and two companions crossed to the other side to inspect the company's pumping station, a rise being reported as coming down the river. Efforts are being made to secure his release.

J. H. Stillman, the American Vice Consul at Saltillo for whose safety much anxiety has been felt, has finally reached the City of Mexico. He will proceed to Vera Cruz at the first opportunity.

The Spanish Ambassador has asked Secretary Bryan to use the good offices of the United States in inducing the Constitutionalists authorities to accept a ransom of \$15 a bale for the delivery of some \$20,000,000 worth of cotton confiscated from Spanish growers at Torreon and elsewhere.

President Wilson is extremely anxious that the auto-trust legislation recently agreed upon shall pass both branches of Congress at the present session. He has made his attitude clear in answer to suggestions that some leaders believed it would be sufficient to pass the bills in the house and only agree upon a time for vote next session in the Senate.

John D. Rockefeller refused to confer with Judge Lindsey, of Colorado, on the strike situation. Judge Lindsey sent several messengers to "Coal Oil John," asking for an interview, but he refused to grant it.

A check for \$1,050,072, the largest ever received in Waco, was received there Saturday. It represented the purchase of the McLennan County good roads bond issue in the sum of \$1,075,000. The county depository will receive the bulk of the money.

The general agricultural appropriation bill, which was passed in the Senate Saturday, carries a number of provisions in aid of Southern and Southwestern industries. The total appropriations will reach about \$20,000,000.

The cattle industry is provided for in an item of \$400,000 for work in eradicating the Southern cattle tick. Provision was made for extermination of noxious animals that prey on sheep and cattle by an appropriation of \$125,000. Of this amount, \$50,000 was added by an amendment by Senator Sheppard, of Texas, which also included wolves among the animals to be eliminated. Western sheep raisers will profit by a \$5000 item for investigation of the adaptability of the Corriedale breed of Australia to Western ranges of the United States and for the importation of varieties of the sheep.

In the United States District Court at Little Rock, Judge Jacob Trierber declared unconstitutional the Federal migratory wild bird act passed by Congress March 3, 1913. Judge Trierber said that wild game always has been recognized as the property of States and that nothing in the Federal Constitution justifies a construction which would give Federal Government control over or interest in the game.

The port of Galveston is now headquarters for a commercial agent of the Constitutional Government of Mexico, of which Gen. Carranza is the recognized head. The agency will have the same relations to the shipping and other business of the port that a duly accredited consul would have, the only difference being that the agent does not profess to represent as yet an organized civil government.

At a council of the Texas Grain Dealers' Association held recently, that organization passed a resolution endorsing the work of the Texas Industrial Congress and pledged that organization its sympathy and support. The Texas Grain Dealers' Association wishes to improve the agricultural conditions of the State and passed the resolution as one of the means, meaning to actively give the Industrial Congress its support.

Seven persons were injured and one, a young woman, was killed when an automobile was upset on the South Loop, a drive in San Antonio, Friday night. It was a "joy ride" with the usual sad ending.

In London last Sunday suffragettes gave the police and Church officials a busy time and they themselves in some cases received rough treatment from crowds that showed their resentment at the recent interference with the King, and the damage done to pictures and other acts of vandalism. The militants appealed to the police for protection.

Chas. S. Becker, ex-lieutenant of the New York Police, has been found guilty of first degree murder, the second time and his sentence fixed at death by electrocution. Becker was charged with murder in connection with the killing of the gambler, Rosenthal.

A Federal troop of cavalry facing the American outposts at Vera Cruz fired on the aeroplane occupied by Lieut. Bellinger and seven Staff Sunday morning. The shots failed to hit the airship, but the act proved that while mediation binds the American forces, the Mexican forces do not seem to regard it as binding on them.

Unofficial advices received at Washington from Niagara Falls, where the South American mediators are in session, is that they will endeavor to establish a junta to govern Mexico, pending an election. It is proposed to have the junta consist of three members, one chosen by Huerta, one by the Constitutionalists and the third by the mediators. It is not known how this will appeal to the contending factions in Mexico.

The French Geographical Society has conferred a gold medal on Rear Admiral Robert E. Peary, United States Navy, retired. The medal has just been received, it having been transmitted to the American State Department by Ambassador Myron T. Herrick, of Paris, to whom it was delivered by the society.

Robt. Cowan, an eighteen-year-old aeronaut, was drowned in the Mississippi River at Alton, Ill., on Friday, when a balloon in which he was soaring collapsed and fell into the river. Cowan had never made an ascent until last week.

Six hundred thousand dollars is provided for farm demonstration work throughout the country and with it goes work for extermination of the cotton boll weevil.

Frank C. Willis, of Temple, has surrendered to the warden of the Huntsville Penitentiary to begin a fifteen-year term for second degree murder. The sentence was imposed by a jury at Waco three years ago. The case, which has been in the higher courts, was recently affirmed, and Willis, accompanied by his wife and children, left for Huntsville.

Capt. Hugh Rodman, United States Navy, who will have entire charge of all the details of putting shipping through the Panama Canal, says the canal will not only be ready for commercial shipping in July, but so safe from a sailor's point of view as to be "fool proof." According to Capt. Rodman the meteorological conditions are more favorable for shipping at the entrance of the Panama Canal than at almost any other port in the world of anything like the importance of Colon and Balboa.

Thirty acres of ground within the city limits of Brownsville, Texas, are under flood waters from the Rio Grande, the depth being from one to three feet.

Huerta is reported as fleeing from Mexico. It is presumed that he will take passage on a German liner and go in some foreign country.

Jacob Riis, the noted leader in working for bettering conditions of the poor, died at his summer home, Barre, Mass., Tuesday after a long illness.

Vice Consul Stillman has arrived at Vera Cruz and confirms the report that he was held in Saltillo prison twenty-one days.

The Mexican Revolutionist Army, under Gen. Villa, are gradually advancing toward the City of Mexico. They were greatly delayed, however, by the conditions of the railroads, which were destroyed by the retreating Federalists.

Ex-President Roosevelt spent Tuesday in Washington, and while there called on Presi-

dent Wilson, delivered a speech on his South American expedition, had a political conference with the Progressives in Congress, visited the Smithsonian Institute and met many of his friends generally. All of this was crowded into the nine hours' stay.

The resolution for Nation-wide prohibition will not be abandoned, according to a statement said to have been given out by Senator Sheppard, of Texas, and he declares the resolution will be pushed to its passage.

The subject of marriage and divorce was again a theme by the Executive Committee of Churches in Dallas at a meeting this week, and it seems to be a unanimous conviction that this subject calls for the earnest consideration of all of the people of Texas, as the home is absolutely the foundation of all Christianization.

The County Commissioners of Tarrant County are preparing to rebuild the Orphans' Home on the old site, and in doing so to build up a fireproof structure this time.

It looks like the proposed interurban line from McKinney to Paris is going to be a reality. These interurbans are great propositions for a country and no community should look upon the subject lightly.

The city of Dallas is proposing to set out 100,000 small trees, which trees will be from time to time replanted advantageously in the parks and boulevards of the city.

Bishop E. D. Mounson is reported by his press to have said that he is rounding up his affairs in order to get moved to Dallas, and that he will give largely of his time in the interest of the Southern Methodist University.

A London magistrate has sentenced "General" Mrs. Flora Drummond and Mrs. Dyer Fox, two suffrage leaders, to a month's imprisonment. They were charged with disturbing the peace.

The Colorado Senate and House agreed on the report of the conference committee on the military bond issue bill and the measure as amended by the conferees was adopted by both houses. The measure provides for a million-dollar bond issue to pay expenses that have been and may be incurred in settling the strike dispute.

According to statistics read by Representative Young, of North Dakota, in the House last week, two thousand one hundred and ninety workers on the Panama Canal died from accidents and fevers between May 1, 1901, and March 31, 1914. The total of 2190 victims, Mr. Young asserted, was greater than the mortality from wounds and on the battlefield in the war of 1812 and the Mexican War combined. The Revolution and the Spanish-American War. Figures which Mr. Young said he had been trying for months to obtain from the Panama Canal Commission, stated 1219 deaths occurred in the canal zone from accidents between May 1, 1904, and March 31, 1914; 7-3 deaths from malaria; 600 and 228 deaths from typhoid fever, between January 1, 1907, and March 31, 1914, and there were 95,785 cases of malaria and 1162 typhoid patients.

Of the 22,343,352 persons of foreign white stock in the United States, the English and Celtic, including Irish, Scotch and Welsh, has the largest representation. According to the mother tongue bulletin by the Census Bureau, as reported to the Census Bureau, the total foreign white stock whose mother tongue was English and Celtic numbered 10,107,420. This number represented 47.3 per cent of the total white population of the United States in 1910, which was 21,341,957. The German group numbered 8,817,271 or 10.8 per cent; Polish and Hebrew, 1,676,762, or 2.1 per cent; Swedish, 1,445,869, or 1.8 per cent; French, 1,357,169, or 1.7 per cent, and Norwegian, 1,009,854, or 1.2 per cent.

In ten years kindergartens in the United States have grown in number from 324 with 205,000 children to 7557 kindergartens enrolling 364,189 children, according to a bulletin issued by the United States Bureau of Education. Notwithstanding increase in schools and pupils, the great majority of children are still without the advantages of kindergarten training. Only 9 per cent of the children of kindergarten age—4 to 6—were in kindergartens.

A recent report of the status of the office showed that the Oklahoma State School Land Department has on hand \$1,610,354.11. Of this sum \$322,120.14 belongs to the farm loan division. The money in this division, under the terms of the Constitution, may be loaned on farm security at a rate of interest not to exceed 5 per cent per annum.

Forces of the New Orleans Sewerage Board engaged in laying a main case across a concrete section of the water system laid by J. H. Latrobe, the eminent engineer, in 1811. The pipes of those days were of hewn cypress trees with the bark on. The edges were skillfully joined, and there was no leakage. The pipes found were in such a perfect state of preservation as to lead President T. P. Thompson of the State Museum to obtain permission to secure the treasure. An entire working part will be set up, and it will not only be of historical interest, but serve to show the progress the city has made.

Paul V. Sauls was rewarded for his heroic defense of the Tallahassee (Fla.) postoffice against two robbers, when the President issued an executive order authorizing his appointment to a clerical position in the classified Civil Service without examination. Sauls, who is twenty-two years old, will become a clerk in the Jacksonville postoffice.

Edward Du Rpis, twenty-three years old, a clerk in the Chicago postoffice, was sentenced to a year in the House of Correction by Judge Landis, after he pleaded guilty to an indictment charging the theft of a dime from a letter.

The investigating judge has dismissed the charge of premeditation and has ordered Parker Charlton, the American accused of having killed his wife and thrown her body into Lake Como, Italy, to stand trial for "unpremeditated homicide." The trial will be called late in the autumn.

H. P. Ewing, a negro farmer of Wyandotte County, Kansas, has evolved a plan that promises well for the betterment of his race. A farmer himself, he believes in the "back to the soil" movement for his people. The outcome of his long cherished plan is the successful launching of the Kaw Valley Truck Farm Company, incorporated under the laws of

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Kansas, with a capital stock of \$5000, divided into 500 shares of \$10 value. The company has leased 105 acres just west of Armourdale, has it all under cultivation and is now preparing to market a crop of vegetables of all kinds that will show results of scientific and intensive farming.

A freight train one mile long has just been run from Indianapolis to Bellfontaine, 142 miles, in 15 hours and 35 minutes. The train was composed of 124 cars and was run to test drawbars and airbrakes. A number of Big Four railway officials accompanied the train.

A method of sewing hairs to the human scalp in cases of baldness has been successfully used by Dr. Szekely at the hospital of Saint Stephens in Budapest. The number of hairs planted in the head of one patient has been as high as 50,000. One hundred hairs are drawn through punctures in the scalp in every square centimeter, and as both ends are left free this makes over 1000 hairs to each square inch.

Some sensation has been caused in Austrian court circles by a report that the Rothschilds are to receive the Hungarian title of count through the influence of Count Tisza, the Hungarian Prime Minister. There is no count of the Jewish faith in either Austria, Hungary or Germany. The Rothschilds have been Austrian barons since 1815.

Living up to his reputation of "the King who wants to see for himself," King George arrived at Aldershot to spend a week in the field with his troops. There will be no fancy evolutions, for the King hates formal reviews, and he wants to see his soldiers under ordinary living and working conditions. He will spend next week in the saddle. King George was accompanied by Queen Mary, the Prince of Wales and Princess Mary. The regular infantry guard on duty at the Pavilion has been reinforced by scores of Scotland Yard men, who will endeavor to protect the monarch from militant suffragettes.

A plan to raise ten million dollars has been worked out by the Executive Committee of the General Assembly of the Presbyterian Church in session at Chicago. It is proposed to ask each of the 10,000 Presbyterian churches to contribute to the fund which will be used for general church work.

The Cleveland (Ohio) Board of Education has put the ban on labor unions. It says "if you belong to a labor union you can not be elected to teach in the Cleveland public schools." Membership in a labor union will be regarded as a breach of contract of employment with the board and the equivalent of the resignation of the employe.

When their demand for another hearing on the suffrage question was denied them, the delegation of twenty suffragettes from the Just Government League of Maryland told Congressman Henry "see, we'll have to see that the responsibility is placed on the Democratic party at the next election."

The United States Revenue Cutter Seneca picked up the third and missing boat from the burned steamer, Columbian, off the coast of Nova Scotia. Four of the fifteen men who left the steamer in the boat were rescued, the other eleven having died from exposure and their bodies had been cast into the sea. All the survivors were in a state of complete mental and physical exhaustion as the result of their terrible experience in the open boat at sea. The Seneca proceeded to Halifax, U. S., with the men.

The Presbyterian General Assembly in session at Chicago advocates \$1000 as a minimum salary to be paid their preachers. The report of the Ministerial Relief Committee stated that \$750,000 had been collected during the year toward the \$10,000,000 endowment fund authorized two years ago.

Joseph Ulrich, a pioneer resident of San Antonio, died Monday at the age of ninety-five years. Mr. Ulrich was born in Pennsylvania. He learned the printers business, and in 1849 set type on the first issue of the New York Tribune. He was later foreman of the composing room. He was a close friend of Horace Greeley.

E. C. Simmons, of St. Louis, is being considered for the place on the Federal Reserve Board declined by Harry H. Wheeler. Mr. Harding, of Alabama, will probably be appointed governor of the board.

C. W. Post, the great breakfast food manufacturer, of Battle Creek, Mich., left an estate valued at \$20,000,000. His will was filed for probate in Washington Monday. He left the bulk of his estate to his widow, Mrs. Leila T. Post and a daughter, Marjorie Post Close. Mr. Post died at his own hands in San Diego, Cal., early in May.

San Antonio will pave 600,000 square yards of its city streets. The estimated cost of the work is \$1,500,000. Paving contractors say it's the biggest job of paving ever authorized in Texas and the equal of any batch of work ever called for in the South.

J. P. Morgan, the younger, says Mellon's story before the Interstate Commerce Commission is untrue, in its reference to J. Pierpont Morgan. Morgan offered to produce before any proper tribunal at any time the records of J. P. Morgan & Co. and the personal records of his father. Morgan said his father "had nothing" in legal affairs.

The British Government, a ting contrary to hopes held out by Premier Asquith to a recent deputation, has finally decided not to participate in the Panama-Pacific Exposition at San Francisco in 1915.

Dallas is the first city to enter as a contestant in the Panama-Pacific Around-the-world aviation race in 1915. Capt. J. H. Worden, with a monoplane, will represent the "City of the Hour." Dallas will build the machine and finance the flight of Capt. Worden.

Governor Colquitt has granted clemency to Geo. H. Barnes, the Marshal Elk, convicted of violation of the local option laws and fined \$6000 and given a sentence of 180 days in jail.

Woman's Department

(See also Page 11.)

NORTHWEST TEXAS WOMAN'S MISSIONARY CONFERENCE.

Delegates to the Northwest Texas Woman's Missionary Conference, please send names to Mrs. O. B. Jackson, Plainview, Texas. There will be no conference paper issued. The Evening Herald will devote a page each day to details of conference. Four issues cost ten cents. Women desiring conference issues, send name and money to Mrs. Otis Trulove, Plainview, Texas. MRS. T. E. RICHARDS, President.

WOMEN OF THE FIVE TEXAS CONFERENCES.

Remember the fourth annual session of the Bible and Mission School is to be held at Denton, Texas, Methodist Dormitory, C. I. A., June 2, 1914. Come! You will hear about our new organic Union and many other good things. MRS. J. H. STEWART.

The Governor has remitted the entire jail sentence and reduced the fine to \$250. The case against Barnes was affirmed by the Court of Appeals last week.

Michael J. Jordan, Secretary of the Union Irish League of America in a strong warning published in Dublin, urges against Irish immigration to the United States.

Melville H. Freas, a Civil War veteran, will on Decoration Day, unveil a massive granite monument to himself, at Philadelphia. Freas, who is 73 years of age, began preparing plans for the memorial several months ago and personally attended to all the details of its erection.

The Texas Postmasters' Association are meeting in Austin this week in sixtieth annual convention. A large attendance of delegates were present.

A handsome oil painting of Miss Joanna Trueman, designer of the flag of the Republic of Texas, a gift to the State from Governor Colquitt, was hung in the Seance Chamber at Austin Monday.

The twentieth annual convention of the City Marshals and Chiefs of Police Union of Texas met in San Antonio Tuesday. Police Chiefs and Marshals from every quarter of Texas attended.

THE CHURCH ENDOWED BY CHRIST.

Christ's public ministry lasted three years only. During that time he was training twelve men to carry on his ministerial work after he had gone away. After his resurrection he commanded them to teach and baptize all nations, i. e., to make disciples of them. This seemed to be requiring twelve comparatively uneducated, untraveled men, to do an impossible thing. How were they to teach the cultured Greeks? How were they to disciple the powerful Romans? What probabilities were there that the rest of the world would be willing to be baptized in the name of a Jew who had been crucified by the Romans at the request of the Jewish priests and other leaders of the Church in which Christ had been brought up? How had Christ equipped his apostles for this great work? While he required them to teach all nations he had written them no text books. Neither had he established any schools nor instructed them to do so. He knew Socrates, Plato, Zeno and Aristotle had done great work in their schools in Greek and he knew both Greeks and Romans had systems of philosophy and mythology that would be difficult to displace, but he established no university to teach opposing systems of philosophy or religion. They were to carry his name to all the world, and yet he organized no bureau of information, established no publishing house, nor did he even establish a newspaper nor give instructions to his disciples to do any of these things. They were to gather the people in the name of Christ, but he organized no Church Extension Society, nor even built a single church, although he told them plainly they would be put out of the synagogue. They were to go to all the world. He organized no Missionary Society, whose sole business it would be to collect money to send other men to the heathen, nor did he utter one word of instruction to his disciples for them to do so. They were to conquer the world, but he organized no army or "knights" for that purpose. Their aggressive movements were not to be carried on by the sword.

What had he done to endow them for the great work required at their hands? He had lived a pure life, such as no other man ever has lived, and this is a powerful asset in the hands of the Church. He cleansed men and these were his credentials as the Savior of men. He rose from the dead, and this is

the world's hope of a resurrection. If Christianity meant no more than this, what would be our condition now? Our Lord would be absent and the best we could have would be a historic faith in the fact that he was once with us and did mighty things, but an absent Lord and a merely historic faith would not be sufficient to regenerate a soul or to equip the Church for its aggressive work. Those who know no more of Christianity than this have failed to grasp our Lord's intent and have found no true conception of Christ's endowment of his Church. In the last talk he had with his disciples before his crucifixion he said: "It is expedient for you that I go away." To them this must have seemed a strange announcement. He had been before the public but three years, which seemed to be insufficient time to lay a foundation for a world-wide kingdom. Other governments and even orders had their written laws and constitutions, but he had not yet given either. His going seemed premature. And Christ knew it was best to go. It would have been impossible to lift them out of the sensuous while his physical body remained in the world or to have established anything but a local religion. His nearest and wisest disciples could not yet see the necessity of his death and resurrection, and had small, if any, conception of the higher spirit life. Christ knew what Paul afterwards learned, that "the things that are seen are temporal, but that the things that are unseen are eternal." And this led to the utterance of that wonderful text John 16:7: "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send him." This is the transition passage that conducts us into the New Testament religion that was not understood by the disciples till Pentecost. Now we know we have more than an absent Christ and more than a historic faith. The Holy Spirit is with us. "He will abide with us till the end of the world." The Spirit is not an attribute of nor emanation from God. He is God (Acts 5:4). He is associated with the Father and the Son in the baptismal formula and in the apostolic benediction. His ministry is Christian. He glorifies Christ (John 16:11). He helped the disciples to write the New Testament by bringing to their remembrance what Christ had said (John 14:26). He taught the disciples things Christ could not (John 16:12, 13). He guides into all truth (John 16:13). He calls preachers. Christians are born of the Spirit. He bears witness with our spirits that we are the sons of God. Christians are cleansed "by the renewing of the Holy Ghost."

Thus it will be seen that the Church's endowment is the Holy Spirit. She is "strengthened with might by the Spirit in the inner man." Thus endowed she will conquer. Without him all other endowments are nothing. A church house on every hill, a university in every city, a newspaper in every county and missionaries all over the world can never bring the world to Christ without the Holy Spirit. The Spirit guides into all truth, and while Christ did not establish such agencies, if the Holy Spirit leads men to do so they will be efficient; but any other motive in their establishment will render them useless. The temptation of the Church may be to trust in material agencies, Church extension societies, missionary societies, etc., as private Christians are tempted to have a mere form of godliness. Before the world is brought to Christ the fact must be recognized and impressed that the Holy Spirit guides into all truth. It is a great mistake to suppose the Holy Spirit only guides preachers in their studies. Aboliah was inspired to build the tabernacle. The Holy Spirit bestows a diversity of gifts. No man of any profession can reach the highest success apart from the spirit of holiness. The doctor, lawyer, mechanic, politician, farmer or merchant who departs from the spirit of holiness mars his work and, worse than all, scars his own spirit. Men who devote themselves to mere material things bog their souls in the sensuous. Emerson has well said when such men reach what they call success they can only "show you their spoons." The work of Christ and the Holy Spirit is to lift men out of the sensuous into that life that is pure and eternal. The Church may have millions in material wealth and thousands of her brightest sons and daughters volunteering for mission work, but if she has not the Spirit she is a sounding brass and a tinkling cymbal. The Spirit will lead men to preach to sinners, if, like Christ, they have to preach in private houses, in boats or on the mountain side. The preacher is to go to the world and not wait for the world to come to him.

We have preachers enough now to reach every sinner in the United States in a month if they would hunt

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. No sharing 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 trade.

AGENTS.

GARTSIDES IRON RUST SOAP CO., 4054 Lancaster Avenue, 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.

LOCATION WANTED.

SOUTH TEXAS location wanted by young married Methodist physician. Several years' experience. Good references. Address, R. G. LANDER, M. D., Lone Oak, Texas.

MALE HELP WANTED.

LOCAL REPRESENTATIVE WANTED.—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. All or spare time only. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. NATIONAL CO-OPERATIVE REALTY COMPANY, 1551 Marshall Building, Washington, D. C.

BOOKS.

FOR SALE.—One set The Expositor's Bible, 50 volumes, good as new. Will take \$10 for the set. REV. J. P. CHAMBERS, Laveria, Texas.

BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS.—My special offer to introduce my magazine, "Investing for Profit." It is worth \$10 a copy to anyone who has been getting poorer while the rich get richer. It demonstrates the real earning power of money, and shows how anyone, no matter how poor, can acquire riches. "Investing for Profit" is the only progressive financial journal published. It shows how \$100 grows to \$200. Write now and I'll send it six months free. H. L. BARBER, 435, 28 W. Jackson Blvd., Chicago.

EVANGELIST.

To the brethren who wish my services in June or July, please to at once address Box 210, Denton, Texas. G. A. MARVIN, Evangelist.

HELP WANTED.

ANY intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

NOT CHARITY BUT INVESTMENT.

(Continued from page 5)

By publicly offering the power that there is in the light of the Gospel of the Son of God. The greatest means of sending the light among any people is the publishing of their principles. That being true, then we must make our work show its results, and then publish those results before the people, whether by addresses, by round tables, or any other means. What we all need most in our work is printed information that can be sent out to the masses who have means and are looking for a place to make a good investment, showing that we have the most profitable investment one can offer, one that will bring great dividends even after we are gone to our reward.

Our work in Texas has been wonderfully blessed. Our yearly report does not show that we have raised a million, nor many thousands, but it does show that we have made a great investment, by the help of God and our many friends, which will declare a great dividend.

up the lost sheep like Christ did and not retire into their churches and wait for the unconverted to come to them. I believe the Spirit is in the movement to consolidate Churches and stop the building of altar over against altar, and a useless expenditure of the Lord's money simply to promote sectarian shibboleths that are not essential to the salvation of souls. I believe he will guide us into all truth. So many good men and women are praying for the guidance of the Spirit. Our Heavenly Father, who has promised him to those who ask, will not disappoint them. He may lead to a readjustment of many policies and plans, but he will lead to victory. P. H. GREATHOUSE, Wheeler, Ark.

HE CARES.

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

The purified heart is the Holy of Holies, where Christ the high priest enters and offers incense.

TIMPSON DISTRICT.

Timpson District Conference will meet at Timpson, July 7, instead of July 2, as previously announced. J. W. MILLS, P. E.

DEDICATION.

Randolph Church will be dedicated by Dr. Rankin Sunday, May 31, 1914, at 11 a. m. All former pastors invited. J. R. ATCHLEY, P. C.

MISCELLANEOUS.

CHURCH SOCIETIES can raise money using our plan. No advance money asked. Unique plan and no risk. Write for particulars today. JAPANESE ART & PICTURE CO., 3104 Michigan Ave., Chicago, Ill.

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SANITARIUMS.

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

TRIP TO EUROPE.

I HAVE three more vacancies in my party. If you want to go, write or write me at once. Sail June 16. Visit nine countries. Price \$550, everything included. J. C. MIMMS, Pastor Methodist Church, Belton, Texas.

DISTRICT CONFERENCE NOTICES.

MARSHALL DISTRICT.

On account of the continued wet weather that has so delayed farmers in their work our District Conference is changed from June 2 and 3, to June 30 and July 1. F. M. BOYLES, P. E.

NOTICE, TIMPSON DISTRICT.

On account of heavy rain interfering with farm work, and other conditions, I desire it used to change the date of Timpson District Conference from June 1 to July 7. J. W. MILLS, P. E.

WEATHERFORD DISTRICT.

Those who will attend the Weatherford District Conference will purchase round trip tickets from New Castle, Olney, and Loring, over Gulf, Texas and Western, and from Graham over Rock Island, Texas and Pacific, and Mineral Wells and Northwestern, and points between Fort Worth and Santo on Texas and Pacific. Tickets from Graham must change at Jackboro to the G. T. & W. Train will leave Mineral Wells for Graham July 15, about 6:20 p. m. Agent of Mineral Wells and Northwestern is seeking to secure excursion rates for the conference. JAS. CAMPBELL, P. E.

Paris District—Second Round.

Blossom Sta., June 6, 7. Clarksville Sta., June 7, 8. Annona, at Garland, C. June 20, 21. Whitecock, at W. C. June 21, 22. Detroit, at Red Oak, June 27, 28. Lamar Ave., June 28. Bonham Sta., at Cross Roads, July 4, 5. Roxton, at Elm Grove, July 5, 6. Woodland, at Blakeney, July 11, 12. Clarksville Cir., at Prairie G., July 18, 19. Centenary, July 19. Bogata, at Fullbright, July 25, 26. Deport Sta., July 24, 25. Emberson, at Forest C., Aug. 1, 2. Pattonville, at Shady G., Aug. 1, 2. Paris Cir., at Reno, Aug. 2, 3. Avery Cir., at Shawnee, Aug. 9, 10. McKenzie Cir., at Maple, Aug. 15, 16. Deport Cir., Aug. 22, 23. W. F. BRYAN, P. E.

Sherman District—Third Round.

Travis St. Sta., June 20, 21. Callowville and Froga, at Ethel, June 27, 28. Howe Cir., at Ferguson's Chapel, July 4, 5. Key Memorial, July 5, 6. Sailer, and Gordonville, at G., July 11, 12. Whitewright Sta., July 18, 19. Bells, at Everhart Memorial, July 25, 26. Trinity, July 26, 27. Sherman Cir., at Cedar, Aug. 1, 2. Pilot Grove, at Gray Hill, Aug. 8, 9. Von Alstene, Aug. 9, 10. Waples Memorial, Aug. 16, 17. Christ's, at Robertson Memorial, Aug. 22, 23. Harrison & Preston, Emberson, Aug. 29, 30. Denison Mts., Sept. 5, 6. Hagerman Mts., Sept. 12, 13. R. G. MOOD, P. E.

Marshall District—Third Round.

Longview, June 7, 8. Killebrew Cir., at Codi, June 13, 14. DeWitt Sta., June 19, 20. Pattonville Cir., at Fair Cir., June 27, 28. "The Circle," at Emberson, July 4, 5. Jefferson, July 8. Custer Cir., at Osburn, July 11, 12. Gilmer Sta., July 12, 13. Kilgore Cir., at Cross Roads, July 27, 28. Church Hill Cir., at Good Spies, July 29, 30. Laneville Cir., at Bethel, Aug. 3, 4. Rosewood Cir., at Sherman, Aug. 13, 14. Bethany Cir., at DeWitt, Aug. 19, 20. Hallville Cir., at Good Spies, Aug. 22, 23. Harrison Cir., at Cross Roads, Aug. 29, 30. Marshall, 1st Church, Sept. 5, 6. Marshall, Summit St., Aug. 9. F. M. BOYLES, P. E.

TEXAS CHILDREN'S SOCIETY Supported by Free-Will Offerings. Send us a check and help a child find a home. If you know of a child needing a home, or of a home wanting a child, write REV. I. Z. T. MORRIS, State Superintendent, Fort Worth, Texas.

Obituaries

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

MOORE—Mrs. J. S. Moore was born in Summerville County, Alabama, August 20, 1843, and moved to Tennessee when a small girl. After the death of her parents she lived with her brother, Rev. W. A. Coyle, who was a member of the Memphis Conference. She was married to J. S. Moore on November 29, 1877. Sister Moore was the devoted mother of two children, Earl and Ethel. Her husband and Ethel are left in the parsonage home to mourn their loss. Sister Moore had been a Christian from childhood, and since the writer knew her has been an active worker in the Church. There was always a welcome at Sister Moore's home for the preacher and this writer has often enjoyed the hospitality of her home. She departed this life from the parsonage at Water Valley, April 19, 1914, having labored faithfully for her Master, she now rests from her labors and enjoys all the good that the heavenly home has for the faithful. Our hearts go out to Brother Moore and Miss Ethel. May God comfort their hearts until they meet again.

W. H. MATTHEWS.

BAKER—A. J. Baker was born in Patrick County, Virginia, April 27, 1851. He was married to Matilda J. Fletcher, February 14, 1878. Five children were born to this union—all living. Brother Baker professed faith in Christ and joined the Methodist Episcopal Church, South, in 1867. He died in his home in Paradise, Texas, May 5, 1914. He died in the faith and without pain. He was a kind, loving husband and father, a good, brave man, loved and respected by all that knew him. A vacancy is made in the home, new conditions to meet, sorrow to overcome. Weep not as those that have no hope, but make sure of your calling and election, and then you can meet your loved one on the other shore. I pray that this triumphant death will be the means of drawing the unsaved to God. The Lord bless the sorrowing ones.

W. W. BARNETT, Pastor.

KING—E. L. King, Jr., son of B. L. and Lottie King, was born in Palestine, Texas, June 26, 1913, and died, after an illness of several weeks, in Dallas where his parents had taken him for treatment, May 14, 1914. This little baby boy was the pride of his parents. He had much to smile and was unusually intelligent and although he was not a year old he had already begun to say some words plain enough to be understood. He was carried from this world to his heavenly home, the home of his parents. His funeral was held by the writer and Rev. M. M. Morris, in the home of the mother's uncle, Lou Martin. The casket was covered with flowers and the peaceful babe lay in the midst of the flowers asleep in the long sleep of death. The parents are heartbroken and sad, but they expect to go to their baby some sweet day and again hold him in their embrace.

T. E. HIGHTOWER.

DIXON—J. L. Dixon was born at Charlotte, North Carolina, October 22, 1830. He departed this life May 2, 1914, and was laid to rest in the Gause Cemetery, May 3. Brother Dixon moved to Tennessee in 1857, and in 1860 he was united in marriage to M. B. Swain, a unit County, in 1871. In 1886 they moved to Milam County and settled in Gause, where he spent the remaining part of his life with the exception of about the last two years. To them were born six children, three of whom preceded their father and mother to that better country. Three sons are left to grieve the loss—W. S. Dixon, J. J. Dixon and J. B. Dixon. Brother Dixon was converted under the ministry of Rev. Ben Blanton and joined the Methodist Church at Gause in 1857. His life was one worthy of example. He held every place in his Church that layman could hold. He was noted for his faithfulness to that which was committed unto him. The cause of our Master has been promoted on account of this good man living in the world. He was reader of the Texas Christian Advocate for about forty years. May God's richest blessings rest upon his children and bereaved friends.

JAMES W. COLE, Pastor.

FORD—Clara Ina Ford, daughter of W. M. and Corine Ford, was born July 10, 1907; was dedicated to God in baptism when an infant and her spirit waned its flight to its heavenly home May 3, 1914. Little Ina suffered so much. Time and again she told us she was going to die and she didn't want to live. We don't hear her sweet voice or receive her kiss. We don't feel those little arms around our necks. She is gone from our home circle, but not from our hearts. O how we miss her, but she was too pure for this world! All was done that loving hands could do, but God called her home. She was laid to rest in the Varga Cemetery May 6, beneath beautiful wreaths of flowers. One more treasure is added to those above.

HER GRANDMA DENNIS.

WEST—Sister Mary Lucinda West (nee Brown) was born May 22, 1859, close to Bagwell, in Red River County, Texas. She and A. M. West were married in Detroit, Texas, Sunday morning, February 1, 1885. To this union were born five sons and three daughters, all of whom, together with her husband, survive her. She departed this life, April 30, 1914. She was converted when sixteen years old. She loved her Lord and sought to do his will. Her heart was tender and she was hungry and thirsty for the deep, rich things of God. All of her children and her husband were with her at the last. They can never forget her triumphant death. She told them that she was ready and that all was bright about her and above her. She asked them to meet her in heaven. I am sure they will. They loved their mother and now they pray and call her blessed, her husband also praiseth her. Rest, mother, rest from your toils and sufferings. You are free and happy now. We would not bring you back to suffer and to die again, but we will come to you where you are and see you some happy day in the sweet life and love.

T. W. LOVELL.

HOWARD—Mary Sneed, daughter of John R. and Georgia A. Sneed, was born July 2, 1874; was converted while a young girl and joined the Methodist Episcopal Church, South, on the Henderson Circuit, Musk County, Texas, and was a consistent member till her death, at her home in Smith County, March 28, 1914. She was married to A. A. Howard August 10, 1897, at Flint, Smith County, being his third wife. To this union were born eight children, two still living. She suffered terribly for seven months before she died with tuberculosis of the throat. Through all her suffering she was perfectly resigned, and said just before she died that she was ready and the way was clear. She died a most triumphant death. She was a devoted Church member, a devoted and loving wife and mother. Her husband and two little children will miss her, but they know where to find her. She has gone to that home where "sickness and sorrow, pain and death, are felt and feared no more." Brother Pounds, of Tyler, preached her funeral. She leaves five sisters and one brother, besides her husband and two children, and a host of friends to mourn her departure. But we do not weep as those who have no hope. May her life be emulated by all who know her, in the prayer of her cousin,

C. T. JONES, Local Deacon.

JONES—Mrs. S. W. Jones was born in Carroll County, Georgia, May 6, 1826, and was converted in early life and joined the M. E. Church, South, in which she lived a faithful and devoted member until God called her home, May 14, 1914. Sister Jones was married to H. C. Wynn, of Carroll County, Georgia, October 4, 1855. Five children were born to them, the oldest died in infancy; three children survive her. Her first husband died December 9, 1875. She was married to Rev. S. W. Jones November 19, 1884. Brother Jones died February 15, 1907. Sister Jones was one of our clergymen, the wife of a good man, and she was a most devoted wife, and a light in the community where she lived. We miss her motherly advice. This scribble having been her pastor four years learned to look upon her as a mother, and she would speak to me as a son. But while we miss her, yet like her own dear mother, we know where to find her. She often talked to us about where heavenly home. She was only waiting the time and when the good Lord came for her she was ready. While she was not conscious at her death, she had talked of her heavenly home so often in health, and seemed so willing to go. She is not dead, but gone over to that sweet home that her Christ wait to prepare for her. So, dear children, it won't be long until we will meet her in that home above. Be faithful until death and he will give you the crown of life, and we will never say mother is sick or dead. One who loved her.

S. N. ALLEN.

KNIGHTEN—M. H. Knighten was born in Stewart County, Georgia, November 28, 1846. His mother died while he was an infant, and his father departed this life in 1858. He was raised from an infant by his aunt, M. Skelton, who afterwards lost her sight, and whom he had kept for a number of years before his death. He entered the Confederate service at the age of twenty-one, and was wounded in the battle of Bentonville, North Carolina. He joined the Methodist Church in his twenty-first year, and married Miss Mattie Gipson the same year. To this union six children were born, three of whom are still living—Mr. Will Knighten, Mrs. Julia Austin and Mrs. Maggie Danks. His wife died in 1897, and two years he was married to Miss Melissa Ferguson. To this union one child was born—Mrs. Lura Collins, who lives near the old home. He moved to Texas in the year 1874 and settled in Camp County, where he has since lived. He left a host of friends and relatives to mourn his departure. We had known him for a little better than a year, and he seemed to be a man that loved God's servants and that for which they stood. The most of the last year was spent in ill health, but he seemed to be patient in all of his afflictions. He saw a good deal of life and met many varied experiences in his pilgrimage, and has now gone to enjoy the reward which awaits the faithful. His remains were laid to rest in the presence of a host of friends and relatives near Dalton Church. His wife and his pastor conducted the services. May we not mourn as those without hope.

B. C. ANDERSON.

MILLER—It is with sadness that we record the death of dear little Marcelle, the only child of Dr. and Mrs. A. J. Miller. Marcelle was born June 29, 1913, at Archer, Texas. Her little stay in the home was just long enough to make her absence realized so much. She was such a sweet, loving little child. Being the constant playmate of our little girl we naturally grew very fond of her. She had an extraordinary memory and was very unselfish. Her parents, doctor and very devoted to her. I never saw a father so gentle, kind and devoted to a child. He never seemed to tire doing the many little things she wanted him to do. Her little life was short, but during her stay she filled the home with sunshine by her loving little ways. It is sad to think we will never hear her little voice or see the little footsteps or see the laughing blue eyes again, but we know where to find her. She is safe in the arms of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He took the tender bud so dear to your hearts and transplanted it into a place where it could bloom in perfection, and now she is beckoning to you to "Come." Dear parents, be faithful to Him and some day we shall meet dear little Marcelle again around the throne of God, where parting is unknown. Everything that skilled physicians and loving hands could do was done, but to no avail. Her little body was laid to rest in the cemetery at Abilene Sunday, March 22, 1914.

MRS. CLAUDE LEDGER.

WHITE—Mr. G. W. White was born in Milledgeville, Ga., June 3, 1836, and came to Texas with his parents at the age of three years, spending seventy-five years of his life in this State. He served through the Confederate War under Gen. Parson; joined the M. E. Church at the age of twenty-eight. At the age of twenty-nine (March 9, 1865), he married Miss Nannie Music, who crossed over the Jordan some years back. At this union were born nine children, eight of whom are still living, and were at his bedside for some days during his last illness, which ended triumphantly Friday, May 15, 1914, by his falling asleep on Jesus' breast. Grandpa was conscious to the end. He knew death was near and prayed that he might die easy, was near his prayer. Though he suffered during his illness, the end came without a struggle. We have no doubt of his whereabouts, for he told us just before he left that he was ready. We laid him away in the little country graveyard beside his loving wife. Brother Harris, a friend of nearly a third of a century, was present and held the memorial services. Although our hearts are breaking, we realize that our loss is heaven's gain. So, dear ones, let us say with David: "I will not bring him back to this world, but I will go to him." His pastor,

T. D. ELLIS.

ALLEN—Died at Madras, Red River County, Texas, May 7, my sister, Mrs. Minerva Ann Allen (nee Woods). She was born November 18, 1849. Was married to W. C. Allen in the State of Missouri, December 13, 1866. Came to Texas in 1872. She was the mother of eleven children, one of whom had gone on before, the other ten were all with her when she died. She lived to see her children all grown and most of them married and settled in homes of their own. Sister was a member of the Cumberland Presbyterian Church and had been since she was but a small girl. She was a good woman, a kind mother, a devoted wife and a true Christian. Her mother and my father were married more than forty-four years ago and for all these years she has been a true sister to me and I knew no difference between her and my own sisters. Her children all promised me at her funeral that we would all meet her in heaven. God grant that it may be so. I pray that the blessings of God may be abundant on her brokenhearted husband and all the loved ones.

W. H. BROWN.

SMITH—Reuben Bryant Smith was born March 5, 1826, in Mississippi, near Jacksonville. He came to Texas with his parents in 1828, and came to Fayette County in 1840, and moved to Blanco County about 1854. He served as a ranger, also as a Confederate and Mexican soldier. He no doubt was true to his duty in each place. He was married the first time to Miss Susan Woolfberger in 1852. Six children blessed this union, of which number two are still living, Mr. Pierce and J. P. Smith, Jr. The rest are dead. He was married the second time to Mrs. Helley in 1867, who died December 7, 1912. He was converted early in life and joined the Methodist Church and remained a member of said Church until his death. Uncle Reub, as we called him, was a faithful Christian, and ever since the writer has had the pleasure of knowing him it seemed that the most of his time and thought were devoted to religion and his future welfare. He was a Christian of the old type and a great believer in prayer and the old-time religion. He died in the faith after many days of suffering, February 24, 1914, and has gone to his reward.

J. R. ROBINSON, Pastor.

Rev. W. F. LLOYD.

(Continued from page 7)

member of this conference only one year, he was elected one of two co-editors of the Central Methodist, which was at that time adopted as the conference organ. A few years later he was elected president of the Preachers' Institute to take the place made vacant by the resignation of Dr. Gross Alexander. In 1905 he was elected on the first ballot a delegate to the General Conference. In 1906 he was elected Secretary of the conference. Father's greatest work in the Louisville conference was what he did in the cause of missions. Shortly after he became a member of the conference, he was appointed Conference Missionary Secretary, and he held this position for several years. While in this position he did much to stimulate missionary interest throughout the conference and to increase the contributions made by that conference to both home and foreign missions. While holding this position he also exercised some influence on the future missionary policy of the entire Church. In the early spring of 1906, at the request of Dr. W. R. Lambuth, then General Secretary of the Board of Missions, father prepared and published in the Christian Advocate (Nashville) two articles advocating the creation of a department of Home Missions. A short time later, at the annual meeting of the Conference Missionary Secretaries from all the conferences of the Church, he read an article on "Needed Legislation for Missions," in which he drew the bill for the suggested department of Home and City Missions. Later this recommendation was incorporated in the address of the Bishops and also in that of the Board of Missions and was adopted by the General Conference substantially as he had drawn it.

In the foregoing paragraphs I have given the reader a general view of my father's work as a preacher, as a pastor, and as a leader among his fellow preachers. When we consider the fact that he began his life work with only two or three years of school training and that he completed his work before he was fifty-four years of age, it appears marvelous indeed that he was able to accomplish so much. If he had had the advantage of a college education and had lived twenty years longer he would doubtless have reached a much higher position of influence and usefulness than he did attain.

VII.—Personal Qualities.

Though my father never became a finished scholar in any branch of human knowledge, he always had the spirit of a close student. When a very young child, he had a fondness for reading. Though he began the work of the ministry with limited school training, he applied himself closely to his studies and was soon recognized as an unusually well read man and a clear thinker. Everything that he read seemed to go through a process of mental digestion, become a part of his thinking and ultimately be put to some practical use in his work. In the latter part of his ministry those who did not know about his early life regarded him as a college-bred man. His reading covered a broad range. He was fond of poetry and fiction, though he never became exceptionally well read in either of these. He was interested in the study of natural science, especially astronomy, geology and geography. For several years he was a subscriber for the National Geographic Magazine. He also showed an interest in the study of political and sociological works, being especially fond of the writings of Henry George. He was greatly interested in the study of Methodist history and searched secondhand book stores and accumulated some rare volumes on this subject. At the time of his death he left in his library a great many volumes dealing with the Wesleys and other Methodist pioneers, a complete set of the minutes of all the Methodist conferences from the first conference held in America down to the present date, and a complete set of Methodist Disciplines, with the



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FOURTEENTH International Sunday School Convention

THE OFFICIAL ROUTE



THE KATY AND CHICAGO & EASTERN ILLINOIS RAILROAD SPECIAL TRAIN LEAVES DALLAS 8:40 A. M. JUNE 19. ARRIVES CHICAGO 4:55 P. M. JUNE 20.

SUMMER TOURIST RATES ON SALE TO CHICAGO.

FOR RATES, SLEEPER RESERVATION AND OTHER INFORMATION ADDRESS ANY KATY AGENT, OR WILLIAM NEHEMIAH WIGGINS.

General Secretary Texas Sunday School Association, 408 Plateau Building, Dallas, W. G. CRUSH, General Passenger Agent "The Katy" Dallas, Texas.

Opinion on any question of importance, regardless of the strength of the opposition. On a few occasions this brought him into conflict with the presiding Bishop of the conference; and in more than one such instance his conference voted to adopt his policy rather than the one advocated by the Bishop.

One of father's chief characteristics was the whole-souled enthusiasm with which he entered into his work. He seemed to possess the energy and the working capacity of several ordinary men. He worked all day and at nights until bedtime; however, he never deprived himself of sleep. He never took vacations and very seldom any form of diversion or recreation. During the greater part of his ministry he did not believe in preachers taking vacations, and would frequently say so from the pulpit. However, after his health was broken, he saw his mistake and changed his opinion when it was too late.

Father was a great lover of his home. With all his heart he loved his wife and his children, and he deeply appreciated all evidences of their love for him and their love for one another. He was passionately fond of loving and of being loved. In the home he always insisted on and secured absolute obedience to himself as the head of the house; but every child that he had recognized that his firmness in discipline was but the expression of a great loving heart. However much he might become

(Continued on page 15)

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You care yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 167, South Bend, Ind.

Run Down?

Consult your doctor freely about medical matters. Take no medicine he will not endorse. Let his decision be final.

Easily tired, thin, pale, nervous? And do not know what to take? Then go direct to your doctor. Ask his opinion of Ayer's non-alcoholic Sarsaparilla for toning up the nerves, enriching the blood, and improving the general health. Has been used for 60 years.

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

THE SUNDAY SCHOOL

(Continued from page 10)

station and are now building an elegant modern church in which equipment for the Sunday School has been intelligently provided. Last, but not least, was Llano. This engagement embraced a Sunday, and the day will be long remembered by this scribe. It happened to be Mothers' Day, and the superintendent, Judge Wilburn Oatman, had arranged for an elaborate and beautiful observance. The program issued by our Publishing House was used throughout, with a few additional features of interest. The two institute meetings brought out fifty-three persons, and the morning and evening congregations were large. It does not take long to discover that Judge Oatman is a live wire, and that the Llano Sunday School is doing a flourishing business. A rather novel feature was recently observed in this school which it may be worth while to mention. On a given Sunday, duly announced, all the classes in the school were taught by men, with a special canvass among men and boys for new scholars to be secured through the male portion of the school. The next Sunday was an exact duplicate, except that the women had charge. They say it aroused much interest and added materially to the membership of the school. Of course the women beat the men. Rev. J. F. Lawlis, pastor, takes a lively interest in the Sunday School and has read many Sunday School books—a good example for all of us preachers. The evening service, according to the late suggestion of our Governor, was observed as "Fathers' Day." It gave a good text for emphasizing the place and importance of men and boys in the Sunday School, and we tried to improve the opportunity.

Itinerary of W. E. Hawkins, Field Secretary, Texas Conference.

- Fairfield, May 29-31.
- Wortham, June 2, 3.
- Fort Worth, June 4, 5.
- Madisonville, June 6, 7, 8.
- Midway, June 9.
- Bedias, June 10.
- Anderson, June 11.
- Magnolia, June 12.
- Crockett, June 13, 15.
- Dodge, June 16, 17.
- Grapeland, June 18, 19.
- Huntsville, June 20, 21.
- Trinity, June 22.
- Groveton, June 23, 24.
- Augusta, June 25.
- Montgomery, June 27, 28.
- Latesa, June 29.
- Porter Springs, June 30.
- Timpson Dist., July 20 to Aug. 21.

WANTED—Christian Physicians and Surgeons.

Urgent Need in China and Korea for Two Well-Equipped Men.

For several months the Board of Missions of the Methodist Episcopal Church, South, has been looking in vain for a thoroughly equipped physician and surgeon to take charge of the hospital at Choon Chun, Korea, of which Dr. Newton H. Bowman was for sometime the very efficient principal. Dr. Bowman has been called to the Union Medical School and Severance Hospital in Seoul, and since his departure the hospital in Choon Chun has been without a head. The Board has had under consideration a number of volunteers for this work, but so far has been unable to find a man whose professional training and surgical skill seemed to justify his acceptance. Dr. Bowman set a very high standard and developed the work to a point of great influence and efficiency. To succeed him there is needed a man of thorough medical education, hospital training, and sufficient experience to make him capable of handling successfully and with confidence a large and exacting work. The building and equipment do not amount to much, but the need and the opportunity are great enough to satisfy the consecrated ambition of any man who desires to lay out his life in unselfish service of his fellows.

Another opening, no less important, must shortly be filled in China. Our great Soochow Hospital, under the direction of Dr. W. H. Park and Dr. John A. Snell, treating annually 15,000 cases, requires another physician and surgeon. The work is growing tremendously. Drs. Park and Snell are pressed already to the limit of their strength. They must have assistance, or else development must cease.

The Board of Missions desires to get into correspondence at once with Christian physicians and surgeons who are professionally fitted for these openings and are willing to make the necessary sacrifices in order to carry the gospel of physical and spiritual healing to the multitudes who stand in such desperate need. Any one who would like to consider the matter should write at once to Rev. Ed F. Cook, 810 Broadway, Nashville, Tenn.

Rev. W. F. LLOYD.

(Continued from page 14)

absorbed in his work, his home was always to him the place of rest, the place of love, the sweetest place on earth. It was a source of deep sorrow to him that he failed in health before his youngest children had reached the years of their majority. He wanted to provide for his family until they were all mature men and women, and he wanted everyone of his children to remember him, not as a dependent invalid, but as a strong, vigorous, useful man. But father's love was by no means limited to the members of his own family. He loved all who were bound to him by the ties of blood and was willing to do anything in his power to assist them. His sense of gratitude was strong and he never forgot those who favored him or his loved ones. He loved all mankind and was genuinely unselfish in his desire to serve other people. He took a delight in assisting anyone who seemed to be desirous of doing right. He was sometimes disappointed in not discovering the proper sense of gratitude on the part of those whom he had helped. He loved his brethren in the ministry. During the last four years of his life, although he was not able to attend the sessions of his conference, he deeply appreciated all messages and other evidences of esteem and affection which came to him now and then from the preachers with whom he had been associated in former years. He placed a very high value on personal friendship. While he loved all Methodist preachers, yet there were a few whom he found to be specially kindred spirits and whom he came to love as very intimate friends and companions.

Now, as I look back over the years of my association with my father, as I contemplate his life, the one big element that stands out in his personality more prominent than all others is his religion.

More than one person has said to me, "Your father was the most religious man that I have ever known." The great love of his heart, the supreme passion of his life, was his love of God. He desired God's approval on his life more than he desired all things else. Attention has already been called to the fact that his religious life began when he was but a small boy and to the very unusual fact that he responded willingly to the call to preach when he first felt it. He was a firm believer in Divine providence. With all his soul he believed that "all things work together for good to them that love the Lord." He believed that God directed all of the details of his life and that if he would faithfully do his duty and trust in God, everything that concerned himself would come out all right in the end. He lived in an atmosphere of prayer. To him God seemed to be as real as an earthly companion. During his presidency of Polytechnic College, when the pressure of his duties made it practically impossible for him to have any privacy in his office or in his home, he had erected a small prayer house in a secluded place about a quarter of a mile from the college. Hither once each day he would retire that he might have a season of undisturbed communion with God. Occasionally he would take with him one of his sons or a special friend.

When father was thirty years of age, he passed through a great crisis in his religious life and came into a richer experience of grace than he had ever known before. This he called the experience of "entire sanctification." After this event he became identified with what was known as the "holiness" or "second blessing" movement in the Church, though he never did endorse or use the term "second blessing." In an earnest, but sane and conservative way, he preached the doctrine, and through his preaching God led many people into a higher religious experience. He was for several years president of the Georgia Holiness Association. When he came to Texas and was stationed at First Church, Fort Worth, he continued to preach the doctrine, and many of his members came into the richer experience that he offered to them. However, shortly after coming to Texas he decided that the maintenance of organizations known as Holiness Associations and the conducting of special meetings known as "holiness meetings," was not a wise policy. Accordingly in the year 1894 he prepared and introduced into the Northwest Texas Conference resolutions to the effect that "we deem the continued existence of the Holiness Association as unnecessary and respectfully request our brethren to decline membership in the same." A few years later, at the request of the editor of the Texas Christian Advocate, he prepared and published in that paper an article in which he sought to heal the breach that was apparent among the preachers in regard to the "second blessing" controversy. His paper sought to give counsels of moderation to those on either side of the question. Father did not approve of some of the teachings and methods of many who were known as "holiness" preachers; for this reason, in the latter part of his ministry, he was not closely identified with the "second blessing" movement. His attitude on the question and his manner of preaching did not satisfy the extremists on either side. He did not have the approval of those who were fanatically opposed to the doctrine, nor did he have the approval of some of his more enthusiastic friends among

the "second blessing" element. He never preached the doctrine of sanctification in such a way as to create a division in his Church, or to lead any of his members into fanaticism or to make it difficult for any preacher of spiritual power to follow him. His Churches always grew spiritually under his leadership and they continued to grow under the pastorates of the preachers who followed him. The rich experience that came to him when he was thirty years of age, he always regarded as one of the greatest spiritual crises of his life. However, I think that, in his latter years, he did make a slight modification in his theory of the higher Christian life. He did come to recognize that, while many people come into the higher Christian experiences through a definite radical change similar to conversion, other people may come into the same experiences either by a gradual growth or by a series of changes, none of them being so radical as conversions.

As father advanced in years he experienced a steady growth in his inner religious life and in the Christian graces. This was evident in his changing attitude toward his fellow-men. In early life he was very strict, perhaps sometimes harsh, in judging the shortcomings of others; but, as the years went by he became more lenient and charitable in his estimates of other people. In the last few years of his life, as a result of his diseased condition, he was at times inclined to be fretful and cross. However, when he came to himself and realized that this had been the case, he was always very penitent and anxious to apologize to even the youngest member of the family. To the very last, in spite of the awful disease that was dragging him to the grave, he showed an unwavering faith, a sweet Christian spirit and magnificent fortitude. He was always an optimist. This was partly due to his natural temperament and partly due to his religious experience. He believed that God was guiding his life and that his work was not yet done. To the very end he expected to recover his health. But the great God directed otherwise and he was taken to another world to reap his reward in greater activity and higher honors than were possible to him here.

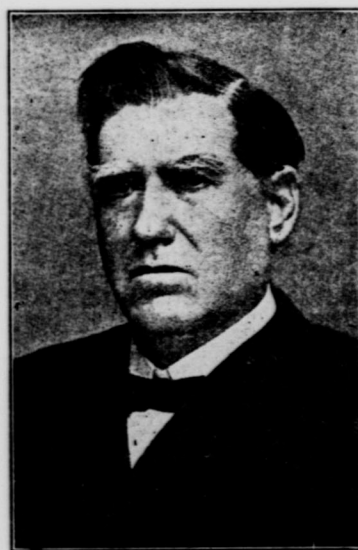
Now he is gone; but his work abides. It abides in a thousand lives, that he coached and lifted to higher things. With the exception of his loved companion who still lingers to bless her family and the world, the biggest human force for good that ever came into my life was my father's personality. In my mind he will always represent the highest type of Christian manhood and the highest type of a Christian minister. My earnest prayer is that my life may be even half so worthy as his.

MISSOURI LETTER.

In his "Studies in Christianity," Borden P. Bowne quotes a French writer who declares that, "Virtue is more dangerous than vice, as the excesses of virtue are subject to no restraints of conscience." Commenting upon this Dr. Bowne says, "An ordinary sinner may be restrained by consideration of humanity or public opinion, but Pharisaic fanaticism knows no bounds. And when this fanaticism is joined to religion, then we have all the conditions for the persecutions and religious wars which have covered the pages of history with infamy. Unless properly directed, virtue may indeed be more dangerous than vice." The writer has never used tobacco. As a presiding elder he advised young preachers against its use, before that admonition was put in our Discipline, but he regards the action of the General Conference on May 14 as the most questionable piece of legislation in the history of our Church. There are evils that are better reached by public opinion than by law. In some communities that I visited as a presiding elder I used to be annoyed by thoughtless girls who chewed gum vigorously while I was preaching, but I never wanted any laws against gum-chewing. Whether this legislation against tobacco, had it been in force years ago, would have kept Pierce and Marvin and McTyeire and Wilson out of our ministry is more than I can say, but I doubt very much whether I would be in the M. E. Church, South, today had such a law been enacted as far back as 1870. I was twenty-one years of age and a local preacher when I was received into the M. E. Church, South, and while I had no desire to use the weed, I hardly think I would have entered a Church which undertook to legislate on such matters. Laymen who use tobacco and who make money out of it, vote for a measure which will bar from their pulpits hereafter men who use it. Preachers who smoke like "tar kilns" continue to puff away and yet declare that hereafter no young men who follow their example can preach the gospel in our pulpits.

If smoking is wrong why do not these old sinners repent and show the boys a good example. It is Pecksnifian morality to condemn that which they continue to practice. I have not noted any effort to enact a law which forbids endowing our colleges with money made in the tobacco business. But there are some privileges still open to those of our candidates for the ministry who seek relation

"It is as breezy as the Hill Country of Georgia." —Bishop Candler



The Story of My Life

By G. C. Rankin, D. D.

Is replete with incidents, humorous and pathetic, in the strenuous life of the author from the "barefooted" period to mature manhood. Recitals of battles won and lost. It is an inspiring, elevating word-picture of a life that never knew an idle moment. It is interesting alike to old and

young, and readable thrice over by all.

JUST A FEW OF THE MANY EXPRESSIONS.

BISHOP KEY SAYS OF THE BOOK:

Sherman, Texas, September 24, 1912.

My Dear Doctor—I have finished reading "The Story of My Life" and pronounce it an immense success.

It is unique, original, inspiring.

Familiar as I am with many persons and places brought to view, I read every page of it with sustained interest and found not a dull page or surplus statement. I thank you for the copy you sent.

My wife could hardly wait for me to finish it, when she dived into it greedily, and says it beats any romance.

It will have a great run. So mote it be!

THE STORY OF MY LIFE.

The Joint Board of Publication of the Advocate of their own accord passed the following:

Resolved, That we have read with great pleasure and profit "The Story of My Life," written and published by Dr. G. C. Rankin, and heartily recommend it to our people everywhere as a book of unusual merit and of real spiritual, as well as literary and historical value.

JEROME DUNCAN, S. A. BARNES.

DR. JOHN H. BRUNNER'S TRIBUTE.

During my pilgrimage of eighty-five years I have seen many books and have read not a few. But a more interesting book than the "Story" of Dr. Rankin's "Life" has not been read by me. His delineations of scenes and persons are so varied and exact as to excite wonder and admiration. One is reminded of Dr. Dick's delineations of the diverse heavenly bodies—the blazing sun, the modest moon, the twinkling stars, the wandering planets, the roving comets, and even the meteors that flash along the sky and disappear forever. A Christian philosophy pervades the entire book, and the reader rises from its perusal richer in his intellectual stores and strengthened in his moral nature.

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and are denied the weed. They can lay in cases of beer and baskets of champagne and not come under the ban of our law. They must not get drunk, but they can drink in moderation. Our General Rule forbids "drunkenness, or drinking spirituous liquors," but does not forbid the moderate use of vinous or malt liquors. Perhaps the most caustic letter John Wesley ever wrote was the one to a revenue officer who had seized a basket of wine which had been sent to him as a present. Our Northern brethren have been for years "between the devil and the deep sea," because they enacted a law against going to the circus, and we are starting on the same road.

C. H. BRIGGS.

Sedalia, Mo., 315 W. Fourth Street, May 18, 1914.

THE CHILD WHOM JESUS TOOK INTO HIS ARMS.

There is a tradition, and it is only a tradition, that the child whom Jesus took into his arms saying "of such is the kingdom of heaven," was Ignatius, afterwards Bishop and martyr of Antioch. He was probably a disciple of St. John.

He became Bishop of Antioch in the year 69 A. D. He was thrown to wild beasts in the circus of Antioch by order of the Roman Emperor, Trajan. He was called "Theodorus," that is, one who carries God in his heart. St. Jerome beautifully transposed the meaning of this word so that it meant one carried by Christ.

The legend says that his character was so beautiful that he was permitted to hear angels sing. He introduced antiphonal singing into his Churches, that is, responsive singing by two choirs, or the Church divided into two parts for singing purposes.

Trajan had offered him immense wealth if he would give up Christianity and worship various heathen gods in heathen temples. Ig-

natius replied: "If you were to give me the whole empire I would not cease worshipping the only true and living God." Trajan ordered that his mouth be stuffed so he could not speak again, and later cast him to wild beasts in the amphitheater. He was permitted to speak when he entered the arena. He declared that it was not for any crime but for the glory of God that he was thus to be offered up. Scarcely had he ceased speaking when two hungry lions were turned loose upon him. His bones were taken back to Antioch for burial by his friends. His writings have given rise to much theological discussion of a doctrinal kind.

H. L. PINER.

You should not feel tired all the time—healthy people don't—you won't if you take H. L. Piner's Sarsaparilla for a while. (Adv.)

Some men seem to deem it easier to make an imaginary god to suit their religious or irreligious views than to make their religious or irreligious views to suit their God.

She Was Smothering

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prostration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally, I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn-out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui.

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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.

THE INFANT AND GOD'S KINGDOM

Number Four.
By John L. Sullivan.
Must the Child "Sow Wild Oats" and Commit Sin Before It Can Receive the Gift of the Holy Ghost?

We come now to the consideration of a difficulty that seems to be in the minds of not a few.

Often it has been said to me, when talking upon this great theme of the child and child religion: "Then you do away with repentance and conversion?"

Allow me to ask this: "Who should repent, and why should one be converted?" Again: "Are we to teach our children that they are to repent because Adam sinned? Must we repent for that we were brought forth in iniquity, and in sin did, our mothers conceive us?"

As to the first question we answer, it is the sinner who should repent. The second, actual sin is the only reason for repentance. The end sought is conversion, which conversion implies regeneration and preparation to receive the gift of the Holy Ghost.

The mother sin of all sins is the sin of unbelief, and where it is found, death is, for unbelief separates from God, and separation from him is death.

The child has not sinned by unbelief, nor by other transgression; therefore until it does commit sin, by unbelief or otherwise, the words of Jesus when he said, "Except ye repent ye shall all likewise perish," do not apply to the child who is incapable of unbelief and the many sins growing out of it.

It is held by many that after the child, all children, are past the "line" of accountability, they must repent or be lost. Must they repent of original guilt—because Adam sinned? No law, whether it be a law of justice or of love and mercy, requires repentance in the absence of accountability.

Now, since the child is not accountable for any condemnation, nor the death that "passed" upon it, it is not unjust to save it from all such condemnation, and restore to it the life that "in Adam" was lost; neither is it inconsistent with love. Hence, just as soon as the child is capable of being the beneficiary of God's gift, through Christ bestowed, expressive of his Fatherly love, the gift of "justification of life" is bestowed: "For the gifts and calling of God are without repentance." (Rom. 11:29).

The gift of regenerate life to the child is without repentance—also justification from that Adamic condemnation common to all mankind, old and young—and may we not say that in the case of an adult, when he repents, he does not receive this life as a recompense, or reward, for repentance; but penitence rendering him pardonable before God, his hungering and thirsting after righteousness so appeals to God's Father-heart, that the "free gift" "comes upon" him—"for by grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

Entering Upon the Life of Accountability.

As stated elsewhere, we all agree that up to the time in the child's life when it becomes accountable to God for its actions, it is in some sort of sense saved. How infinitely important that it never be otherwise!

At this, and the earlier stages of its life, we find the child cumbered with such animal, carnal, lusts as make it exceedingly prone to enter upon a life of sin, walking after the

flesh. (Paul says: "If ye live after the flesh ye shall die.")

While it is thus prone to the evil, it is possible, by the grace of Christ, that it there and then begin, and through life continue to be led of the Spirit, and continue in a fully justified and regenerated state. For "He that liveth and believeth in me shall never die," saith Christ.

Just as in the case of all adults who would thus live, and thus walk, according to its day and trial, the child must have Divine help—it must be endowed with power from on high—it must have the "gift of the Holy Ghost." But we now consider:

Can a child so young, so limited in understanding, so limited a knowledge of the teachings of God's Word, never having repented nor been converted, receive the gift of the Holy Ghost and be endowed with power? Then we ask:

Must the child "sow wild oats" and commit sin before it can receive the gift of the Holy Ghost?

See on the one hand a man of vile-ness of character, profane, blasphemous, constantly insulting God by unbelief and the very habitation of a "legion of devils."

On the other hand, behold a child who has been "brought up in the nurture and admonition of the Lord." Its heart is tender and pure, therefore its thoughts are clean; its actions are blameless, its faith in God is unshaken, and in that faith it prays to its Heavenly Father with the same trust and expectation that He will hear and answer, blessing His little children as that same little one has when it is thirsty and goes to a loving mother and asks her for a drink of water, that she will give it, to the satisfying of its thirst. ("Blessed are they who do hunger and thirst after righteousness, for they shall be filled.")

Now you have before you these two characters. The vile man repents of his many and awful sins. With long and hard struggle against the demon of unbelief he agonizes before God, feeling that his soul is sinking down beneath God's righteous frown, with all his heart, from the depths of awful despair, he cries, like the publican: "God be merciful to me, a sinner!" He goes down to his house justified, his heart aglow with that "hope that maketh not ashamed, because the love of God is shed abroad in his heart by the Holy Ghost, which is given unto" him. (See Rom. 5:5.)

Now, "gentle reader," I believe God can give to all who trust him without effort upon his part. But is it not consistent that it is easier for the child described to receive the gift than for the reprobate and weakened man depicted?

Paul said: "Ye are the temple of the living God! as God hath said, I will dwell in them, and walk in them," etc. (2 Cor. 6:16).

And again: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God * * *?" (1 Cor. 6:19).

"If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." (1 Cor. 3:17).

The poor man, described above, is, as we take him up, a subject of destruction of God—an horribly defiled temple of God. The child, on the other hand, is a temple that has, by angels of grace, been kept clean and undefiled from its earliest being. That God does bestow the Holy Spirit, His greatest gift to his children on earth, upon such as the former when truly repentant, we have no sort of doubt. But we do hold that it is more un-

natural, and with seriously more difficulty that such attain to such a high state of grace, and such an one is at very great disadvantage in even the most earnest effort at so living as not to defile the temple to the driving out him who would "dwell" and "walk" therein, thus escaping the destruction against which he has been warned. How immeasurably easier that the latter, the child who has not fallen among the "defiled in the way," so "walk in the Spirit" as constantly to be able to say: "There is, therefore, now no condemnation to my soul, who am in Christ Jesus, seeing I walk not after the flesh, but after the Spirit." (See Rom. 8:1). Thus being led, such child is always cheered and strengthened by a vivid, inward assurance that he is a son of God, "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14).

It may be objected, that the child is so beset with fleshly lusts, and circumscribed knowledge, that no such life may be hoped for, nor attained to by such.

Lust of the flesh is not peculiar to the child. Adam in the garden, before he had even knowledge of "good and evil," had in him all the lusts known to human nature, so did Jesus, the Second Adam. Otherwise they could not have been tempted.

For "Every man is tempted, when he is drawn away of his own lust, and enticed."

Lust in Adam was normal before he fell; afterwards, abnormal. The son of man, though tempted in all points, like as we, yet without sin," remained normal to the end. Thus he made it possible for all his disciples, God's sons, to say with Paul, who, like all Adam's seed, cumbered with abnormal lusts, "But I keep under my body, and bring it into subjection." (1 Cor. 9:27.)

When his lusts were normal, Adam could, unconscious of any effort, live constantly in full, complete subjection to the will of the Heavenly Father. But to a fallen, abnormal Adam, Jesus says, "Without me ye can do nothing." (Jno. 15:5.)

This same Paul, retrospectively his past, finds a Saul of Tarsus who is abnormal in lust, and "carnal, sold under sin," that he exclaims in despair, "What I would, that I do not; but what I hate, that do I. O wretched man that I am, who shall deliver me from the body of this death?" Discovering the great deliverer in Christ, he exclaims, "I thank God through Jesus Christ our Lord." (I find such deliverance), "For the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.)

In this state of freedom from condemnation and helplessness, we hear this same voice, changed from that of a persecuting Saul to that of a trusting Apostle of Christ, exclaiming: "I can do all things through Christ which strengtheneth me." (Phil. 4:13.)

Now we believe the child is in Christ, just as much so as was Paul. We hold that God has no gift of power for the converted, once vile, vile sinner, that he is not bestowing upon the trusting child, according as it has need and seeks at his hand.

We further contend that the child, instead of being hindered, by the limitations of childhood, and non-experience of sinfulness, has great advantage over the man who was once a great sinner. In the case of the adult prodigal convert, we find, (1) an increased abnormality in lust, (2) all the normal sensibilities weakened, and blunted, (3) limitations of unbelief, (4) habits acquired, becoming as a second nature, that constantly hinder, with many other disadvantages, too numerous to mention, that make life for him one of greater warfare than is in that of the son to whom the father says, "Thou art ever with me, and all that I have is thine." (Luke 15:31.)

You say such is impracticable? If that man, beset, doubly depraved, beset with many habits that are vicious; who has persecuted the Church and in a thousand ways blasphemed that worthy name whereby we are saved, being converted can, against all these odds, rendering his fleshly lusts intensely and doubly abnormal, succeed in living a Christian life, be "a fit temple for the indwelling of God's Spirit;" "Fight a good fight, and keep the faith," and by faith look beyond the grave and see a "crown of righteousness" in that house of many mansions, "laid up" for him. How much more may we expect that the child, having been all its life in the love and service of God, and having only in a modified, uninfamed sense, the abnormal lust by which one is prone to be "drawn away and enticed;" and instead of acquired evil and vicious habits to beset, it has the habit of exercising a faith that ever holds and sustains it in vital relationship and in sweet fellowship, with the Father and his son, Jesus Christ; and who, unlike the former, has not the hindrance of reaping, all the

while, a crop of wild oats sown in days of prodigality—how infinitely more may we expect such an one in God's Kingdom to abound in the fruits—yea, much more abundant in the fruit of the Spirit, which is "love joy, peace, long suffering, gentleness, goodness, meekness, temperance; against such there is no law." And they that are Christ's have crucified the flesh with the affections and lusts." Now, dear reader, if the child is not Christ's, pray tell me who is—he said, "Of such is the kingdom of heaven."

Notice the import of these words of the Savior. It is in the continued present tense—not of such shall be the kingdom, etc., but of such it now is, and continually shall be. He says to the adult, "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." The child is in the kingdom by redemption, and has life by regeneration, and is in the great family of God our Father, by birth of the Spirit.

But the adult, alienated from Christ, in whom, in such alien's infancy, he had life, is not in the kingdom—the kingdom not composed of, is not of such (adults). If such an one is ever within the kingdom, along with the child, he must be added to—must enter "into" such kingdom. This can only be done by "becoming as the little children."

In the broadening knowledge of "good and evil," or right and wrong, as in the adult of "wild oat sowing habit," there is increased responsibility, and an increased exposing to temptation, with less power to resist. While in the case of the child, little by little it enters upon the knowledge of good and evil, knowledge of right and wrong. As this knowledge grows, the child, not going off into the "broad way that leads to destruction," but continuing within the "narrow way," also "grows in grace and in the knowledge of our Lord and Savior, Jesus Christ."

This doctrine (not theory) excludes the foolish notion, so common, that the child enters upon a life of responsibility in sin, in which state it must live until it "can understand what it is doing," and "gets under conviction" for sin—which it must have first committed, in order to have conviction.

Sin is essential to conviction; conviction must precede conversion; and wrongdoing must go before conversion; regeneration cannot take place where death has not come; all who are the victims of moral, or spiritual death are so because of personal, volitional, transgression against God, and not because of "original sin," from which all are fully justified in Christ.

Therefore, if at the age when the child begins to be accountable to God, (or later) it must be born again, regenerated, and created anew, raised to newness of life, etc., then sin is essential to all this. Also the child must, for a time, "sow wild oats, commit sins, etc., before he can receive the gift of the Holy Ghost, God's greatest gift to his children on earth.

I do not believe, in any sense, that one must sin in order to be saved in Christ; nor that one must be accountable before, in order to, regeneration.

Adam, when generated a living soul, was not accountable, neither had he sinned. If in the absence of such, God could generate, under like conditions (absence of accountability and sins) he can, also regenerate—generate again.

Hence, we conclude that the child, unaccountable, without sins of its own committing, is regenerated. Being regenerated, as it begins to be in need of power to overcome evil, resist temptation, bring under and in subjection its body, etc., God does send into his young heart the Holy Ghost, that he may guide the child "into all truth," if he choose to walk therein.

In our next, No. 5, we will discuss, in conclusion, "The Common Way of Dealing With the Child, vs. the Bible Way."

The soul that has lived its life trying to do its best, doing all it can for its day and generation, will find its place in the eternal. Won by love, it is service that counts, not position; I do not for one moment wish to dishearten anyone from having a purpose and aim in life, it is quite right that we should; but I say this, let us put the right things in the right order, and live for the highest, noblest, and the best, that our own lives shall be our testimony to the religion that we believe in, the religion of love, the example of Christ, whose life was spent in doing good to others; as it was said of Him, "He saved others, himself he cannot save." Life is a grand and glorious thing; live, therefore, in harmony with its divine music and you will understand more clearly the problem of life; for to love unselfishly is the key.—Stanley J. Dark.

ORPHANAGE.

Amounts received from the Conference on Assessments for Orphanage during the month from April 23 to May 23:

West Texas	\$162.59
Texas	411.05
Central Texas	87.50
North Texas	60.00
Northwest Texas	35.35

Brethren, do you think I can care for 164 orphan children, pay our teachers and matrons on so small amount? I know times are dull, but your people would gladly pay this if you, as pastors, would give them a chance. Please come to my help at this time. Many of the larger Churches in Texas have not paid anything yet. Will the pastors of these larger Churches which have not paid please give the people a chance to pay the Orphanage assessment. All the conferences said by vote last fall that this would be done in the early part of the year.

Your brother for the orphan,
R. A. BURROUGHS.

Dear Mrs. Quinn: I like to stay here. Send me three-quarters please. We are having a good time. I wish I could hear from you. We got some boys and girls here and we got to shoot the chutes. We do go to Sunday School; we have some good things to eat, and Sunday we have ice cream, and we have got kitties and dogs around here to play with. I wish I could see you sometimes when I get out of the Home. I am coming home when I get to be a man. They treat me good out here. I like to stay out here.

Your dear friend,
HENRY CURB.

Manor, Texas, May, 19, 1914.
R. A. Burroughs, Waco, Texas.

Dear Sir: Our little place (Orsborn Chapel) is not assessed anything for conference collections. But I felt that we ought to give something, so suggested to our pastor that he take up a collection for the Orphans' Home, and I was asked to send it in. Enclosed find my personal check for ten dollars, the amount collected. Wishing the Orphans' Home much success for the future I remain,

JAS. C. LOCKWOOD.

AN APPRECIATIVE NOTE.

Please allow me space for just a few words. I've been to the Church where I saw for the first time the beautiful memorial window that has been placed in our new church in memory of my sainted husband, placed there by the preachers of Stamford District and others. I want to express the gratitude of myself and children to each one who helped to perpetuate his memory in this fitting way. I want to assure them that we appreciate it more than anything they could have done for us. I feel now that I would love for this Church to always be my Church home. I will always love it because of the window and the many dear friends who have been so kind and helpful to us in many ways since we have been left alone. Success to the dear old Advocate. I've been a constant reader of it for nearly thirty-seven years and its better now than ever before. I expect to read it as long as I live.

MRS. J. H. CHAMBLISS.

"EIGHTY'S" EPIGRAMS.

A deep sea line can fathom the depth of the sea, but no line can fathom the depth of despair.

Happiness can not be measured by a mathematical rule—your happiness may be another's sorrow—your pleasure another's pain.

A "truism" is something that most people don't believe.

"Money is the root of all evil," but the absence of it, sometimes is a greater evil than would be its possession.

A tear in a man's shirt does not necessarily mean that he needs a new one—he may need a wife.

There is less excuse for a grouch than any other habit, and really less enjoyment in it.

Some men take themselves so seriously that they appear humorous to others.

If most men were measured by their own self-esteem a race of giants would populate the globe.

Every man is not a gentleman, but a gentleman, though he be only a dwarf in stature, is every inch a man.