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# TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879. OFFICE OF PUBLICATION, 1804-06 JACKSON STREET

OFFICIAL ORGAN OF ALL THE TEXAS, OKLAHOMA AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Volume LXI

DALLAS, TEXAS, THURSDAY, MARCH 4, 1915

Number 30

## A Called Ministry

**I**N The Advocate of February 25 appeared an article by Rev. W. H. Hughes on "Preparing Young Men to Preach." This is a live subject. No more important question could occupy the attention of the Church. Therefore, we call special attention to the facts therein suggested. It will not be denied that the preaching of the Gospel is the God-appointed channel for the spread of the Gospel and the salvation of men. This, of itself, places the minister in front rank and imposes upon him fearful responsibility, the extent of which eternity alone can fully reveal. It makes the preacher the adviser and leader of the people. Therefore, the blessed Master, in view of this responsibility, said to his disciples: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." The work of the preacher is not for time alone, but for aeons of eternity. Hence, the necessity for proper and right preparation for man to assume the sacred office with its fearful responsibilities.

Here we are confronted by another important problem—What is a proper preparation for this responsible and important work? A mistake here is fatal both to the Church and the preacher. The Church, conscious of the necessity of cultured and well-educated preachers, is building colleges and universities, and endowing chairs of theology for the free education of young men for the ministry. This is all right, provided the Church will see to it that these young men are prepared in heart and life by regeneration, or the new birth, and a divine call to preach. It would be as silly to undertake to educate a Gospel preacher out of an unconverted man, who has not the first or foundational principle upon which to build, as it would be to educate and make a scholar out of an idiot who has no mind to begin with. We can not safely build without a good founda-

tion. We are in danger of depending too much upon the material, and not enough upon the supernatural.

Education is a great help to the preacher, but the supernatural, which is the new birth, or regeneration by the Holy Spirit and a divine call to preach are the supernatural without which the preacher is but "as sounding brass, or a tinkling cymbal." Paul, by two expressions, throws a halo of light on this question. First, "No man taketh this honour unto himself, but he that is called of God, as was Aaron." This shows the man who enters the work without a divine call is an intruder, and guilty of the great sin of presumption. Second, on the other hand he wrote: "Woe is unto me, if I preach not the Gospel!" This shows how awful it is to disobey, if called. It is equally ruinous to refuse to obey when God calls, or to presume to preach when God has not commanded.

This article calls attention to a fact not often discussed, namely, that the preacher is always in the lead, both in the growth and advancement of the Church, or its retrograde and apostasy. If our pastors, for the sake of numbers or any other reason, fill the Church with unconverted men, women and children, from whence are we to look for a converted ministry in the future? Every pastor ought to remember that he is not working for today alone, but for all time to come, as well as for eternity. A converted pastorate is a guarantee of a converted Church, and vice versa. No congregation is ever more religious than the preacher. In view of these facts, if his charge is backslidden and lukewarm it might be well to inquire in the parsonage for the cause. We are proud of our Church—her origin, polity and great success. But let us ever keep in mind the advice of Paul to his son in the Gospel: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." (1 Timothy 4:16).

## "On With The Battle"

**T**HE words that head this editorial have flamed in these columns perhaps a thousand times, as the lamented editor of The Advocate, in that masterful way in which he served his Church, his country, and his God, so often rang out that clear note of progress and reform. Like every great leader of God's hosts, he and his collaborators in the work of Temperance and Prohibition have builded more wisely than they knew. Little did he or any of us who are yet left

in the world to serve, think that in the year of our Lord, 1915, there would be seventeen States of the American Union absolutely under prohibitory laws, and an agitation and a confidence on every hand in the temperance and prohibition work that has hitherto not been known.

Many factors have entered into this result, perhaps the greatest being the work of the American Anti-Saloon League and its subordinate branches in the various States. Here in Texas at the recent Anti-Saloon League Convention the most grati-

fying harmony prevailed, a resolution having been unanimously adopted for maintaining the co-operation of the State Anti-Saloon League with the National Anti-Saloon League, and measures having been devised for the greatest possible aggressiveness and expansion in the work against the liquor traffic in our own fair State.

Of course, the logic of all prohibition agitation is National Prohibition. There is no way around it, and there is no reason why any of us should wish to find a way around it. The Advocate has consistently, under all administrations, favored every measure, whether local, State-wide, National or world-wide that looked in the direction of the amelioration or the annihilation of the evils of the drink curse. We have not been over-solicitous concerning this or that procedure in this great reform. What we have been very anxious about has been that there should never be a breaking of our lines, a lowering of our flag, a weakening of our interests, or the sound of a retreat.

The heart and hand now stilled in death, which for almost a score of years directed the editorial destinies of the Texas Christian Advocate, never faltered in this monumental struggle. On every platform where his voice was raised, in practically every issue of this paper, covering all the years of his capable incumbency as editor, and indeed in every sphere in which he moved, he sounded out the clarion note, "On With The Battle!" Now that he has gone, to company with his collaborators here on earth no more, those of us who are left behind, remembering one of the grand old war-time hymns, will see to it that the prohibition flag shall never touch the ground.

Ere long—God speed the day!—victory shall crown our labors. There will come a time, and it is hastening on with the speed of lightning, when there will not be a liquor den, a distillery, a brewery, or a liquor advocate of more than local fame in all this broad domain. This applies not only to Texas, but to the entire United States. One of the most gratifying National movements in the history of mankind was that ordained in recent months by the Czar of Russia, who by one stroke of his pen, made the great Russian Empire prohibition territory, without the chance that the law in any part of his broad land would be violated. The good news comes to us that in these short months the productiveness, the happiness, and in every way the usefulness of the Russian people has been increased fully fifty per cent. Meantime, in France and England, and even in beer-soaked Germany, the leaders of thought and action are arousing to the gravity of the evils of the liquor, beer and wine traffic.

So, we close this editorial as we began, "On With The Battle!" On with it in

every home! Let there be an aggressive preaching of temperance and total abstinence wherever this periodical shall find a place in any home. Wherever there is childhood, wherever there is gentle-hearted motherhood, wherever there is clinging maidenhood, wherever there is the buoyancy and self-confidence and hopefulness of bright young manhood, wherever there is father, or mother or wife, or daughter, or son, or child, let the clarion note ring out when the golden beams of morning paint their dazzling splendor on the Eastern sky, and on till the Westering sun lights up all the happy hills!

And let our preachers trumpet out this refrain from every pulpit and from every platform. These men are charged with an inescapable responsibility. We will always hold up Christ as the Savior of all men, and emphasize in every service the old-time religion in which God's grace abounds. But let us not forget that on every hand are boys whose nerves already weakened, maybe, by the deadly nicotine, are soon, if not restrained, to find the broad road that leads to the drunkard's grave and the drunkard's hell. The preacher can do much in his ministrations, not only to the home, but in his sermons, to stay this hand of desolation and death.

On with the battle! On with the battle in the school room, in the forum, in the Sunday School, in the political life of Texas and the whole great land and everywhere let the tocsin of war find added emphasis at the hands of our great, good men to whom has been intrusted the spiritual destinies of the Church.

Let us say in closing that no matter what other duties may devolve upon the Texas Christian Advocate, and our duties are both insistent and multiform, we shall never sound a low note on this great question. "On with the battle!" shall be our slogan until our battle for temperance and prohibition shall be eternally won, and then we shall still sound out the call, "On With The Battle!" because we remember the immortal words of one of the founders of Methodism.

"Fight on, my soul, till death  
Shall bring thee to thy God,  
He'll take thee at thy parting breath  
To his divine abode."

Mr. Carnegie has established a fund for awarding hero medals with some cash in addition for such men and women as distinguish themselves in rescuing people from great danger. But what about the poor, hard-working mother who lives on a back street, pricking her fingers until they bleed, and sitting far into the night in order to feed and clothe three or four little children? She gets no medals or cash from this fund; and yet there is often to be found no greater heroine in the walks of life than this sort of a woman.



# The Scourge Of Militarism

By PETER AINSLIE, D. D.

The two greatest influences in the world at this time are those expressed by the principles of Jesus Christ and Napoleon Bonaparte, the former representing the power of overcoming evil with good, and the latter representing the power of overcoming evil with evil. One stands for love, humility and self-denial as expressed in the life of yokefellowship with Himself. The other stands for hate, pride and avarice as expressed in the militarism of these times. The two forces have perhaps never been in such severe conflict since the earthly life of our Lord. Now they appear in shocking contrast.

The whole life of Christ was a protest against force and militarism. In His infancy, He fled from the sword of Herod. When Satan offered to Him the militarism of the world as expressed in kingdoms and their glory, He answered: "Get thee hence, Satan, for it is written: Thou shalt worship the Lord thy God, and Him only shalt thou serve." When James and John wanted to call down fire from heaven for the destruction of the Samaritan village, which had rejected them, Christ rebuked them, and some ancient authorities have added that He said: "Ye know not what manner of spirit ye are of; for the Son of man came not to destroy men's lives, but to save them." When He was arrested in the garden of Gethsemane and Peter attempted to come to His defence by the worldly method of militarism, Christ rebuked him, saying: "Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father, and He shall even now send me more than twelve legions of angels?"

The life of Christ on earth could be no other than this. Mark you, He is the Teacher. When the military power had succeeded in their purpose and He was being crucified, He prayed: "Father, forgive them, for they know not what they do." This is the spirit of Christ and the apostles expressed it in their lives and writings. "It is said that, for a century or more after the death of Jesus, no follower of His was enrolled in any army or took part in any battle. This may not be literally true, but it was true in spirit. The centurion, Maximilian, we are told, threw down his military belt at the head of his legion, saying: 'I am a Christian, therefore I cannot fight.' And these words, says Harnack, became a common formula with men who believed in a brotherhood not to be achieved through killing. It was only under Constantine (A. D. 312) that the Cross was brought into the service of war."

From the time to this, Christians killing each other in battle has become one of the commonest experiences of life. It is almost universally held as a mark of honor. Once I attended a large convention of Christian workers. One of the speakers, telling of the fidelity of young Christians, mentioned the case of a young man, who, on accepting Christ as his Savior, almost immediately left for the front to join the army of his country in the European war, and it was received with applause! I cannot see why it should be counted praiseworthy for this young Christian to shoot at a dozen Christian men on the battlefield with the intention of killing them, and why likewise it should not be counted praiseworthy to shoot at this distinguished speaker on the street with the intention of killing him. He certainly would not have so considered it. Neither would the public. Here is one of the marks of our semi-civilization, affirming that it is wrong for two or three men to have a personal encounter with the intention of killing, but it is not wrong if the number be in the hundreds or thousands. Then it becomes legalized and honorable. But this is militarism.

Of course militarism was in the world long before Napoleon, but he remains as the best personification of it in these times. He is the successor of the great military leaders of the world and is himself the most brilliant of them all. His earthly career, like that of Christ, was short. Also like Christ, he died without an empire or a throne, but the spirit of Napoleon and all that he stood for is the dominating tyrant of Europe in these times and of the world as well, only Europe is in a condition to show it more clearly. One afternoon in Paris, at the beginning of the war, we strolled out to the Arc de Triomphe de l'Etoile. A gentleman in civilian clothes shortly appeared with more

than a hundred boys, apparently from some school, and there at considerable length told of Napoleon, his army and victories, emphasizing his personality as the greatest and the most ideal of all time. I am told that this is a common occurrence. Not only the French, but the Germans as well "have gradually acquired a profound and ever profounder reverence for the creed and the religion toward which that great and solitary spirit, perhaps the loneliest among the children of men, still struggled amid the tumults and desolations, the triumphs and the glories, the victory and the disaster of his tragic and brief career—a world tragedy his, at once the man of destiny and the antagonist of destiny."

Long ago Nietzsche in severest language denounced the teachings of Christ as unmanly and dishonorable. He boldly set forth his rendition of the Beatitudes as follows: "Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peacemakers; but I say unto you, Blessed are the warmakers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve." Many, who would discard without hesitancy this crass militarism, nevertheless are indirectly the subscribers to the Creed of Napoleon and the Beatitudes of Nietzsche.

As a result of belief in this doctrine, all Europe today is "bankrupty armed to the teeth." The war debt of Europe amounts to \$27,000,000,000 with an annual interest payment exceeding \$1,000,000,000. On the opening of this war there has been a daily expenditure of \$50,000,000, including all the nations involved. So that as impossible as it was for Europe to pay her war debt before, it is more impossible now, leaving the nations burdened to despair, all because of belief in the folly that great armaments maintain peace and wars solve things. Some are seeing that neither policy is true, though so earnestly believed by many of the great. It was Disraeli, however, who so truly said: "War is never a solution; it is an aggravation."

The United States has imitated Europe in maintaining great armaments and looking with pride upon the false glories of war. Said a London editor to me: "Unless you Americans check your military party, your country will be in a similar war to ours in less than thirty years." It is immaterial as to what will be the cause of it or what nations will be involved. There need be only a large army and a large navy with thousands of men trained to fight, and they need but the most trifling thing to start them doing that for which they have been trained. We are now spending \$300,000 a day for our armaments and by the next Congress it will go beyond a million dollars, if the increase continues anything like it has been in the past.

Our navy cost in round figures in 1881, \$13,000,000; in 1891, \$22,000,000; in 1901, \$56,000,000; in 1911, \$121,000,000; in 1912, \$130,000,000; and in 1913, \$146,000,000. "Its yearly expenses exceed the endowment revenues of all universities of the world—the foundations of intellectual advancement. They exceed the most of maintenance of all industrial and technical schools of all grades, including all colleges of engineering and agriculture—the foundation of the world's industrial advancement." Militarism is confined to no country. It is a world issue and so powerfully entrenched that to dethrone it, from Christian sentiment alone, is one of the mightiest tasks of these times. Carnegie was right when he said: "We shall be barbarians to our great-grandchildren."

After the battle of Martinique Benjamin Franklin wrote his "Pest of Glory" as follows: "A young angel of distinction, being sent down to this world on some business for the first time, had an old courier spirit assigned him as a guide. They arrived over the sea of Martinico in the middle of the long day of an obstinate fight between the fleets of Rodney and de Grasse, when, through the clouds of smoke, he saw the fire of the guns, the decks covered with mangled limbs and bodies dead or dying, the ships sinking, burning or blown into the air, and the quantity of pain, misery,

and destruction. The crews yet alive were thus with so much eagerness dealing around to one another, he turned eagerly to his guide and said: 'You blundering blockhead, you, so ignorant of your business; you undertook to conduct me to Earth, and you have brought me to Hell.' 'No, sir,' replied the guide, 'I have made no mistake. This is really the Earth, and these are men. Devils never treat each other in this cruel manner. They have more sense and more of what men call humanity.'

The European war has involved the whole world in its struggle. Like all the movements of militarism, both morality and democracy have been severely assaulted and removed out of their places as positively as one army putting another to flight. The religion of Christ still struggles for its place in the hearts of men. It is the struggle between reason and force, between Christ and the Antichrist. It was this that crucified Christ and buried Him behind the sealed door of a stone tomb, but He arose from the dead. It is this that has divided the Church with anathemas, excommunications and withdrawals, perpetuating the numerous divisions in Christendom, so that the Greek Church, the Roman Catholic Church and Protestant Churches all come under condemnation, to whatever extent they have at any time adopted the methods of force, and they have all done it. Present-day belligerency and unbrotherly suspicions among Christians because of theological, psychological and sociological differences is a remnant of it.

But the religion of Christ has survived through this attack and some day she will go up to her triumph as the great head of the Church did from His resurrection, for he Himself said: "The gates of Hades shall not prevail against it." All institutions State or ecclesiastical that have pursued the policy of militarism have been under the Antichrist. He is on the throne of the world. John affirmed: "The whole world lieth in the evil one," and Paul said: "The god of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them."

Democracy, fraternity, equality, equity—these are the principles of Christ. Free institutions, self-government and brotherhood can attain their highest development under His leadership. Without Him all attainment is superficial and temporary. Against all these, however, the Antichrist hurls his scorn and by force battles into apparent ruin the only principles that have given hope for making this world better. The European war has brought into the light this great struggle as perhaps has never been seen before. The religion of Christ has been winning to His yokefellowship earnest souls in all nations and out from these have gone strong influences for the better and saner way. Peace advocates have not been driven from their positions. What they have thought has taken judgment and the reasonableness of adjusting differences between nations in an international court is appearing to many to be as truly the path to civilization as for adjusting differences between individuals in a civil court. Christian teaching has not been in vain. While for a time it may be driven out of the counsel chamber of the nations, it is still influencing them. But the human heart "is deceitful above all things, and it is exceedingly corrupt; who can know it?"

Merely to avow one's belief in Christianity is an uncertain thing. Constantine did this and bound together the Cross and the sword. Centuries followed his example with accumulating disaster and scandal. Now to wrench the Cross from the sword is a difficult task. But it must be done. And it will be done. The Church must clear herself, however costly it may be. Christ and the Antichrist must separate. The temptation of the wilderness is not over. The siege is long. Faith still looks for triumph, because of her resting on the arm of Christ, who cannot "fail or be discouraged." Lines of thought that lead to force must be abandoned. As said the late Pope: "We must think peace." Against the long lines of thoughts of war, to think peace is a costly revolution, upsetting many sacred traditions and setting us to the rewording of our prayers. Only in thinking peace after the thought of Christ will we be able to find in Him the Prince of Peace.

Religious bigotry and racial and national patriotism must receive some severe scourging. They both have gotten their strength from the Antichrist rather than from the Christ. Emerson felt this profoundly when he said: "We hesitate to employ a word so much abused as patriotism, whose true sense is almost the reverse of the popular sense. We have no

sympathy with that boyish egotism, hoarse with cheering for one side, for one State, for one town. The right patriotism consists in the delight which springs from contributing our peculiar and legitimate advantages for the benefit of humanity." The earth is the Lord's and "He made of one every nation of men to dwell on all the face of the earth." The religion of Christ is a brotherhood that rises above all racial and national cleavages. It is the only way to civilization. The other method has brought disaster and repeats the disaster every few decades, indicating the difficulty in teaching the corrupt human heart.

But whatever winsomeness there is in human life today is of God. The religion of Christ must so deepen the beauty of that life that its very winsomeness will quicken in all souls the desire to be like those in the league of Christ. Some may object to His yokefellowship. Others may declare that the best of the world came from other sources. Still oth-

ers may break forth in severe hostility. These conditions must not effect one's personal attachment to Christ. The soul that clings to Him needs only to be patient and heroic even to the extent of giving human life away. Christ did that for us and He said that our experience in coming after Him would be something like His. It means all this to be a Christian. It meant death once; it may mean death again. Satan said of Job: "All that a man hath will he give for his life." It was not true in that instance and it is not true now. The redemption of the world lies in the Via Crucis. Every soul's choice of the Christ of love over the Antichrist of force means widening of the vis lucis. In His light shall we see light. The final victory is as sure as God. This world shall be taken away from the Antichrist. It shall be lifted out of sin into holiness. "They overcame Him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death."

## The Power Of Example

By REV. GUY H. WILSON.

(Being a sermon preached before his congregation at Gustine, Texas, January 10, 1915. Text: I Tim. 4:12.)

Every man created by God is made to be a center of influence. No man lives to himself. The smallest pebble cast into the water causes a ripple which ever widens and spreads out over a goodly dimension. A small stone the size of a man's fist and carrying small weight, may become detached and roll down the mountain side with increasing momentum until it shall not only raise a cloud of dust, but shall detach other stones and these in turn others, until boulders may be driven from their places and cast to the foot of the precipice, thousands of feet below. A few words uttered scarcely above a whisper have been known to precipitate a landslide. Just so, a man who may be supposed to be the most insignificant man in all the world, in his contact with society, makes impressions upon it and changes which last through time.

Sometimes the epithet, nonentity, is applied to a man. Strictly speaking, this is a misapplication. No person can be a nonentity. To be such, one would have to be so shorn of every vestige of influence as to render life negative. Life is influence. While life is an effect, it is also a cause. Life produces influence and vice versa. Termination of influence means termination of life. And this is right. God had no use in creation for a nonentity—a nothing. I say it reverently. His mind could conceive of no such thing. Everything created by Him was expected to produce an effect, an influence. If God's plan fail in any instance, some one will suffer the natural consequences resulting from having violated a principle of life and creation. If any man disobey the Spirit of God, he has to overcome the resistance of the universe in so doing.

But back to the statement that every life is a center of influence. Our own lives are ever susceptible to influence emanating from some outward source. We are a part of all we have met and known. A multiplicity of elements make up these present lives. While as a whole you are responsible for what your life is, yet there are elements and characteristics in it for which probably you are not responsible. Your training began one hundred years before you were born, each preceding life influencing the succeeding life until it has reached you. And do not fail to remember in this connection, that like has begotten like, as is probably shown in some recognizable extent in the makeup of your life.

I cannot produce the slightest vocal sound without producing vibrations which extend out through space indefinitely, shaking thousands of cubic inches of air. Neither can I utter a word or commit an act but what it will extend out beyond my reach and control. How absolutely necessary, then, that I speak and act rightly—that my life bear correct influence.

Now, there are two ways by which man may influence either for good or evil. The first is to make conscious, voluntary effort to sway others. There is unmistakably a tendency in human nature which makes men take the attitude that they themselves are right with regard to the fundamentals of life and its involved duties and attitudes, and that their

neighbor should be so persuaded. Men like to have other men see the proposition as they see it. They like to have us use their telescope. And this is right or wrong, according as men's views on any given subject are right or wrong. But whether right or wrong, men sway others. Should all men be created with the same capacities for reasoning, and receive the same intellectual gifts, entirely, this would not be true. But since you are either stronger or weaker than your neighbor, it follows that one of you has capacity to persuade the other. And you do it; there is no way to avoid this.

The conscious, voluntary effort of good men to persuade men to the standard of right had blessed the world. The world will not willingly let die such men as Luther, Knox, Wesley, Savonarola and an unnumbered host of others who have risked life, reputation, money—everything, for the sake of the ethical standard introduced by Jesus Christ.

But the world were better off without such men as Nero and Renan and Voltaire and Ingersoll, the life of each being a voluntary attack upon the established laws of right. As a consequence of their ultimate littleness and worthlessness, after a few spasmodic attempts to retain their memory, the world let them die.

Impartial, honest comparison of the men in the class first mentioned with those last named shows readily what effort permanently avails.

I shall now show, by the help of God, the second method by which men sway others. This is by exercising an unconscious influence over the contacted lives. It has been said that most men have eagle eyes and that they see in us what we ourselves sometimes fail to see. We are continually witnessing unintentionally. We commit an act which we think unnoticed; it changes a life. We speak a sentence; it saves or damns a soul. Regretful it is that men are so much like sheep. If one sheep go through a hole in the wall, the rest follow. Observe the people in a public place where there is a "nickel-in-the-slot" machine. If one drop a nickel in the machine a half dozen will follow. If a beggar gets a nickel from the first man in a row of seats on the ferry boat he is successful all along the line; but if the first man shakes his head it is hardly worth while to go on. Such little things illustrate our human nature and our weakness to be unconsciously influenced. We need not go far, nor indeed outside of ourselves, to see how words and deeds bound and rebound like shuttles weaving the fabric of character and society. A part of all we have met, we give unconsciously to every one whom we meet, and unconscious imitation is far more prevalent than we think.

Considering, then, this continuity of influence radiation, we should take good care that good, and not evil, should radiate from our lives. There has never been, my brethren, a time that called more strenuously and imperatively for right example. The world needs it, men need it, God demands it.

We have written 1914 on our papers for the last time; it is gone. What example we have set we have set. Had we the opportunity, doubtless we would now change much that we put into the year's history. But we cannot. The history has revealed to God our example before our fellow-men and there is no changing it; it has become a part of the history of eternity.

And in the spirit of kindest love,



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my brethren, let me inquire concern-  
ing the example you have set and are  
now setting. I would not in any sense  
become a judge or a carping critic.  
As a man who shall receive judg-  
ment, I address men who shall also  
receive judgment in that awful day  
when the secrets of all hearts shall  
be revealed and laid bare before the  
searching eyes of God. What has been  
your attitude concerning your duty  
before God? Have you acted in all  
things as becometh a son of God?  
Has your duty, as interpreted by  
yourself through prayer and medita-  
tion, and in the fear of God, been  
strictly attended to?

What has been your attitude toward  
those things that vitally concern the  
Church, the Nation, the State. Have  
you drawn yourself away from them,  
thinking it not necessary that you  
touch them, and contenting yourself  
with the supposition that there were  
others who would gladly handle the  
problems? Just now this question  
appeals especially to your Church,  
your religious life.

We have many an alien influence at  
work in the Church today. There is  
a tendency toward formalism and  
society. Paul warned us that these  
influences would creep in "unawares"  
and they have come. Men were its  
instigators. What position with refer-  
ence to these evils have you taken?  
Have you condemned and tried to  
stop it, or have you openly aided it?  
Many Church people calling them-  
selves Christians are zealously aiding  
it.

What position do you take with refer-  
ence to the saloon and the segre-  
gated vice of our cities? Do you pet  
and fondle them, and say they are  
necessary evils that have come to  
stay and that it is no use to try to  
oust them? What stock have you  
taken in the great howl that has gone  
up about "political preachers," when  
the men ordained of God have preach-  
ed against the perfidy and accursed  
wickedness of some men that have  
gotten into politics. Have you stood  
for God and for right regardless of  
party, clique or clan? O, my brother,  
it is a searching question! Have you?

And how about your immediate  
Church life. Has it been all God  
could expect of you, your capabilities  
considered? When the Church was in  
a strait, have you helped it. Have  
you lent it the full weight of your  
Christian influence at all times? There  
are many times when a pastor's heart  
is heavy and burdened over the care-

lessness, indifference and un-Christ-  
likeness of some member.

Brother, when you came into the  
Church you took a vow before Al-  
mighty God to the effect that you  
would be subject to the discipline of  
the Church, attend upon its ordi-  
nances and support its institutions.  
Can we say, before God, we have al-  
ways done this?

Our religion, I fear, is not vital  
enough. We cannot be distinguished  
from men outside the Church. This  
is a burning shame.

The ordinances of the Church are  
not attended upon. Sunday morning  
if every member of the family is in  
the pink of condition, the service is  
attended. Sunday night it is too much  
trouble to take the children out. On  
Wednesday night one is afraid the  
preacher will be prosy and dull, and  
so afraid are they that he will be thus  
and that the prayermeeting will be  
a failure, that they set a bad example  
by staying at home. My brethren,  
how can a man help being prosy and  
dull if he has to carry on the pray-  
ermeeting by himself? Then on Fri-  
day night some Sunday School teach-  
er says, "It isn't worth while to go  
out to the teacher's meeting tonight;  
I know my lesson for Sunday so that  
I can get over it." My brethren we  
rob God.

I want men and women in this  
Methodist Church this year to mean  
business. "Hereunto were ye called"  
—not to serve the devil, but to serve  
God.

If I preached and served and lived  
like some Church members, I would  
be tarred and feathered and ridden  
out of town on a two-by-four scant-  
ling. So long as you think some one  
else will do what you ought to do, so  
long will a chaotic and worldly con-  
dition exist in the Church.

In addition to having a desire to rid  
the Church of useless members—ren-  
dered useless by the aforementioned  
ideas, we have a godly desire to bring  
all dreamer-drones to their senses.  
We do not need dreamers today; we  
need workers.

Do noble things, my brother,  
Not dream them all day long;  
And so make life, death and that vast  
forever,  
One glad, sweet song.

Brethren, let us pray without ceas-  
ing, that each of us may be "an ex-  
ample of the believers, in word, in  
conversation, in charity, in spirit, in  
faith, in purity."

## A Confession

By REV. R. P. SHULER, Austin, Texas.

### Part II.

The day dreams of my youth were  
not selfish. Their gaudy colors hung  
about the Church that I was some  
day to serve. I loved it far more  
than I loved myself. I pictured it  
as the movement that went before all  
movements. To my mind the preach-  
er that the Church would demand, in  
the noonday of my life, would be as  
true and tried as the finest steel. I  
prayed through twenty years of boy-  
hood for God to fit me to be such a  
man. And now, can you blame me  
if peradventure I am unable to get  
my adjustments when some man who  
comes up to me, reminds me of the  
fact that he pays largely to my sup-  
port, and then proceeds to lecture  
me upon how to preach the gospel?  
I have dreamed of a preacher called  
of God to preach; a man whose gos-  
pel is not manufactured by some rich  
parishioner, but whose message comes,  
while he upon his knees talks to the  
God who called him; a man whose  
lips are touched with the coals from  
off the altar; a man who knows no  
itching palm and dares to defy the  
itching ear that calls for a message  
that lends balm to dark and hidden  
sins, instead of baring them to the  
light of truth.

But I hear whisperings of warning.  
City Churches send committees to  
Bishops these days. There are cries  
of, "Down with the sensationalist,  
the political preacher, the fanatic,  
the extremist." When a few of the  
brethren shake their heads sadly but  
wisely and assure each other that a  
certain preacher is digging his own  
grave by digging after other men's  
sins. Is it true, or do I imagine,  
that a Methodist preacher has to pay  
as high a price for the privilege of  
being a man in this enlightened day  
as any man who goes to the market  
of public esteem and sacrifices place  
and power for the privilege of retain-  
ing his self-respect and God's ap-  
proval?

That times have changed I know.  
That preachers should change, I can  
not help but doubt. And this is a  
part of my confession. And yet I  
have to put my fingers in my ears  
to keep the whisperings out. Men

who love me tell me that we must  
bow to the inevitable. Must we?  
Must men called of God bow to any  
save God? Has my King decided to  
become discheat, politic, cautious?  
Must we, his followers, tread softly.  
They tell me that they want to save  
me and that they come to me be-  
cause they love me and the Church.  
They tell me the man who does not  
step with the times must be a back  
number. Oh, how my childhood keeps  
rushing in! Why, I was taught that  
all on earth I would have to do would  
be to keep step with the man of  
Galilee. I have tried so hard. But  
now I must keep step with the times.  
I must be a twentieth-century preach-  
er. I must march to the call of a  
new enlightenment. Once I faced  
the heavens and the men beneath it  
and preached. I came from my knees  
to the pulpit. I had just told God  
that I could not preach without him.  
He did not fail me. But today I  
stand in the city pulpit and ask my-  
self: Shall I go straight ahead or  
must I listen to the whisperings?

And what do the whisperings say?  
They say that the Church needs  
money these days and that the rich  
have the stuff. Therefore, say the  
whisperings, a wise and discrete min-  
ister will not offend the rich, how-  
ever much the rich may offend the  
Church. Ah, these are persuasive  
whisperings! They assure me that  
the men who pay the bills should have  
a right to dictate the policy of the  
Church, and if they are not respected,  
who will pay the bills? Old-time  
preachers never once took time to  
think about the bills, but preachers  
of today face this ghost and the  
ghost has taken on life. These whis-  
perings tell me that worldliness should  
be corrected in the Church, but soft-  
ly, sweetly, gently. Go easy, dear pas-  
tor, say the whisperings. We need  
plasters and salves and soothing reme-  
dies instead of the knife. All other  
things that Jesus ever did or said  
have melted into his mercy, his ten-  
derness, his compassion. That cau-  
tion and carefulness and tenderness  
and ooziness should be the chief  
characteristic of the modern pulpit  
man seems to be the universal opin-  
ion of the whisperings. The whis-  
-

perings whisper that a preacher must  
strictly keep his hands off certain  
questions. He must put his palm against  
his mouth and run around the corner  
every time the word politics is men-  
tioned. He is not a citizen, not a  
man, not a father of little children  
who must grow up in the State. He  
is only a preacher just a preacher.  
When the red light district vomits  
up the smitten souls of poor, help-  
less girls, he must weep about a quart,  
but he must go very, very easy, for  
it is a matter of record that some-  
times a rich parishioner owns a house  
and rents it for twice what it is  
worth to these poor devils of our  
cities' hells. He may pray about sal-  
oons, if some twenty of his good  
women are losing their strong boys  
in that trap, but he must so word  
his prayers as not to wound some  
member in the Church who has, by a  
mysterious mathematical calcula-  
tion, figured out how he can support  
these dens and go sweetly, joyously  
on to the happy land of Canaan at  
one and the same time. Yes, the  
whisperings say that such conditions  
are questions for the courthouse, the  
Legislature, the ward politicians, the  
white slaver, the pious brewer and  
others who are men and citizens and  
are not disqualified by being minis-  
ters of the gospel of the Lord and  
Savior, Jesus Christ. Ah, the whis-  
perings are whispering mighty whis-  
pers to the man in the city pulpit;  
to the preacher who wants to be a  
man and is trying to figure out just  
how he can be and heed the whis-  
perings that come.

The plan for the remaking of the  
ministry of Methodism is simple. It  
would merely attempt a reconstruction  
of the inside of the preacher. The  
outside would easily take care of  
itself. If the preacher can be brought  
to see that discretion, and not valor,  
is the mighty weapon of this day, all  
is solved and all is saved. Then  
the healing will set in speedily. The  
preacher will learn to sidestep issues  
with the grace of a modern dancer.  
He will tell them about how he is  
constitutionally opposed to fusses and  
scraps in the Church, how he is so  
builed as to desire peace and  
quietude. He will argue that to up-  
braid sin means that the sinners will  
fall out with you and then, when there  
is a funeral or a wedding, some other  
minister will be called, and the Church  
will thereby lose. He will smile and  
glow with both sides on all questions.  
He will know the merits and sing the  
praises of softness, oiliness, ooziness,  
trothiness, gushiness and other pa-  
laver, once unknown to Zion. He will  
play at the modern game of being  
politic, discrete, careful, eager to  
please, itching to court favor, fever-  
ish with a desire to satisfy, as though  
the Church of God were a mushroom,  
grown from such rotting leaves, in-  
stead of an imperishable house build-  
ed upon a rock, before which the  
very gates of hell shall fall from  
their broken hinges. And my con-  
fession is that I am half stunned with  
the fact that the job of remaking the  
ministry of the Church is not a joke.  
They are working at it.

Something is evidently wrong. Our  
society is today saturated with evil  
tendencies. There are foes of the  
Church on every side. Lust and avar-  
ice are stalking through our streets,  
corrupting the thousands and tarnish-  
ing the hearts of the tens of thou-  
sands. Sin is the same old, hateful  
sin. It has whetted its sword for the  
fiercest battle of its existence. It  
has invaded the very altars of the  
Church and defiled the sacred fire-  
side about which our children play.  
It is ready for the battle. Its giants  
are strutting to and fro, daring Is-  
rael to send a David to meet them.  
The devil roars like a lion and shows  
his teeth in the heart of every city.  
The wrongs of the land have not been  
righted. The most vicious institu-  
tions live among us. The saloon dares  
to seek to teach the very pulpit and  
lay its dirty hands upon the manu-  
scripts of our ministers. The broche-  
laughs in the face of the Church.  
Worldliness has crept into the Church,  
has grown, has gained a hold and to-  
day courageously seeks to dictate as  
to who shall be the next pastor and  
as to whether the present one shall  
remain or go. All this has happened,  
is happening and will happen. What  
must I do? Must I hear the call of  
the school of the hills, and on my  
armor and march to the war, or must  
I be reconstructed? In the name of  
the Christ I love, what shall I do?

And what could militant Method-  
ism do? What could one thousand  
Methodist warriors, armed to the  
teeth, as God can arm us, do in Texas?  
What could the thousands of swords,  
that would flash behind such men,  
accomplish in this State which we  
love? What is there on God's earth  
we could not do? What sin exists  
that we could not route? What foe  
of God or foe of man could stand  
before our fire? What—but that is  
the school of the mountains that is  
speaking and the school of the moun-

tains seems to have taught a lesson  
very different from the trend of the  
times.

But were the mountains wrong?  
Was my shouting another wrong?  
Were the old circuit preachers wrong?  
Must the boy, nursed at the breast  
of the hills, who would rather die  
than surrender in this hour, turn from  
the sweet lessons of the past and be-  
come an ecclesiastical lawyer in or-  
der to succeed? Must I become ex-  
pert at flattery, finished in fawning,  
trained in the modern whine of the  
pulpit puppet in order to win the bat-  
tles of this generation? Must I  
please men, even if man does defy  
God? Must discretion be the shroud  
that covers the face of a truth that  
has the place of principle and law-  
ing win rather than the voice of  
right? Must I become a worm, with  
the white blood of cowardice in my  
heart, that I may crawl at the feet  
of fat purse holders and before the  
pews of fashionable parishioners? My  
confession is that I find myself un-

able to take the modern course with-  
out losing something out of myself  
which I do not desire to lose. I can  
not do it and retain my self-respect.  
I can not do it and sit in the even-  
tide, side by side with my mother's  
memory. What a horrible confes-  
sion! And yet, from the very  
depths of my soul those words have  
burned their way to my lips this hour.

I am not sure but that I was born  
a hundred years too late. My kind  
seems to make the machine scream.  
The machine of these days is builded  
for such smooth and noiseless run-  
ning. The Church of modern times  
seems to be coming near the diplo-  
matic stage of warfare. We are at-  
tempting to outwit the enemy. But  
the Ethiopian can not change his  
skin and why should I seek to erode  
the lessons that are not mine, but  
mine I am ready to be a soldier. But are  
there to be any more soldiers? Is  
there to be any more war? If I am  
wrong in this matter I confess I am  
very, very wrong.

## The Pastor As An Evangelist

REV. L. E. TODD, D. D., St. Louis, Mo.

The United States has approximat-  
ely one hundred million people. One  
hundred thousand are pastors. If the  
pastors are set aside, there will re-  
main ninety-nine million nine hun-  
dred thousand. If this entire number  
were ignorant of Jesus Christ, they  
would constitute an untouched field  
of harvest for the one hundred thou-  
sand pastors. If each pastor would  
win one person every year, and teach  
his convert to do likewise, the en-  
tire ninety-nine million nine hundred  
thousand would be won to Christ in  
a little more than ten years.

You call this idle dreaming, but it  
is much more pleasant than the night-  
mare of statistics as furnished by con-  
ferences, synods, conventions, etc.,  
during the last ten years. Now and  
then some man has the courage to  
figure out where the Church stands  
in her God appointed mission of evan-  
gelizing the world, but too often for  
his pains he is accused of being an  
enthusiast and mentally biased. Why  
should one smother his soul's fire be-  
cause it burns about religion and the  
world's lack of it? Ian Macnaren says:  
"A man may be keen about many  
interests, but of all things he ought  
to be keenest about religion. We are  
indulgent to enthusiasm in many de-  
partments—why should polite toler-  
ance for any man's hobby harden into  
persecution when his mania is the  
Kingdom of God? Why should a  
gladiator be sane and St. Paul be  
mad?"

The call to evangelism in America  
today is even more pronounced than  
the call to arms in Europe. The Lord  
God is opening the way to the hearts  
of the people, and he calls piously  
for men to walk in that way as mes-  
sengers of hope and salvation. The  
call is not alone to pastors, but it is  
emphatically to them. The Spirit is  
wearing the ministry from strange  
paths where there is no burning bush.  
He is calling the weary prophets, who  
launched in an intellectual stupor un-  
der some juniper, to where they can  
have a good look at God; He seeks  
by light and by fire to make men live  
the gospel they preach.

### I. The Pastor As An Evangelist in His Heart.

One cannot impart to others what  
one does not possess. Some men are  
like a tinkling cymbal and a sounding  
brass—there is no vital message in  
the heart. Such men never say,  
"Give me Scotland or I die," they do  
not plead, "If Thou wilt not forgive  
their sin, blot me, I pray Thee, out of  
Thy book which Thou hast written,"  
they cannot say, "I caught myself  
praying that I were accursed from  
Christ for my brethren," they do not  
win for they are not won. "Souls  
cannot be won without travail, with-  
out prayer, without expectation and  
pleading that come from the heart.  
Only those who must have them will  
have them," The British Weekly.

The time is overdue for earnest  
heartsearching to know if we, as pas-  
tors, really have a heart in this mat-  
ter of winning men for Christ. We  
cannot hope to do much with the gos-  
pel of a broken heart until we feel  
the anguish that He felt. Dr. Jewett  
says: "When our sympathy loses its  
pang, we can no longer be the ser-  
vants of the passion. Why do you  
wish to return? I asked a noble young  
missionary who had been detained at  
home on account of sickness. "Be-  
cause I cannot sleep for thinking of  
them." But my brother, except when I  
spend a day with my Lord, the trend  
of my life is quite another way. I  
cannot think about them because I am

so inclined to sleep. We can never  
lead the needs we do not feel. Tear-  
less hearts can never be the heralds  
of the passion."

The evangelistic heart may be ac-  
quired. Paul passed from ridding the  
earth of Christians into a compelling  
conscience that he was debtor to the  
Jew first and also to the Greek. Simon  
Peter had a very poor heart for  
evangelism when he was curing in  
the courtyard, but on the day of  
Pentecost he persuaded five thousand  
people to acknowledge his Lord. Hundreds  
cried themselves sick because they did  
not possess the evangelistic heart, but as  
soon as they started crying they  
began evangelizing. I have little pa-  
tience with the theory that the man  
whose heart does not glow naturally  
with the fire of soul-saving zeal, is  
not called to do this work. If a pas-  
tor does not possess this vital spark,  
he should seek until he has it. The  
big business of pastors is not that of  
education, ethics, philosophy, theology,  
etc., but that of winning souls to  
Christ; the former things are import-  
ant only as related to this one thing.

The best "Life of Christ" is the one  
observed by Matthew, Mark, Luke and  
John—all of them evangelists. The  
pastor who makes diligent study of  
this life will find his own heart warm-  
ed by the same fire which burned in  
the souls of those who related it. The  
too critical study of the gospel story  
may add something to the mind, but  
it leaves the heart cold and dead. The  
study that seeks the when, where and  
how of the Savior's activity will fill  
the soul with His message of love.  
We can learn the way by which dead  
men may live by talking much with  
the living Man who died.

### II. The Pastor As An Evangelist in The Pulpit.

Some preaching is an imperipentent,  
heartless oratory, to him who sent  
his son to call men to plead for souls.  
Theological subtleties may serve to  
entertain the theologian, but they are  
a veritable death-damp for the multi-  
tude of needy seekers. The sin  
stricken world cries of hair-splitting  
speculators, and groans for a helping  
hand, a balm, a bandage, and an inn.

There are pastors who would do  
well to let their babies play a little  
in the sermon barrel. Some things  
need to go before better things can  
come. I have many sermons that I  
would not want found in my posses-  
sion. I heed on to them for no reason  
that I can think of, except that some  
day I might get in a pinch. Who  
shall deliver me from the "body of  
this death?"

The pulpit is not the place for a  
man to prove himself a scholar. Let  
apologetics, theories, philosophies  
and other kin be discussed in books,  
save the pulpit for the presentation  
of a truth that needs nothing to de-  
fend it, viz. "Come unto me and ye  
shall have rest." Here is opportunity  
for every pastor. Not every one can  
write a worthy book, but all can  
preach the simple life-giving story of  
the Son of God.

It is doubtful whether the pulpit  
should ever sound a note that is not  
in harmony with the Evangel. There  
are times and places sufficient to deal  
with public questions without doing  
so from the pulpit. The latest novels  
can be discussed before assemblies  
that are not gathered to hear the  
Word of God. The pastor who turns  
his pulpit into a public forum where  
all subjects may run and be gloried,  
will not have far to find a reason for  
his lack of success as a winner of  
men. A discussion of "Inside the  
Cup," and others, will serve to start

(Continued on page 6)



Notes From The Field

HALLVILLE.

Our Church has been greatly strengthened by a visit from Miss Laura Edwards, of Hereford, Texas, who is home on her furlough from Korea.

IRENE.

Our second quarterly meeting was indeed a happy occasion. On Saturday we had dinner on the ground and the people spent the time between services socially.

LEMESA STATION.

The first of the year found us located among our people and ready for work. The ladies had the parsonage all newly papered and arranged for us.

BRECKENRIDGE.

Our fourth year on this charge begins hopefully. According to our knowledge the general condition of the work was never better than at the present.

MATADOR.

We arrived in Matador this week. Our Northwest Texas Conference closed and have been kindly received by the people of this charge, who have received us as a messenger of the Lord and a servant of his Church.

WALLIS.

Perhaps a few words from this part of the moral vineyard may be read with some interest by the readers of our dear Advocate. At our conference at Bay City I was read out for Wallis and Fulshear for the fourth year, and we hastened back to take up our work for the year with all the zeal and earnestness that we could, and have been working at our job as faithfully as we could.

mon on Sunday night on "Prayer." The assessment for the pastor was made a little less than last year, as the brethren felt that, on account of the financial depression, they could not pay as much as they did last year.

POTEAU, OKLA.

In the fair little city of Poteau, Okla., situated at the heart of a charming valley and overlooked, incessantly, by mountains on two sides—as giant guardians lifting their heads to dizzy heights of more than two thousand feet—gathers weekly to worship, in a creditable brick edifice, a cultured and splendidly devoted congregation.

WHEELER AND MOBEETTIE.

We have just closed two great meetings at Wheeler and Mobeettie. Brother F. M. Neal was the evangelist who led in this great campaign. Neal is the right man in the right place. My, how he does preach!

LYON'S CIRCUIT.

We were returned to Lyon's Circuit by Bishop McCoy for a second year's work, which was one of the greatest pleasures of our lives. The people are a loyal people and we love them all. We were welcomed back by our good people, and we are ready to go about the Lord's work with all our might.

HAMILTON CIRCUIT.

We were glad that Bishop McCoy saw fit to send us back to Hamilton Circuit for a second year's work with these fine people who have received us so warmly. They have shown us many kindnesses in every way. We have had our buggy loaded down several times with good things to eat, and our people at Ireland sent up a nice pounding, which was very much appreciated.

three present. Several of our Official Board were kept away on account of sickness. We had a great spiritual service and a great uplift to our souls. Rev. S. J. Rucker, our new presiding elder, is a great man, gracing his office with such wise dignity and yet such God-fearing humility and love that not only his preachers but all the people are in love with him.

STANTON.

The new conference year is well under way and the work of the Stanton charge is progressing nicely. There are splendid prospects for a good year. There is perfect harmony on the part of the people with the pastor in all that he wishes to do. I have never seen the spirit of sympathy and kindness more perfectly exemplified by a people for their pastor.

MT. ENTERPRISE.

Mt. Enterprise is still on the map and Methodism still exists here under the leadership of our pastor, L. H. Mathison. We are advancing along all lines. He has organized an Epworth League, and under the leadership of the sweet spirited and consecrated President, Miss Mary Wyckoff, our Sunday School is increasing in interest and attendance.

CENTRALIA, OKLA.

We have just closed the greatest revival that was ever held in Centralia. Evangelist Jerry C. Jeter and his accomplished wife, of Muskogee, conducted the meeting, which lasted for three weeks. Rev. Jerry C. Jeter is a co-laborer of the widely known Walt Holcomb, and has been fittingly designated as the Artist Evangelist.

WAINWRIGHT, OKLAHOMA.

I wish to say to the brethren, through the Advocate, that we have just closed the greatest revival at Hoffman in the bounds of the Wainwright charge ever held at that place. There was something about forty-five adults converted and reclaimed and thirty children converted.

There will be quite a number who will join the different Churches yet. Brother M. A. Cassidy did the preaching for us and did it well. I am sure there could not be too much said in his favor. He is a strong preacher and has a way of reaching men. He preaches an old-time Gospel and, of course, that means that he condemns sin in every form.

FROM BROTHER EDWARDS.

I am now at Strong, Oklahoma, and have been here eleven days and we are having a soul-winning and a sin-killing meeting. One hundred and twenty-five conversions to date. Received into our Church yesterday 103, most of them will be baptized. A fine class of young men and young ladies; quite a number of old men saved. Brother John Halford is the faithful pastor and he is a fine Christian spirit, just the kind of a man to have an old-time revival with.

WANETTE, OKLA.

After an absence of nine years from Texas I would like to make a report to the Texas Christian Advocate again. Five of the years since I left the West Texas Conference for this State have been spent in evangelistic services. At the last session of the East Oklahoma Conference I was returned to the pastorate and appointed to Wanette charge. I have two points in the country—Mt. Zion and Hill's Chapel—which I serve on the same Sunday. Three Sundays are given to Wanette. It ought by all means to have full time for the best interest of our Church.

VERA.

The wheel of the Annual Conference left us at the above place. This being a mutual agreement on the part of the people with our good presiding elder to bear with me another year. I felt that this is a "goodly heritage" and I hope to bear much fruit in this part another year. All our people seemed to rejoice at my return, and we rejoiced that they showed so much of the spirit of Christ.

all had together. Then in gratitude to God and a noble people we read Matt. 6:1-8, and prayed together, after which we were left to return to our dining room to find it piled with the very best of everything the market could afford. They even provided candy for Joseph Lissley, who is just a little more than two and one-half years of age.

ELEVENTH AVENUE, CORSICANA.

We have just closed a very successful revival. Brother J. E. Matlock came to us the Monday following the fourth Sunday in last month, preaching fearlessly for two weeks. From results this loyal, generous Church needed the digging up they received, which was along the modern evangelistic lines. Brother Matlock is the best exhorter I have ever known. Under his preaching a large number of children joined the Church—our splendid Sunday School had them prepared.

ERICK, OKLAHOMA.

We are rejoiced to have the Advocate come to our home. It is just like letters from home, as I was in Texas several years ago. I like to hear from the Lone Star State. The conference took us up from Arcadia, nineteen miles east of the city, on the M., K. & T. R. R., and set us down at Erick, 175 miles west on the Rock Island. We landed here, preached the fifth Sunday in November, met with a kind reception, and as soon as we got straightened up we got a good pounding, and it is not over yet.

ALVORD STATION.

We had 104 present at our recent men's social. The spirit was fine. We have received thirteen new members since conference. Our Sunday School has almost doubled in attendance and our congregations are taxing the capacity of our house. Fourteen new members have joined the Ladies' Aid Society since conference. Our prayer meeting is growing in interest and is marked by a very fine attendance.

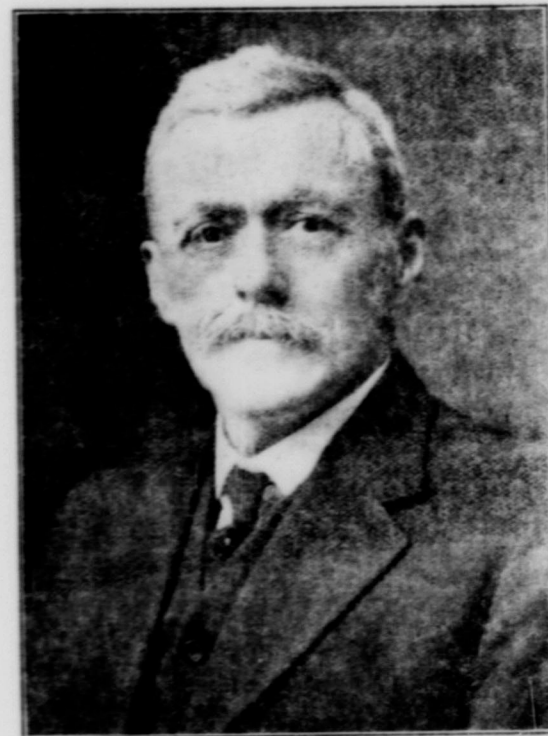
MEN'S MEETING A SUCCESS.

The Men's Meeting at the Majestic last night under the auspices of the men of the Methodist Church was a success from the beginning to the end. The crowd, about 100 in number, gathered in the show building about 7:30 and were conducted to the rear room, where a banquet was spread by the ladies of that Church. Ora

Speer ac was con which th proper a Next c Redwine portance followed the ladie liveded Church E. Stas Gentry s Church, Church a son then "The M. Church's The c show ros solos and duet, aft missed. Each p and the part of t plished a ship ame who hav Church t Antlers world. Y county w ated near waters o mountain water. I hundred l houses. they oug mentione present a to build terprise v this year. dations. Frisco bo have six neat little \$4200, an have a m twenty-five that they served. inmates o things to wear? Y there can shower, a were clot for the g preacher i feel thank return to Sunday S with a li good teach splendid f women ar work. Lo the Lord tended. V fair the h very impr and praye great year. Petri well pleas continue t "Scriptural Darrow, P METHOD On the dred and of Alban Y. M. C course ha the cong its snow and pot p god to h arranged a pastor of h his wife, short pray In a fe Clark, pas comed the made each special im Rev. G. Church St well he fil Mr. S. first, he re Past and l First co Mayor l with "The the Church Second berry sauc W. K. i lege, was sary to th est Good." Third on B. W. l District ga "The Chur impressive. Fourth t Rev. J. ( ford Distri on "Busine After he general ge when the kindly feel loyal band in making



SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign THE CODY FOUNDATION



PROF. C. C. CODY.

The movement originating among former students and friends of Southwestern University to endow the Chair of Mathematics in recognition of the distinguished services of Professor C. C. Cody has acquired momentum throughout the year.

Worthy Tribute—Southwestern University Honors Dean Cody With Appropriate Exercises

On January 22 at the chapel exercises of Southwestern University a beautiful surprise awaited Professor C. C. Cody. The occasion was the thirty-sixth anniversary of his connection with the institution.

were given for Southwestern, as only college boys and girls can express their loyalty and devotion.

Dr. Cody replied feelingly and felicitously to these courtesies and expressions of personal regard. His great soul which prizes, among its richest treasures, the love of his ten thousand pupils, filled with emotion.

Dr. Cody spoke of the growth of Southwestern from a small plant housed in a little two-story building with only thirty-three pupils in 1871, to its present large proportions with four magnificent new stone buildings and the largest college student body that has ever assembled in a Southern Methodist college.

\$500,000.00 and her graduates and old students are filling high positions of confidence in all the honorable walks of life.

President and Mrs. Bishop gave a brilliant reception in his honor in the evening and the members of the faculty and trustees and their wives were present to wish their comrade in service many more useful years.

It is a great and lasting reward to see his boys and girls taking and holding high places of usefulness and honor and this reward shall be multiplied by the tokens of appreciation manifested in the material expression.

Speer acted as toastmaster, and the invocation was conducted by Prof. Dee Speer, after which the delicious viands were given the proper attention.

Next came the program in order, and G. H. Redwine gave a splendid talk on "The Importance of the Sunday School," and was followed by Dr. J. M. Gose, who told about the ladies and their work.

The crowd was then conducted into the show room, where S. L. Copeland sang two solos and he and Floyd Covington sang a duet, after which the congregation was dismissed.

Each present seemed to enjoy the occasion, and there is no doubt but what at least a part of what was intended has been accomplished and that is, to cause a closer fellowship among the men and to stimulate some who have been negligent along the lines of Church work.—The Alvord News.

ANTLERS STATION.

Antlers is one of the best towns in the world. When I say that I mean it. It is the county seat of Pushmataha County. It is situated near the winding Kimachi River, whose waters come leaping down to us from the mountains.

METHODIST BANQUET AT ALBANY.

On the night of February 16 one hundred and thirty-five of the Methodists of Albany assembled themselves in the Y. M. C. A. Hall to enjoy a one-course banquet prepared by the women of the congregation.

In a few well chosen sentences, O. P. Clark, pastor of the M. E. Church, welcomed the entire assembly in a way that made each one feel that he or she was of special importance.

Rev. G. S. Wyatt, pastor of St. John's Church Stamford, was toastmaster, and right well he filled his place.

Mr. S. Z. Freeman's name being called first, he responded with "Albany Methodism, Past and Present."

First course—Bouillon. Mayor D. Diller answered to his name with "The Benefits I Have Derived From the Church."

Second course—Turkey, dressing, cranberry sauce, pickles, coffee.

W. K. Strother, President Stamford College, was at his best on "Things Necessary to the Accomplishment of the Greatest Good."

Third course—Pie. B. W. Dodson, presiding elder Hamlin District gave a never-to-be-forgotten talk on "The Church as a Social Center," making it impressive in his own original manner.

Fourth course—Cake and cocoa. Rev. J. G. Miller, presiding elder of Stamford District, made a very impressive talk on "Business Methods in Church Work."

After benediction by Dr. L. B. Gray a general get-acquainted chat was indulged in, when the well-filled crowd dispersed with kindly feelings for O. P. Clark and his loyal band of women who had assisted him in making the occasion a complete success.

HOLDENVILLE DISTRICT, OKLAHOMA

I thought this would be worth space in the paper, as I got so much help out of it. Our great leader, Dr. N. L. Linbaugh, presiding elder of Holdenville District, has divided his district into four divisions, making about six preachers to each division in which he holds a Methodist Workers' Conference, which will meet once in each quarter for the purpose of discussing subjects that are helpful to the lay members as well as the ministers.

I will give the program that we had last Saturday and Sunday:

Friday night, 7:30—Sermon: Methodism's Interpretation of Christian Unity.

Saturday, 10 a. m.—Is Water Baptism Essential to Salvation?

11 a. m.—The Bible Doctrine of Apostasy.

2:30 p. m.—The Witness of the Spirit.

3:30 p. m.—Methodism and Children.

7 p. m.—Devotional Half Hour and Sermon.

Sunday, 10 a. m.—Sunday School.

10:30 a. m.—Does the Sunday School Contribute What It Should to the Public Services of the Church?

11 a. m.—Sermon: The Genius of Methodism.

3 p. m.—Address: The Place of a Layman in the Church and State.

7 p. m.—Sermon.

Each subject had one or more speakers. To my mind this meeting was one of the things for any Church as well as to the young ministers. We are glad to have a man of God and great ability to lead us to good things like this. We had the doctrine of our great Church discussed without any expense to the Church or preacher.

B. L. WILLIAMS, Pastor Welocka Station

REPORT FROM COMMITTEE ON EVANGELISM, TEXAS CONFERENCE.

Of the one hundred pastors asked to hold one or more meetings on a mission or weak charge, eighty-five have answered favorably up to this date. This is a remarkable response. These responses have been classified by districts and the names sent to our committee in each district.

- Brenham District—J. F. Carter. Beaumont District—W. H. Crum. Houston District—O. E. Goddard. Jacksonville District—S. S. McKenney. Marshall District—Glenn Flinn. Marlin District—W. D. White. Navasota District—C. T. Tally. Pittsburg District—W. F. Andrews. Tyler District—E. D. Watson. Timpson District—J. N. Goodwin.

TEXAS CONF. COM. ON EVANGELISM.

SUBSCRIPTION TO RANKIN MEMORIAL FUND.

- Mr. A. W. Waddill, Baird, Texas. Dr. B. C. Littlefield, Nixon, Texas. Rev. J. W. Rowland, Nixon, Texas. Mr. C. T. Nash, Nixon, Texas. Mr. James W. Pace, Nixon, Texas. Mr. O. G. Wilson, Nixon, Texas. Mrs. Geo. Williams, Nixon, Texas. Rev. O. T. Rogers, Trenton, Texas. Mr. J. M. Abbott, Trenton, Texas. Mr. A. O. England, Trenton, Texas. Mr. R. M. McCullum, Trenton, Texas. Mr. J. D. Richey, Trenton, Texas. Mr. L. E. Sutherland, Trenton, Texas. Mr. Roy Robinson, Trenton, Texas. Mr. Edward Solomon, Trenton, Texas. Mr. Eugene Wilson, Trenton, Texas. Mr. John Donaghy, Trenton, Texas. Mr. Y. B. Reid, Trenton, Texas. Mr. L. T. Griffin, Kilgore, Texas. Mrs. Mary F. Overall, Robert Lee, Texas. Miss Verma W. Overall, Robert Lee, Texas. Mrs. R. H. Lewelling, Centerville, Texas. Mr. J. S. Weakley, Centerville, Texas. Mrs. J. S. Weakley, Centerville, Texas. Mr. R. A. Gates, Centerville, Texas. Mr. B. T. Gresham, Centerville, Texas. Mr. J. F. Simmons, Centerville, Texas. Mr. J. H. Cook, Centerville, Texas. Mr. J. M. Simmons, Centerville, Texas. Mr. O'Neill, Gonzales, Texas. Mr. M. C. Jones, Gonzales, Texas. Mr. W. H. Marshall, Whitesboro, Texas. Mrs. E. C. Anderson, Whitesboro, Texas. Mr. L. C. Sullivan, Whitesboro, Texas. Mr. Lee Marshall, Whitesboro, Texas. Mr. C. L. Simpson, Whitesboro, Texas. Mr. Sam Acton, Whitesboro, Texas. Mr. F. A. Bass, Whitesboro, Texas. Mr. W. S. Omohundro, Whitesboro, Texas. Mrs. W. S. Omohundro, Whitesboro, Texas. Miss Corinne Omohundro, Whitesboro, Texas. Miss Lindy Omohundro, Whitesboro, Texas. Mr. Bland Omohundro, Whitesboro, Texas. Mrs. J. C. Carey, Whitesboro, Texas. Mr. J. C. Talliaferro, Whitesboro, Texas. Mrs. H. Marischal, Whitesboro, Texas. Mr. Lassiter, Whitesboro, Texas. Mr. E. P. Kountz, Whitesboro, Texas. Mr. John Marshall, Whitesboro, Texas. Mrs. J. F. Archer, Whitesboro, Texas. Mr. J. V. Anderson, Cleburne, Texas. Mr. D. H. Crews, Cleburne, Texas. Mr. H. A. Curtis, Cleburne, Texas. Rev. E. T. Hudgens, Cleburne, Texas. Rev. L. N. Lipscomb, Bonarton, Texas. Mr. L. N. Lipscomb, Bonarton, Texas. Mr. L. N. Lipscomb, Bonarton, Texas. Mr. R. B. Calfee, Bonarton, Texas. Mrs. Jesse Harris, Bonarton, Texas. Mrs. W. G. Pusey, Bonarton, Texas. Mr. Ozra Parks, Bonarton, Texas. Miss Ora Wood, Gonzales, Texas. Mrs. J. H. Booth, Gonzales, Texas. Mr. F. Booth, Gonzales, Texas. Mr. Peterman, Gonzales, Texas. Mr. G. Green, Gonzales, Texas. Miss Anna Fennell, Gonzales, Texas. Mr. Farmer, Gonzales, Texas. Mr. W. J. Bright, Gonzales, Texas. Miss Eliza Davis, Gonzales, Texas. Mr. H. W. Matthis, Gonzales, Texas.

- Mr. A. S. Todd, Gonzales, Texas. Mrs. Ward, Gonzales, Texas. Dr. Wheat, Gonzales, Texas. Mr. H. L. Qualls, Gonzales, Texas. Mrs. H. L. Qualls, Gonzales, Texas. Mr. J. D. Jones, Gonzales, Texas. Mr. Ross Booth, Gonzales, Texas. Mr. Clyde Booth, Gonzales, Texas. Mrs. Clive, Gonzales, Texas. Mrs. Walters, Gonzales, Texas. Mrs. Ben Peck, Gonzales, Texas. Mr. Felix Chennault, Gonzales, Texas. Miss Estelle O'Neale, Gonzales, Texas. Mr. R. C. Botts, Gonzales, Texas. Mrs. Carnes, Gonzales, Texas. Mr. Frank Fly, Gonzales, Texas. Rev. I. C. Matthis, Gonzales, Texas. Whitesboro Sunday School, Whitesboro, Tex. Mr. G. Cook, Whitesboro, Texas. Mrs. W. L. Patter, Bonarton, Texas. Mrs. G. Guy Haggrave, Bonarton, Texas. Mr. J. G. Patter, Bonarton, Texas. Mr. Leslie Patter, Bonarton, Texas. Mr. A. E. Harris, Bonarton, Texas. Mr. W. H. Martin, Bonarton, Texas. Mrs. Arthur McReynolds, Bonarton, Texas. Mr. J. E. McClure, Bonarton, Texas. Mrs. J. E. McClure, Bonarton, Texas. Mrs. W. H. Martin, Bonarton, Texas. Mr. T. K. Shawyer, Bonarton, Texas. Mr. J. B. Moss, Valley View, Texas. Mr. J. D. Lane, Valley View, Texas. Mr. H. K. Jones, Valley View, Texas. Mr. J. R. Kilo, Valley View, Texas. Rev. C. J. Miller, Valley View, Texas. Rev. and Mrs. T. W. Pevson, Valley View, Texas. Rev. James Hamilton, Dallas, Texas. Mr. J. S. Bradford, Dallas, Texas. Mr. Forest Matthis, Dallas, Texas. Mr. R. B. Cammack, Dallas, Texas. Mr. Arthur Emery, Dallas, Texas. Mrs. L. G. Miller, Dallas, Texas. Mr. D. R. Mobley, Dallas, Texas. Mrs. F. P. Nettles, Dallas, Texas. Mr. J. E. Downs, Dallas, Texas. Mr. J. E. Lee, Dallas, Texas. Mr. A. G. Wells, Dallas, Texas. Mr. E. C. Stuber, Dallas, Texas. Mr. J. L. Hays, Dallas, Texas. Mr. J. R. Golden, Dallas, Texas. Mr. and Mrs. Henry D. Lindsey, Dallas, Tex. Mr. Henry D. Lindsey, Jr., Dallas, Texas. Miss Katherine Lindsey, Dallas, Texas. Mr. J. C. Ingram, Dallas, Texas. Mrs. A. M. Eastland, Dallas, Texas. Finley Eastland, Dallas, Texas. Mrs. Womaek, Dallas, Texas. Mr. A. E. Hunt, Dallas, Texas. Mr. A. S. Lewis, Dallas, Texas. Dr. J. R. Shelton, Dallas, Texas. Mrs. Willie Gibbs, Dallas, Texas. Mrs. M. E. Gravens, Dallas, Texas. Mr. B. E. Julian, Dallas, Texas. Miss Jane Julian, Dallas, Texas. Miss Jessie Julian, Dallas, Texas. Mr. J. R. Bogaluck, Dallas, Texas. Mr. J. R. Bradford, Jr., Dallas, Texas. Mrs. T. L. Bradford, Dallas, Texas. Mr. P. C. Smith, Dallas, Texas. Mr. W. R. Boyd, Jr., Dallas, Texas. Mr. C. W. Starling and family, Dallas, Texas. Mr. I. C. Cooner, Dallas, Texas. Mr. Jon. N. Simpson, Dallas, Texas. Mr. A. V. Lane and family, Dallas, Texas.

- Dr. S. H. C. Burgin, Dallas, Texas. Mrs. Stillwell, Dallas, Texas. Rev. J. D. Gibson, Dallas, Texas. Miss Mattie Harvis, Dallas, Texas. Mrs. M. J. LaMotte, Dallas, Texas. Mr. F. G. Seaver, Dallas, Texas. Miss Sophia Pappenhagen, Dallas, Texas. Miss Ruth de Capree, Dallas, Texas. Mr. Geo. C. Greer, Dallas, Texas. C. M. Sandoz, Dallas, Texas. Miss Mable Harrod, Dallas, Texas. Miss Monna Patton, Dallas, Texas. Chas. R. Farrington, Dallas, Texas. Ruth Henry, Dallas, Texas. R. H. Daniel, Dallas, Texas. Mrs. R. H. Daniel, Dallas, Texas. Miss Carrie Moore, Dallas, Texas. H. G. Williams, Dallas, Texas. F. A. Brown, Dallas, Texas. A. K. Sobe, Dallas, Texas. C. H. Wimberly, Dallas, Texas. Mr. and Mrs. Henry D. Scott, Dallas, Texas. James Beverly Scott, Dallas, Texas. Richard Wells Scott, Dallas, Texas. Margery Daniel, Dallas, Texas. Mary Daniel, Dallas, Texas. Miss Ruby Daniel, Dallas, Texas. Robert Nelson, Dallas, Texas. W. H. Lamar, Dallas, Texas. E. H. Richardson, Corsicana, Texas. R. N. Neenan, Corsicana, Texas. E. S. Johnson, Corsicana, Texas. B. H. Woods, Sr., Corsicana, Texas. W. M. Peck, Corsicana, Texas. R. M. Holloway, Corsicana, Texas. J. L. Halbert, Corsicana, Texas. E. W. Munary, Corsicana, Texas. D. W. McCammon, Corsicana, Texas. R. W. Watts, Corsicana, Texas. C. R. Sutherland, Corsicana, Texas. J. A. Thompson, Corsicana, Texas. J. D. Hamilton, Corsicana, Texas. E. E. Blair, Corsicana, Texas. W. L. Dodson, Corsicana, Texas. P. M. Lee, Corsicana, Texas. Luther Johnson, Corsicana, Texas. Ralph Beaton, Corsicana, Texas. Jas. Blaine and wife, Corsicana, Texas. Lee Linsford, Corsicana, Texas. Mrs. J. S. Calhoun, Corsicana, Texas. Mrs. M. S. Reed, Corsicana, Texas. Mrs. M. E. Matchett, Corsicana, Texas.

(Continued on page 9)



THE PASTOR AS AN EVANGELIST.

(Continued from page 3)

controversy, but will hardly start men crying out for God. We are not told that the novelist's word will not return void, but "My Word."

In the "Preacher-Persuader," Mr. Reinsner says: "The preacher is, of course, a persuader in the pulpit, or he is an air-puncher. Some sermons are no more suitable to the audience than a beefsteak would be to a six-month-old child. Many ministers use language that is as unintelligible as Greek is to the average man. Some doctrines bother the listeners no more than a dead and well buried dog, and are of as little interest as bread and butter to a negro eating watermelon. Promising preachers have become stilted and ineffective by reading books too much of the time. Big, meaningless, or cantish stock-in-trade, theological terms mean little to the ordinary man. Every pastor might profitably read "Tales of the Road" by Chas. N. Crewdson. It contains the experiences of traveling men as they study to sell customers. Only one other man out of Chicago sold more goods than D. L. Moody. A big-hearted man will win with less ability, where the big-headed one fails."

The pastor who wins as an evangelist in the pulpit, goes there expecting to win. He delivers a direct message. He takes aim. Dr. Burton says in his Yale lectures: "It has been the sin of my life that I have not taken aim. I have been a lover of subjects. If I had loved men more, and loved subjects only as God's instrument of good for men, it would have been better and I should have more to show for my labor." Dr. Goodell says: "When a man talks as if he meant it, his soul flashing out at his eyes, his words throbbing with deep concern, art and method forgotten in the tremendous sweep of the evangel over his own soul, then men are likely to listen to come again." The British Weekly in a strong editorial brings an indictment against pastors for their lack of directness that should make them think seriously. It says: "We would not for a moment speak uncharitably, but the question often rises whether preachers have any purpose, or any desire, or any dream of bringing souls to Christ by the sermons they preach."

The world has an army of men, and countless presses, to do the things that pastors turn aside from their appointed task to do. Should we not be content to do our own work? If we fail in this, what answer shall we give to Him who sent us? Who will do the work that we leave undone? Neglect of our mission, and attention to foreign matters, may mark us for a moment as versatile, and we may enjoy empty compliments, but our success (?) will be like the complacency of a surgeon who skillfully performed a brilliant operation sixty-five times, but the patients all died. Every professional man has his crucial hour, when that for which he works waits the turn for life or death. But, in the words of a successful pastor evangelist, "the greatest hour any human being ever faces is the hour when he stands as God's representative before a man hastening to his condemnation and commissioned to offer him a pardon that is to last for the eternities."

III. The Pastor As An Evangelist Outside the Pulpit.

Some men are willing to attempt evangelism behind the sacred desk, but after the sermon is delivered they go away to lose both message and messenger in life's busy whirl. There are plenty to do business for men on life's highway; what is needed is some to do business for Christ. The butcher and grocer, the milk man and collector, the ice man, light man, insurance man, ash man—some man for everything, calls on the people day after day to represent his goods. Is it not a tragedy that God's man is comparatively nearly always missing?

The pastor of a Church should be at least as active to take his community for his Lord, as the ward healer is to take it for his political propaganda. But is he? Agents go into homes, business places, all places, to seek voters; but into how few places pastors go to seek sinners. We have been talking about evangelizing the world in this generation, but it will not be done in any generation unless pastors go into the world and preach the gospel. The Master found a pulpit at the foot of the sycamore tree, by the well, by the pool, by the sea, on the hillside, at the seat of custom, in the market place, and on the highway. Many ministers who sing, "Where He leads me I will follow," have found a preaching place only in the Church. Still we wonder why the cause of Jesus Christ seems to suffer. There is no need to spend time trying to solve the problem; our Lord did not say, "I'll be with you and bless you so long as you pour out your soul to

the people assembled in the churches," but He did say, "preach the gospel to every creature and, lo, I am with you always." Some creatures do not go to Church. This is not a time to hold conferences to bewail empty pews; it is a time to "go out and compel them to come in."

The average dairyman knows the conditions in the homes of a given community better than the resident pastor. He not only knows the conditions better, but he works far more industriously to supply the people with his ware than the pastor works to supply them with the "milk of the Word." And yet the pastor claims to believe that the material need of the man is nothing compared with his spiritual need. The compelling motive of the dairyman is insignificant in comparison with that of the pastor; one works for a salary, the other for souls; one works from four o'clock in the morning until the stars come out at night, the other can do his task in the sunlit hours of the day; one works for self and a corporation, the other for man and God. The pitiless shame arising from the comparison, is that one is driven by his motive while the other seeks a motive that does not drive.

Many pastors have worked overtime to find a conscience pacifying when they fail to visit the homes of their people. They that seek usually find. So it happens that hundreds of flocks are today without a shepherd. We need not be surprised that the wolves come in, they always do when the shepherd is away. A reasonable part of the time spent by preachers in acquainting themselves with destructive criticism, in bewailing the indifference of non-attending Church people, in laying plans for doing a hard work in an easy way, would serve to save the pastors and reclaim the people. One can do more in a single afternoon of visitation, in the way the Master would do it, to vitalize fifty spiritually dead people, than one can do in a whole week's pondering over "Can we still be Christians?" The prophet laid his living body on that of the dead child, not an essay on the disease that killed. Virtue went out of Christ to the woman when she touched Him; the blind man was able to see when his eyes were anointed by the hands of a passing friend. What would have happened if that friend had spent the day in a quiet room and comfortable chair, trying to reason out why women are bad and men are blind.

The house-going pastor will fill the empty pews with Christ-forgetting people. He will add more pews and fill them with the Christ-professing sons and daughters of these people. He will prove to the world that he is not dependent on some "wandering star of the evangelistic firmament to shine on his darkness." He will sound the note that will pitch the harmony of an awakened Church. He will rejoice in the glory of his Lord and find peace in the bestowment of His fellowship.

The big wide world with its ever-changing scenes, furnishes no end of opportunity for the pastor-evangelist who visits. The man who is sick in body, and has need of a doctor is ready for the Great Physician to minister to his soul. Are you the Great Physician's man? Go, quickly. When both his body and soul are healed, so again. Don't forget, your work is not completed when you have poured on a little water—it has only begun. We all go the first time, perhaps, but how many of us go again? It is the second visit, or third, that is likely to win a family.

The pastor preaches a funeral, many of them. He wears his long coat. His words are tender and his bearing sympathetic, but there is the coat—that makes it all professional. Do we think to return the day after—when the funeral clothes are off and the work-a-day garments on? If so, the preacher is concealed by the man. The grief-stricken family will understand the man, and soon all of them will be walking in the way that leads to higher things.

Christian F. Reinsner says: "If any man here is to win a hundred souls this year, they will be found among the people whose names are in the city directory, who live on the same street with you. They are not floating around in the air, waiting to be brought down by prayer or a gun. They are the husbands of women who already belong to your Church, or the wives of men who already belong. They are children of parents already on your rolls, or they are the parents of children already in the Church; or they are the neighbors of yourself and your people. A pastor once told me that he closed his revival because they ran out of material at the meetings. He thought it a great triumph. When he came to examine his Church record he found that he had more than three hundred unconverted people in the families of his record. His special revival meetings were over,

but his work as a soul-winner had just begun."

Dr. Henry Clay Trumbull, in "Individual Work for Individuals," says: "For ten years (in the Sunday School missionary field) I addressed gatherings of persons from ten or fifteen to five or six thousand each. In this work I went from Maine to California, and from Minnesota to Florida. This gave me an opportunity to test the relative value of speeches to gathered assemblies. Later, for more than twenty-five years, I have been the editor of a religious periodical (The Sunday School Times) that has had a circulation of more than a hundred thousand a week during much of the time. Meanwhile, I have published more than thirty different volumes. Yet, looking back upon my work in all these years; I can see more direct results of good through my individual work with individuals than I can know of through all my spoken words to thousands of persons in religious assemblies or all my written words on the pages of periodicals and of books."

Dr. J. O. Peck in "The Revival and the Pastor," said: "If it were revealed to me from heaven by the archangel Gabriel that God had given me the certainty of ten years of life, and that as a condition of my eternal salvation I must win a thousand souls to Christ in that time; and if it were further conditioned to this end that I might preach every day for the ten years, but might not personally appeal to the unconverted outside the pulpit, or that I might not enter the pulpit during those ten years, but might exclusively appeal to individuals, I would not hesitate one moment to choose the latter. But God's plan that pastors shall be both evangelists and walking evangelists, is the better way."

Henry Ward Beecher said, "The longer I live the more confidence I have in the sermons preached where one man is the minister and one man is the congregation."

"If the pastors of all the branches of the Methodist would win one soul to Christ a month, 460,000 would be won in a year; if all the Baptist pastors would do the same, 426,000 would be added; if all Presbyterian preachers would do the same, 146,000 more would result. If all the evangelists of the United States were to win just one a month, in one year 1,620,000 souls would be registered."—Chapman.

Enough has been written to suggest the unlimited possibilities for a pastor who really wants to win men, and is willing to pay the price. The homes are waiting, the street calls, the office, shop and factory open wide the doors. It is not a field that is needed, but men to work the field. There are many who should respond but who should go quicker than those upon whose heads have rested hands setting them apart to do this one thing?

IV. The Pastor As An Evangelist in Teaching Others the Art of Winning Men.

To win and teach to win, that is the task. It is possible that many ministers will do their most effective evangelistic service by training groups of men and women to become personal evangelists. If a pastor finds it impossible to go as often as he desires, he can find comfort in the thought that he can sometimes send. While it is true that a goodly portion of the unchristian world must be won by the preachers, it is also true that the world will never be evangelized until all Christian people know that they have a personal responsibility. The progress of the past has been made almost exclusively by professional workers. At the rate we have been going, we are not even keeping up with the birth rate. The laity must come out of sleep, and go forth in His name. The slumber is of long duration and it will be slow in letting go. The pastors must bestir themselves to deliver their people; then can they pray as did the Master: "As Thou hast sent me into the world, even so have I also sent them into the world."

The Acts of the Apostles bear testimony to the fact that the private members of the Churches did much of the work which resulted in bringing the Gentile nations under the power of the gospel. As soon as converts were made they were taught the duty of uniting with their public teachers in bringing sinners to the Savior. At once they became co-workers with the Apostles in their efforts to evangelize the people. The Apostles not only evangelized but made evangelists. The marvelous growth of the primitive Church was due to this fact, and the decadence was due to neglect. When the clergy failed to teach and train the laity in evangelism, the early Church was quickly overshadowed by Romanism.

It is said that if every house of worship in the United States were provided with a preacher and filled to its utmost capacity with hearers, a small proportion only of the people would

be reached. It is estimated that in our highly-churched country, fully three-fourths of the population are either without the Gospel, or living in deliberate neglect of it (Beach). This is not very comforting to the pastors who have had the matter in hand, but it will serve to convince them that their evangelistic touch must be increased a hundred fold. The way to do it is to teach the laity how to win souls, and train them until they can win and teach to win. Charles Beach says: "If it were possible for the twenty million members of the Evangelical Churches of the United States to be taught and trained to bring one person each to Christ every year, and the converts would likewise join in the work, in less than three years every sinner in the land old enough to accept the Gospel would be converted, and in less than seven years, without any aid from Christians of other lands, the entire population of the globe would be brought into the Kingdom of Christ." The thought is startling. Of course, it cannot all be realized just yet, but much of it can, if the pastors desire it enough to spend themselves to bring it about.

It is noteworthy that the lay member has never been more ready for this special service of evangelism. The call of the hour is evangelistic. There is a sound of a going in Zion, an action that means to seek out long lost brothers. Of course, the pastors will be moving, but let them give heed to the voice that comes from the pew:

"Make use of me, my God! Let me not be forgot, A broken vessel cast aside, One whom Thou needest not!"

"All things do serve Thee here, All creatures, great and small; Make use of me, of me, my God The weakest of them all!"

THE RELATIONSHIP OF RELIGIOUS ORGANIZATIONS TO THE CHURCH OF CHRIST.

By I. F. Harris, Waxahachie, Texas.

(Chapter III.)

"Jude, the servant of Jesus Christ and brother of James, to them that are sanctified by God the Father; and preserved in Jesus Christ and called; mercy unto you, and peace, and love be multiplied. Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude 1:1.)

We will now study the relationship of religious organizations to the Church of Christ. We are sure that Christ intended that his Church be but one organized body and that all his people should be of the same mind and that same judgment, and that they should speak the same thing, or teach the same doctrines. When Christ prayed that those who believed on him should be one he certainly meant that they should be one in their religious beliefs, but he certainly saw the possibility of his followers being divided in mind and in judgment concerning the teachings of his Word, and so it has been from the days of the apostles until now, and the end is not yet in sight. When Jude wrote unto the Church of the common salvation he saw that it was necessary for him to exhort them to earnestly contend for the faith (or the doctrinal creed) once delivered unto the saints, for the reason that there were some who taught doctrines different from those once delivered by Christ and the apostles to the saints. The various religious organizations stand each for a doctrinal creed and all the divisions that there has ever been among the Christians, has resulted from their doctrinal difference or as to what constitutes the faith once delivered to the saints, it is a desirable thing for all Christians to be united in one organized body, but such a thing can never be until all Christians are agreed as to the doctrines of the Scriptures. If all the Christians who belong to the various religious organizations who believe the doctrinal creed of the organization to which they belong were to unite in one organization, it would not give any advantage to the cause of Christ over the present conditions. If they were to hold and teach their various beliefs it would be no better than now for the cause of truth, and if they were to give up and cease to teach all their doctrinal difference there would not be enough truth left to be worth preaching.

Suppose we ask an intelligent, well-informed member of the Methodist

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organization why he is a Methodist? There is but one reasonable answer. He would tell us that he was a Methodist because he believed what the Methodist Church taught. The Methodist Church stands for a creed, and if its creed was not different from the creed of other Churches there would be no place for it in the propagation of the gospel. And it would be so with all other organizations.

If the Word of God teaches what the Methodist people have set forth as their creed they would do very wrong to give up their creed to be united with other Christians who do not believe such doctrines, and not only that, but they would not be justified in receiving other Christians into the organization unless they believed the doctrines of the organization. Therefore there is only one way for all Christians or all the members of the Church of Christ to be united in one organized body, and that is for them to all become of the same mind and the same judgment and to speak the same thing. And the only way to bring about that result is to preach the Word of God on the points wherein Christians differ in opinion. Methodist people believe that the Scriptures teach that a Christian man may go into sin and finally be lost because of his sins while the Baptists and Presbyterians believe that it is impossible for a Christian to ever fall away and be lost. How could the Methodists and Baptists or the Methodists and Presbyterians unite in one organization until one or the other gave up their belief? And if the Word of God teaches the possibility of apostasy it would certainly be a sad day for the cause of truth when we gave up the doctrine and cease to teach it just to be united with an organization whose members did not believe it even though they be all Christians.

There was a "faith," a doctrinal creed, "once delivered to the saints." Certain scriptural truths set forth in God's Word which were all important; to be taught to all men, and it is the duty of all Christians who have a

common sense for those who fail to so worthy of conscientious opinions; teach, their religious organization way to ev all religious studying a convoluted ner. A presentation finally con their error join in wi truths and do so until with the preach on there should us!

There is no lions among God's Word among Chr contentions contentions tians shot what they teaches. W an erroneous scriptural d others.

If an org Christians their creed ing but th not teach t case they thing more than those roneous do unite the C the truth. the faith on The only t people now will never l come of th judgment a And they t the same t of scriptur presentatio Christian h porate in l Word of G minister of ligious dut ever doctrin lives to be to who u whether the organization modern ten the gospel t verted poin ture was n come from modern tem not to dis theater gain promiscuous worldly pra tians.

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"Go ye t nations, bay of the Fath the Holy G observe all commanded you alway, world. Am Christ did the preach men to obs commanded, teach the p mode of bap tism, the u the possibi other doctr treated by t obeying God lightly the sins of a Holy Spirit. trine. Let of God to earnestly co lives to be to the saint honestly an Word and some preach erroneous w true, but to gument and purpose to taught in with those for the faith saints."

That plan result for w that which i









BLAYLOCK PUB. CO. Publishers

Office of Publication--1804-1806 Jackson Street
Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

Published Every Thursday at Dallas, Texas

SUBSCRIPTION--IN ADVANCE. ONE YEAR \$2 00 SIX MONTHS 1 00 THREE MONTHS 50 TO PREACHERS (Half Price) 1 00

For Advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas, are agents, and will receive and receipt for subscriptions.

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Prompt notice should be sent us by subscriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice, and much loss of time is saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes paper discontinued.

JOINT BOARD OF PUBLICATION.

The Joint Board of Publication of the Texas Christian Advocate is hereby called to meet at 1308 Commerce Street, Dallas, Texas, Tuesday morning, March 9, at 10 o'clock, for the purpose of electing a successor to the late Dr. G. C. Rankin, as editor, and for such other business as may come before the Board.

T. S. ARMSTRONG, President.

JOINT BOARD OF PUBLICATION.

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Every engine has its governor. Without it, it is possible for the machine to take on enough steam to burst the boiler. An engine whose engineer is dead at the throttle, or one whose steam gauge is not accurate, is extremely fatal. And that makes us think that the "old guard" is mighty necessary to the engine we're trying to run just now.

The Baptist Advance tells of a liquor supporter who approached one of the representatives, a Prohibitionist, and said: "If you vote for State-wide prohibition you need not expect to run for any other office in this county." The representative replied: "I am not running for any other office now, but I am trying to fill the one I have," and he voted for State-wide prohibition every time. This is an age that calls for the heroic in all our public men.

The article in the Advocate of February 25, entitled "A Confession," by Rev. R. P. Shuler, has stirred up a veritable hornets' nest among the brethren. The Advocate was practically deluged with replies to Bro. Shuler within a few days after the communication appeared, many requesting that their articles appear in this issue of the Advocate. It would not be fair to Bro. Shuler to use any of these articles until he has finished with his "Confession." We will print some of the replies, if not all, in the Advocate of March 11.

Are our people as thankful as they should be for the peace that reigns within our borders? Speaking of this very thing, James A. McDonald says: "A thousand miles up the mighty St. Lawrence, a thousand miles along the Great Lakes, a thousand miles along the open prairie, a thousand miles over sea and mountains--4000 miles where Nation meets Nation and sovereignty meets sovereignty, but never a fortress, never a battleship, never a gun, never a sentinel on guard! Four thousand miles of civilized and Christianized internationalism--that is North America's achievement."

All Churches are afflicted more or less with that sort of a preacher who persuades himself that his reputation will carry things to a successful finish. This reminds us that the Northwestern Christian Advocate said: "We may be a little slow, but it was only yesterday we heard of a certain make of automobile that went for twenty-three days without need of inspection; and when they finally lifted the hood they discovered it had no engine. It had been running on its reputation alone. We knew of a preacher once who went considerably longer than that before the identical discovery was made."

No man is more loved than Dr. George W. Truett, pastor of the First Baptist Church, this city. While he has the care of a very large membership, still his services as an evangelistic preacher are everywhere in demand. He seems to be devoting his spare time to the evangelization of the student-bodies in our great university centers. Recently he spoke to the 1200 students in A. & M. College, of Texas. In one service over a score gave their hearts to God. Beginning February 24, he was with the University of Chicago preaching in Orchestra Hall. First Church, Chicago, and Evanston--a great school center--are making large drafts upon his time. Our school life is safe when it can be surcharged with the evangelistic spirit of such men as Dr. Truett.

On February 24 the Executive Committee of the Anti-Saloon League of Texas held its session in Dallas, Texas. Dr. A. J. Barton was elected to succeed Dr. J. H. Gambrell as State Superintendent. Dr. Barton is a man widely informed and has devoted his utmost energy to State-wide Prohibition.

The pari-mutuel movement has struck Texas. It has gone like a wave through the Legislatures of several States. The Supreme Court of the United States has held that the operation of the pari-mutuel machine is not gambling. The supporters of this nefarious race track bill, taking advantage of this decision, are now trying to push this bill through our Texas Legislature. All over Texas this past week thousands have assembled in churches and schoolhouses and in no uncertain terms entered their solemn protest against the passage of such a bill, and have so instructed their representatives. It goes under the false guise of the improvement of the breeding of thoroughbred horses and the improvement of live stock in general, and permits speculation in the stamina of such horses by the use of the pari-mutuel machines. Under the cover of this device some of our legislators would seek to hoodwink Texas into the passage of a bill more dangerous than that of the old book-makers. Our boys, betting their last dollar in this machine, are worth more than the thoroughbreds on which they bet. Texas is not ready to put a bigger value on her horses than upon her sons.

There is not a more aggressive Methodism in Texas than that of Dallas. Just now they are investing every ounce of their power in the "One-to-Win-One" campaign. From every pulpit has been announced the slogan, "One thousand additions to the Church on Easter Sunday!" In the prayer meeting service, in the Epworth League devotionals, in the Sunday morning services--everywhere and everywhen, the pastors are urging this matter of individual evangelism. The presiding elder of Dallas District, Dr. O. F. Sensabaugh, is leading the movement, and will lead it to victory. Brothers Hay, Barnes, Morris, Simpson, Montgomery, Shugart, Bennett, Johnson and Taylor, of the city, as well as Bros. Roberts, Chapman, Combs and Doak, outside the city, are standing shoulder to shoulder in this great movement. No stone is being left unturned by these brethren. Too much can not be said for the faithful laymen. Hundreds are working day and night. Hundreds outside the Church are being approached by these faithful brethren. When Easter Sunday dawns, the untiring labors of the faithful pastors and laymen will be rewarded by their long-sought desire--"One thousand souls during the Lenten campaign!"

Tremendous enthusiasm and large attendance marked the two great conventions of the Laymen's Missionary Movement of the Presbyterian Church, United States. The first was held in Charlotte, North Carolina, week before last. The other was held in this city last week, and met in the First Presbyterian Church. Many of the Charlotte delegates made the journey to Texas. It is estimated that there was an attendance of over one thousand. Many of the leading exponents of missions in the United States, regardless of denomination, were on the two programs. The city of Dallas, as well as Charlotte, was impressed by the large number of Presbyterians assembled from every quarter. But more than all else, was the impression made by the example of busy men of every profession who, for the time, laid aside all other interests and devoted these days to what concerns the welfare of a big world that lies in darkness. We are all the better by their stay among us.

The Austrian Government has ordered taken a census of all church bells. They propose to make requisition of them in order to melt them up. The military authorities need the copper in their business. The very shame of it! How unthinkable, that the very bell that tolled out the call to peaceful worship should now be made the instrument of death and

dire poverty: No wonder Dr. Spencer, of the Central Christian Advocate (Kansas City), thus writes: "How much longer have those men in Europe got to keep on shooting at each other? Never has a war been more Apache-like. We do not say there has been a disfiguring of corpses, but they are fighting over there with hand grenades, bayonets, club ends of guns, and with fists and knives; it is awful. It would be a universal charnel-house were it not that deep in their hearts those brave soldiers respect the valor and brave character of those in the opposite trenches. But when will it all end? Kitchener states he will have two million men ready this spring. Then the black crepe will begin to flutter from the doors of England. Russian troops cried as they marched through the streets. They are no less brave that they weep; the line is unbroken; the step is firm; but they know well enough that the wives and little ones looking at them that moment as they march away will never see them again. How long, O Lord, must this thing go on?"

Rev. J. T. Smith is the honored alcalde of the Texas Conference. No truer man is in the State of Texas. Speaking of the growth last year in the Texas Conference, he says that they have 226 pastors. Of these, sixteen did not receive a single individual into the Church on profession of faith. Eight received one each, eight received three each, thirty-nine received between four and ten each. Thus thirty-eight preachers received forty-four members. Forty-eight received between ten and twenty each, sixty-eight received between twenty and fifty each, eighteen between fifty and seventy-five each, and five between seventy-five and 100 each. Ten received above 100 each. These ten received 1209 members, or more than one-fifth of all those brought in on profession of faith. There was just a fraction above twenty-five additions per each active member of the Conference. We wonder what the revelation would be were this ratio run through all the entire Methodism of Texas?

We stand four-square on the time-honored policies of the Southern Methodist Church. We believe in the policy that gives a Church to every pastor and a pastor to every Church. But there is such a thing as a preacher, especially so in our congested centers, being absolutely grafted into the home life of his membership. We have in mind now a man who is baptizing and marrying the grandchildren of those grandmothers whose names he calls like they, too, were girls again. Some day we will face the problem that just about the time a preacher begins to sit around our fire-side a stranger has his hand on the latchstring.

There is just a little bit of danger when we stress the pastoral work of the preacher over that of his pulpit preparation. There is no deadline so long as a pastor clings to liberty and asserts his right to obey the supreme commission of his Lord--"Feed my sheep, feed my lambs." It doesn't take long for a congregation to find out that a preacher is short on sermon material. The preacher's study is no place for an easy chair. We're on the shoals when the man in the pew is thinking beyond the man in the pulpit. We have known some who, in the last hour, make a rush for a book of sermon outlines. No man can make those old dead bones come to life. Skeleton sermons will be stalking skeletons in the pulpit. We have some mighty faithful members who snooze under the ministry of the Word. Of course! So long as the pulpit is the preacher's throne let him be a king.

So long as we love we serve; so long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.--Robert Louis Stevenson.

AN OLD HERO. Rev. J. M. Binkley, of Sherman, Texas, celebrated his eighty-second birthday February 26. Though the day was very inclement, he kept open house and hundreds of his friends called on the old veteran. It was also the occasion for a family reunion. It was a great time for them all. Bro. Binkley, in point of age and service, is the oldest preacher in the North Texas Conference. He is still in the service, having received some kind of an appointment at every succeeding Annual Conference since his admission on trial. He has often been honored in the high tribunals of the Church. May a kind Providence richly smile upon him as he approaches the sunset.

ANOTHER VETERAN IS HONORED. In honor of the eightieth birthday of Rev. W. A. Edwards, and of his wife who is seventy-nine, their daughter, Mrs. G. H. Cochran, 4019 Bowser Street, Dallas, entertained with a seven-course dinner Saturday, February 27. It also honored the twenty-sixth wedding anniversary of Mrs. Cochran's twin sisters, Mesdames B. L. Jones, of Sherman, and J. L. Wilson, of Celina, and the birthday of T. B. Lester, brother-in-law of Mrs. Cochran. Bro. Edwards has for many years been a faithful member of the North Texas Conference, and is now in superannuate relation to that body. All of their children, except one daughter, are living and were present. The deceased daughter was represented by her daughter, Mrs. Alexander Withers. In 1908, Brother and Sister Edwards celebrated their golden wedding, at which time all their children were living. As their pilgrimage shortens day by day, the Advocate prays that a loving and tender Shepherd may cause the years to rest lightly upon them.

DEATH OF BRO. G. W. DAMAN. Rev. G. W. Daman, a superannuate member of the East Oklahoma Conference, died at his home in Stillwell, Oklahoma, Sunday morning, February 28, at 10:20 o'clock, and was buried in the Stillwell cemetery Tuesday afternoon, March 2. An appropriate biography will be furnished later. CHAS. L. BROOKS, P. E.

WHEN IGNORANCE IS A CRIME.

It does seem strange that in West Texas Conference a tramp and his so-called wife should find people so ignorant as to give them \$80, ostensibly for the Orphanage at Waco! And now these frauds must cost the State hundreds of dollars for their keep in jail and trial before the courts. And again, it is strange that intelligent Methodist preachers should come before the Boards of Church Extension and ask for donations and loans on deeds that have no trust clause. And then ask these Boards to violate a sacred and important law by which only the Church can hold property and secure her rights. Is such a man a criminal or a fool? And yet our Boards are dealing with such men every year. What does the Lord think of the Bishop and presiding elders for giving such men appointments? What must we think of a congregation that dislikes their preacher because he is not a Socialist? What must we think of a preacher who pays no attention whatever to that law of the Church which binds him and his building committee to have three-fourths of the necessary money secured before the building is commenced? What must the incoming preacher think of the outgoing one when he finds the new church to which he has been appointed bankrupt with debt? The Board of Church Extension has been called on to make a donation to a Church that has no title deed whatever to the M. E. Church, South. Who is responsible to the Lord for the title deed and charter of Vanderbilt University, that has slipped through our hands? Does God hold us accountable for use and loss of his earthly property? We never know for what God is preparing us in his schools, for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.--Dr. Lyman Abbott.

March GET R A Humo nal der whole s boils an responsi which m For f rilla has any oth humors and outv No other PH Bro. J. stanch Me County, c Rev. J. on us this Mexico to accompani and Ward Rev. J. Corsicana, office with this week timistic sp Rev. L. Eleventh elected company I. Te ceed Capt signed. We regr of Brother ton. He charge an tains and, he hopes fo A new l Texas itine February 2 home in Texas. Th the happy p E. Wilkins. Mr. and ter, of Har nounced th ter, Virginia Crutchfield twenty-seco fifteen. Mr make their Avenue, Ch Houston tending her ter, pastor city, has o Heights. T ing which until arran building of day Bro. P. vival, assist of Dayton. On the r Conrad Ber his reward. Houston fe and eighty-died. He v came to Ar Houston M the generos sturdy old the great be SILVERTO Bishop M Wm. S. Boy ton charge Northwest DEATH O Captain A. I. B. Manly, home of his Watkins, Ke true Confed Methodist, our Church he spent the February THE 100 P The Oklah enthusias the Texas p stewards re how does Te to make a to hear from State. How and how mar their home? trict fully re



GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

PERSONALS

Bro. J. M. Denton, one of our staunch Methodist laymen of Rockwall County, called on us the past week.

Rev. J. J. Creed, of Taylor, called on us this week en route to New Mexico to visit his father. He was accompanied by his little sons, James and Ward.

Rev. J. W. Fort, of First Church, Corsicana, brightened the Advocate office with his cheerful countenance this week. He was in his usual optimistic spirits.

Rev. L. G. White, our pastor at Eleventh Avenue, Corsicana, has been elected commanding officer of Company I, Texas National Guard, to succeed Captain Dan Spurlock who resigned.

We regret to learn of the ill health of Brother C. E. Lynn, of Crosbyton. He has been relieved of his charge and has gone to the mountains and, Brother O. P. Kiker says, he hopes for his recovery.

A new boy has been added to the Texas itinerancy. Wayne Andrew, on February 20, 1915, came to make his home in the parsonage at Strawn, Texas. The Advocate congratulates the happy parents, Rev. and Mrs. Chas. E. Wilkins.

Mr. and Mrs. Benjamin Marion Carter, of Hannibal, Missouri, have announced the marriage of their daughter, Virginia, to Mr. Wayne Livingston Crutchfield on Monday, February twenty-second, nineteen hundred and fifteen. Mr. and Mrs. Crutchfield will make their home at 6561 Lakewood Avenue, Chicago, Ill.

Houston Methodism is again extending her borders. Rev. E. W. Potter, pastor of Grace Church in that city, has organized a class in Sunset Heights. They have rented a building which will be used as a chapel until arrangements are made for the building of a church. On Easter Sunday Bro. Potter expects to begin a revival, assisted by Rev. J. W. Bridges, of Dayton.

On the morning of February 27 Conrad Bering, of Houston, passed to his reward. He had been a citizen of Houston for nearly seventy years, and eighty-five years old when he died. He was born in Germany and came to America when quite young. Houston Methodism owes much to the generosity and influence of this sturdy old saint who has passed into the great beyond.

SILVERTON CHARGE APPOINTMENT. Bishop McCoy has appointed Rev. Wm. S. Boyd as pastor of the Silverton charge in the Plainview District, Northwest Texas Conference.

DEATH OF CAPT. A. M. YOUNG. Captain A. M. Young, father of Mrs. I. B. Manly, died February 26, at the home of his daughter, Mrs. John M. Watkins, Konawa, Okla. He was a true Confederate soldier, life-long Methodist. The oldest member of our Church in Batesville, Ark., where he spent the greater part of his life.

THE 100 PER CENT ROLL FOR TEXAS. The Oklahoma brethren adopted enthusiastically the plan started by the Texas pastors of having all the stewards read the Advocate. But how does Texas stand now? We want to make a new list and would like to hear from every pastor in the State. How many stewards have you and how many have the Advocate in their home? Let us have every district fully represented.

EAST OKLAHOMA CONFERENCE; RANKIN MEMORIAL.

To the Pastors of East Oklahoma Conference: As a member of the Executive Committee of the Rankin Memorial I beg that you give the members of your respective congregations an early opportunity to subscribe to the Rankin Memorial Fund. As soon as you have received these subscriptions, please forward the amount to Rev. J. D. Young, Ennis, Texas.

Only one dollar is asked for from each subscriber, and this is within reach of nearly all our members. The purpose of the movement is two-fold, viz: (1) To perpetuate the memory of a truly great man in Methodism; (2) to bless coming generations, by making it possible for ambitious poor young men seeking an education to have a home at the least possible cost.

I trust that all our people will respond quickly to this appeal. Sincerely yours, CHAS. L. BROOKS, Muskogee, Okla.

THE RANKIN MEMORIAL FUND.

There could not be a more appropriate thing to do in order to properly and perpetually honor the name of Dr. George C. Rankin than is being done now in getting fifty thousand people to give one dollar each for the erection of Rankin Memorial Hall on the campus of Southern Methodist University for the purpose of helping young men who have not sufficient means to defray university expenses.

As a member of the Executive Committee for this fund, I appeal to every pastor in the West Texas Annual Conference to present this worthy matter to his people at an early date and send remittance to Rev. J. D. Young, Ennis, Texas. Dr. Rankin loved the West Texas brethren and was loved by them.

Let us be largely represented in the Rankin Memorial Building. J. E. HARRISON.

THE RANKIN MEMORIAL DORMITORY.

To the People of the Texas Conference:

The friend of all good, the foe of all evil, the man of the common people, who fought his way up from the hardships entailed by orphanage to the first place among great leaders, has fallen. That the memory of his struggles, and the success attained may live as an example and inspiration to other poor boys who have ambition, it is proposed to build to his memory on the campus of Southern Methodist University a dormitory where such can have a chance in this great school at the least possible cost to be called "The G. C. Rankin Memorial Hall."

Dr. Rankin's first charge in Texas was in the old Texas Conference, and the object of this appeal is to beg the preachers of this old Mother Conference of Texas Methodism to present this enterprise to their people by making a strong presentation of it to their congregations, and on the spot to ask for freewill offerings, of at least one dollar from each person, take their names, get their dollar and send it in by April first. Three things will come of this: Hundreds of poor boys will get the advantage of training in S. M. U. that would not otherwise. It will be an addition, and add to the value of S. M. U. property. Texas Methodism will add one of the brightest pages to its present and future history. Brethren, let us of the Texas Conference do our part, and do it NOW.

J. T. SMITH, R. M. KELLY, Members of Executive Committee for Texas Conference.

SUBSCRIPTIONS TO RANKIN MEMORIAL FUND.

- (Continued from page 5) Mrs. Jas. Beaton, Corsicana, Texas. Mrs. Thurmond, Groesbeck, Texas. Mrs. W. H. Ahlers, Groesbeck, Texas. Melvin Sharp, Groesbeck, Texas. D. Oliver, Groesbeck, Texas. T. M. Cain, Groesbeck, Texas. J. C. Sanders, Groesbeck, Texas. Mr. and Mrs. B. J. Williams, Groesbeck, Texas. James Kimbell, Groesbeck, Texas. Bennett Jackson, Groesbeck, Texas. Mr. and Mrs. W. T. Jackson, Groesbeck, Texas. F. M. Sellers, Groesbeck, Texas. Sanders Stroud, Groesbeck, Texas. L. M. Seay, Groesbeck, Texas. Mrs. Eliza Jackson, Groesbeck, Texas. Mrs. R. L. Mills, Groesbeck, Texas. Mr. and Mrs. F. M. Garrett, Groesbeck, Texas. Mrs. J. E. Whitcomb, Groesbeck, Texas. Mrs. W. R. Wimbish, Groesbeck, Texas. Mrs. James Kimball, Groesbeck, Texas. Rev. J. T. Howell, McLean, Texas. Mrs. Lucy Howell, McLean, Texas. Mrs. S. A. Cousins, McLean, Texas. W. W. Wilson, McLean, Texas. D. A. Davis, McLean, Texas. R. N. Ashby, McLean, Texas. Andrew Jordan, McLean, Texas. Chas. Cousins, McLean, Texas.

"On With The Battle"

Rankin Memorial Fund Day, Sunday, March 14

Suggestions by the Committee and Notes From the Field

To the Presiding Elders, District Commissioners, Pastors, Superintendents, Church Members and Readers of the Texas Christian Advocate:

That the proposal to erect a memorial to the memory of the late Dr. George C. Rankin has struck a popular chord and a most hearty response on the part of everybody is indicated by the hundreds of letters that have been received from every section and from many States of the Union. Out of the hundreds of letters received not a single one says it cannot be done, but all say it should and can be done. This in itself sounds the note of victory. We have made a splendid start and seemingly the campaign is just getting under good headway. The plan is to raise \$50,000, which will be used in constructing a Men's Dormitory on the campus of the Southern Methodist University to be known as the Rankin Memorial Hall. Room rent will be practically free to worthy young men struggling for an education. In connection with this a suitable bronze statue of Dr. Rankin will be placed on the campus. No one doubts the wisdom of this movement and that it will succeed beyond measure. We beg of you to remember that "Everybody's Business is Nobody's Business." If every one in every community will take upon themselves to lead in the matter, money will be forthcoming. Thousands and even multiplied thousands expect to contribute and will contribute. If some will take the time and trouble to circulate a cash subscription list in the community. We suggest again that the presiding elders and the District Commissioners take it up with the pastors and superintendents in the various districts, thus giving every Church, Church organization and Church member the opportunity of making a cash contribution. Also let the conference members of the Memorial Committee draft such appeals as they think appropriate, sending the same to

members of their respective Annual Conferences. Some have already done this with splendid results.

We suggest that Rankin Memorial Services be held where it is convenient, outlining the life of Dr. Rankin, especially calling attention to what he accomplished for Methodism and civic righteousness, after which give the people an opportunity to make contributions. Again there are scores and hundreds of good people in Texas who should esteem it a privilege, not only to make a contribution of a dollar, but twenty-five cents or an hundred. This will rapidly swell the fund. About three thousand contributions have been made to date, mostly in small denominations. This is a magnificent start, especially when taking into consideration the fact that many pastors have written, saying they had a great list, were increasing it daily and would report later. Close your lists at the earliest possible date. Read the letters here below. They are taken at random from the hundreds that have been received. They sound the note of victory.

Remember, the Second Sunday in March we will set aside and ask that it be observed as Rankin Memorial Fund Day. Let everybody help today. Let everybody help tomorrow. Let EVERYBODY help on March 14. Team work is what we must do and success will crown our efforts.

LOCAL EXECUTIVE COMMITTEE.

- L. BLAYLOCK, Chairman. REV. H. A. BOAZ, Vice-Chairman. A. A. EVERTS. REV. GEO. W. TRUETT, D.D. REV. W. M. ANDERSON, D.D. REV. SAM R. HAY, Vice-Chairman. L. I. JESTER, Treasurer. REV. S. H. C. BURGIN. EPPS G. KNIGHT. W. C. EVERETT. B. M. BURGER. REV. J. D. YOUNG, General Secretary.

Send all Remittances to REV. J. D. YOUNG, General Secretary, Ennis, Texas

Tyler, Texas.—Dear Brother Young: I have prepared "A Call to the Preachers of the Texas Conference" on the Rankin Memorial, and sent it to R. M. Kelly, asking that he sign it and send it to the Texas Christian Advocate. Our own men, Messrs. Long and Works, have called us to the lines and signals have been given. LET'S DO SOME REAL TEAM WORK. Not only present this cause next Sunday, but do it in a red-hot manner, and then follow it up with some committee the next day, and on until every one in your charge has had an opportunity to give to this most worthy memorial.

A measure of district pride tells me that we should lead the conference, and we can do it if every one will come running into me and carry the campaign to the last man.—I am most truly yours, O. P. Kiker, Presiding Elder.

San Angelo, Texas.—Rev. J. D. Young.—My Dear Brother Young: I am just in receipt of your esteemed favor of the 24th inst. in reference to the collections received by me on the Rankin Memorial Fund, and in reply beg to advise that I will send you remittance on March 1, covering collections thus far made.

If the weather is fine next Sunday, and we have a good congregation out at the Methodist Church, I am going to take up a collection for this fund. I have already started it and I will be able to send you a fine contribution from San Angelo, I think. All my remittances will be made to you on Monday.—Yours very truly, C. C. Walsh, Conference Treasurer.

Mineral Wells, Texas.—Rev. J. D. Young.—Dear Brother: You will find enclosed my check for \$10 for the Rankin Memorial Fund from the following parties. Hope to send you additional amounts from time to time until it shall be many times the above.—Yours truly, M. S. Hotchkiss.

Decatur, Texas.—Dear Jim Dandy: I am enclosing you herewith a small token to go to the Rankin Fund. This gold dollar I am sending you started way back before the war and has been handed down from generation to generation by my wife's people. Her Grandfather Collins gave it to her mother when he started to the war, and requested her to keep it till her death, and when she died she gave it to my wife and she prizes it very dearly. "She came to me the other day and said: 'Papa, we are in hard shape and not able to pay much on the Rankin Fund, and I prize that gold dollar very highly, but I prize the young men who are to make our country and Church in the future more than the dollar, also the life of that great man, Dr. Rankin. So I am going to send it to you, Jim Dandy, for the building of the Hall.' So here it is, small, but precious. It is worth four silver dollars at the bank. We send it with best wishes to you and for the work you represent.—Yours truly, Gordon B. Carter.

Corsicana, Texas.—Dear Jim Dandy: Please find enclosed exchange for \$24 for Rankin Memorial Fund. This is my second remittance, and the case gets better all the time.—Abe Mulkey.

Coleman, Texas.—Rev. J. D. Young.—Dear Sir: I am herein enclosing you cash check on the Coleman National Bank of Coleman, Texas, for \$87, also list of contributors to the "Rankin Memorial Fund." We will possibly have a little more to be sent at a later date.

We have made no canvass of the town to raise this amount. Our pastor just announced it at his regular Sunday morning service. This is the number that hunted up the collector and very willingly paid the amount opposite their names.—Yours very truly, J. C. Smith.

Rev. J. D. Young.—Dear Brother: I have read with interest of the movement to erect a Rankin Memorial Building at the Methodist University in Dallas. This appeals to me as timely and worthy. Dr. Rankin deserves to be commemorated in this lasting and useful manner. As a slight token of my appreciation of his work, I herewith enclose my check for five dollars toward the above named fund.

When I was a boy of seventeen years of age I heard him preach a sermon in the Presbyterian Church in Navasota, Texas, which kindled my soul with a whole ambition to be a preacher. Shortly after that I was licensed by the Baptist Church in that town. Dr. Rankin was then pastor of the First Methodist Church, Houston, and was attending the conference in Navasota. While he lived, I expressed my indebtedness to him and now that he is gone, I want to have a modest part in perpetuating his memorial. Wishing you success in the movement which is so richly deserved, I am, ever fraternally, —Geo. W. McDaniel, Pastor First Baptist Church, Richmond, Va.

Mr. and Mrs. G. T. Burton, Arlington, Texas. Rev. and Mrs. Elmer Crabtree, Hillsboro, Tex. Mr. and Mrs. M. T. Barnett, Hillsboro, Tex. Ben Barnett, Hillsboro, Texas. Rev. and Mrs. R. C. Armstrong, Fort Worth, Texas. Sam McLaughlin, for Sam Hill Sunday School, Deagle, Texas. Rev. J. M. Slagle, Myra, Texas. Grady Slagle, Myra, Texas. Gordon Slagle, Myra, Texas. Mr. and Mrs. Horace Trew, Myra, Texas. W. A. Hoskins, Myra, Texas. J. C. Doss, Myra, Texas. C. D. Hutchings, Myra, Texas. I. H. Gatewood and wife, Myra, Texas. J. T. Biffle and wife, Myra, Texas. T. L. Gaston, Myra, Texas. I. H. Purcell, Myra, Texas. W. R. Porter, Myra, Texas. Young People's Wesley Bible Class, Walnut Springs, Texas. Phillips Class, Walnut Springs, Texas. W. H. Seals, Walnut Springs, Texas. Rev. and Mrs. G. M. Coleman, Walnut Springs, Texas. Jas. Chambers, Walnut Springs, Texas. D. R. Clark, Walnut Springs, Texas. R. M. Rose, Walnut Springs, Texas. J. R. Morrison, Walnut Springs, Texas. W. C. Hollensworth, Walnut Springs, Texas.

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Jackson, for Coffee Chapel Sunday School, Pottsboro, Texas. P. F. McGee, Amarillo, Texas. Rev. and Mrs. C. G. Hill, Freedonia, Texas. R. M. McMillan, Freedonia, Texas. E. M. Hatton, Freedonia, Texas. R. M. Hammond, Freedonia, Texas. Lewis William, Freedonia, Texas. J. D. Camp, Wellington, Texas. Mrs. Sarah Bradshaw, Athens, Texas. T. H. Loverton, Grapeland, Texas. A. H. Luker, Grapeland, Texas. R. B. Eaton, Grapeland, Texas. Geo. E. Daisey, Grapeland, Texas. M. E. Daisey, Grapeland, Texas. W. R. Wherry, Grapeland, Texas. S. E. Howard, Grapeland, Texas. W. G. Wisely, Sumner, Texas. Mrs. James Huddle, Sumner, Texas. Mrs. Huddle, Sumner, Texas. Dr. E. W. Kimble, Gorman, Texas. Mrs. E. W. Kimble, Gorman, Texas. Joe Kimble, Gorman, Texas. W. M. Collie, Gorman, Texas. H. J. Dixon, Gorman, Texas. A. Martin, Gorman, Texas. W. R. Epker, Gorman, Texas. Rev. J. G. Pollard, Gorman, Texas. Mrs. J. G. Pollard, Gorman, Texas. J. T. Sowell, Gorman, Texas. Rev. T. M. Price, Eolan, Texas. R. Hatfield, Eolan, Texas. E. L. McClary, Eolan, Texas. Mr. and Mrs. J. O. Keith, Cleburne, Texas. J. R. Keith, Jr., Cleburne, Texas. R. M. Bailey, Childress, Texas. C. W. Abernethy, Childress, Texas. Miss Alice Holt, Childress, Texas. W. Z. Gibbs, Childress, Texas. W. D. Smiley, Childress, Texas. S. B. Householder, Breva, Texas. E. H. Payne, Marathon, Texas. Mrs. H. C. Willis, Munday, Texas. J. M. Eakin and wife, Water Valley, Texas. J. H. Walker, San Marcial, New Mexico. Mrs. R. D. Brownfield, San Marcial, N. M. Mr. and Mrs. J. A. Montgomery, San Marcos, Texas. Mrs. DeWitt Taylor, San Marcos, Texas. Miss Pearl Montgomery, San Marcos, Texas. Miss Nellie Montgomery, San Marcos, Texas. W. S. Montgomery, San Marcos, Texas. C. M. Montgomery, San Marcos, Texas. Mrs. H. C. Carlton, Fort Davis, Texas. Mrs. H. R. Dudgeon, Waco, Texas. C. H. Montgomery, Sherman, Texas. J. L. Montgomery, Dallas, Texas. Mrs. L. O. Dudgeon, Sweetwater, Texas. Mrs. H. G. Thompson, Fort Davis, Texas. J. A. Hay, Crawford, Texas. O. B. Brown, Crawford, Texas. Futh Brown, Crawford, Texas. T. T. Brown, Crawford, Texas. Miss Florence Brown, Crawford, Texas. Miss Grace Brown, Crawford, Texas. Tollman Brown, Crawford, Texas. Dr. W. R. Nail, Crawford, Texas. Rankin Lackey, Crawford, Texas. Lester Lackey, Crawford, Texas. Miss Lola Lackey, Crawford, Texas. A. C. Lackey, Crawford, Texas. R. B. Harrison, Flatonia, Texas. Rev. A. C. Sterling, Cragton, Texas. Edgar Newton, Gause, Texas. Mrs. Edgar Newton, Gause, Texas. Mr. and Mrs. O. V. Wingfield, Gause, Tex. Mrs. Dan Robinson, Gause, Texas. M. Rogers, Gause, Texas. Mrs. J. C. McLung, Gause, Texas. Mrs. I. W. Kirkland, Gause, Texas. J. D. Peoples, Gause, Texas. Miss Mattie Fountain, Gause, Texas. Mrs. Lee Brown, Gause, Texas. Mr. Duks, Gause, Texas. Rev. J. W. Cole, Gause, Texas. Mr. and Mrs. W. M. Hooper, Indian Creek, Texas. Mrs. J. W. Hooper, Indian Creek, Texas. Mrs. and Baby Bess Hooper, Indian Creek, Texas. Rev. B. W. Allen, Flatonia, Texas. 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(Continued on page 13)



# The Sunday School

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Weatherford, Texas  
REV. W. J. MOORE, Weatherford, Oklahoma EDITORS

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Rev. E. Hightower, Box 276, Weatherford, Tex.

### WESLEY BIBLE CLASS FEDERATION PLANS.

The Executive Committee of the Wesley Bible Class Federation of Central Texas Conference met in Waco February 25 and made plans for the Conference Federation meeting, according to instructions given by the Federation at the last session of the conference. Those present were: President C. A. Nichols, of Georgetown; Secretary C. C. Lewis, of Waco; Walter Amsler, of the Gatesville District; W. S. Rowland of Georgetown District, and C. B. Harmon, of the Waco District. Letters were read from W. E. Williams, B. F. Cherry and J. E. Blair, explaining their inability to be present. Visitors present were J. A. Whitehurst, E. Hightower, E. P. Culver, J. R. Morris, Alonzo Monk, T. D. Whitman, C. W. Barcus, Jno. M. Connor and J. E. Porter.

Waco and Temple extended invitations to the Federation, and after discussion Waco was selected as the place and April 27-29 as the time for the meeting.

Ways and means were discussed and it was decided to ask each Wesley Class in the Conference to contribute a minimum of one dollar toward the expense of the meeting. W. S. Rowland started the ball rolling by pledging ten dollars for his class.

C. B. Harmon and C. C. Lewis of Waco were named as a publicity committee and requested to take charge of all matters relative to rates, advertising and entertainment.

A program committee was appointed consisting of C. A. Nichols, W. S. Rowland, C. C. Lewis and E. Hightower.

The committee then adjourned. Following adjournment the program committee met and blocked out a most excellent program. The chief speakers will be Dr. Buila and Miss Kilpatrick, and there will also be a good array of conference talent. Inquiries can be addressed to C. A. Nichols, Georgetown; C. C. Lewis, Waco; or E. Hightower, Weatherford.

All Wesley Bible Class members are entitled to a seat in this Federation. Let each class send at least one representative.

### NEWS AND NOTES.

The Business Men's Bible Class of First Church, Temple, composed of a hundred and forty-five leading men of the town and taught by W. S. Rowland, has for its motto, "Where Men Go Boys Will Follow." This is a striking motto, and the most striking thing about it is that it is true.

The Sunday School Institute of the Weatherford District was held at Mineral Wells, February 18, 19, under the leadership of the Divisional Secretary and Miss Kilpatrick. Rev. L. A. Webb, Bishop of this District, had advertised well. Nearly all the pastors and a number of superintendents and teachers from a distance were present and listened with interest to what the leaders had to say, and were not backward about answering questions and discussing their problems. As usual, some of the most efficient schools reported are small rural schools, which, with a small enrollment and meager equipment, are maintaining up-to-date work. Brother Webb is displaying wise and astute leadership and we may expect a forward movement in his district all along the line.

The crowning achievement of the recent campaign of the Secretary and Miss Kilpatrick in Texas was in the Secretary's home town, Weatherford, where on the night of Friday, February 19, about five hundred people turned out to hear a discussion of Adult Bible Class work. The church was tastefully decorated with ferns and flowers and the excellent choir outdid itself in the matter of good music. Fritz C. Lanham and B. F. Cherry, superintendent and teacher of the Busy Men's Bible Class, never do things by halves.

We see that some of the schools observe some other day as Missionary Day than the last Sunday in the month. Our entire plan for the observance of the day is for the last Sunday. The Discipline says: "Preferably the last." The quarterly missionary program comes on the last Sunday of the quarter. So it will be readily seen that to observe any other day is to get out of harmony with the general order and plan for this important occasion. It will be very easy to change from some other day to the last Sunday of the month.

The Sunday School Board of the East Oklahoma Conference has arranged a general program for the Sunday School institutes of the conference, and are asking that the first day of the District Conferences be given to the subject of the Sunday School. Their program covers the field quite well. We believe it a good plan to have the Sunday School work made prominent in the District Con-

**Conference Field Secretaries**  
Mr. W. E. Hawkins, 1420 Hemphill Street, Fort Worth, Texas.  
Rev. Walter G. Harbin, 1817 Courtland Street, Houston Heights, Texas.  
Rev. Robt. E. Dickenson, 1708 E. Sixteenth Avenue, Denver, Colorado.  
Rev. S. F. Goddard, Mission, Texas.

ferences, for there are usually a larger attendance of those who ought to be interested in the work than at any other time of the entire year. The editor of the Oklahoman acknowledges an invitation to be present at some of these meetings.

While at Mineral Wells week before last Miss Kilpatrick received news of the serious illness of her mother, and after speaking at Weatherford returned to her home at Corinth, Mississippi. She and the Divisional Secretary expect to resume their joint work in Texas and Oklahoma some time this month.

Children's Day, that greatest of all days for the Sunday School, will soon be here. We trust every school throughout the land will be ready to give attention to it as soon as the programs are available. We understand that the programs are in the hands of the printer. It is vastly more important to us now than ever before, for our enlarged Sunday School plans depend greatly upon the funds raised on these occasions. For us to fail would be a crippling of the great forward movements that have been inaugurated since last General Conference. We cannot afford to go backward; we must go forward. The time now is the last Sunday in April. If it is not convenient to use that day, then the nearest and most convenient time can be used. But by all means observe the day. The occasion is of sufficient importance to justify the pastor in giving the 11 o'clock hour to the program. Let the whole Church be enlisted. Get ready for it; talk it up, advertise. The entire offering now goes to the General Sunday School Board and to the Conference Board, all to be used for the promotion of the Sunday School work. Do not make arrangements, brethren, to put on a lot of "riders" to be taken care of out of this fund. Make the most of it for what it is intended. Nearly all, if not quite all, of the Conference Boards furnish the programs free of charge to any school that will observe the day and take an offering as the Discipline directs for the Sunday School work of the Church. Let us make it unanimous in the Southwestern Division.

While at Mineral Wells week before last Miss Kilpatrick received news of the serious illness of her mother, and after speaking at Weatherford returned to her home at Corinth, Mississippi. She and the Divisional Secretary expect to resume their joint work in Texas and Oklahoma some time this month.

### WESLEY BIBLE CLASSES IN THE SOUTHWESTERN DIVISION

Conferences.	Adults.	Srs.	Inter.	Tot'l Mem.
Central Tex.	215	11	25	251
Denver	11	1	1	13
East Okla.	28	—	—	28
New Mexico	13	—	1	14
North Texas	134	12	9	155
N. W. Tex.	95	4	8	107
Texas	74	5	7	86
West Okla.	69	8	12	109
West Texas	101	7	18	126
	760	48	81	889

We consider this a pretty good showing for the few years of the movement that was inaugurated in 1910. What may not be accomplished in another quadrennium if we put the proper intelligent effort into it!

### CHILDREN'S DAY.

Hitherto the time designated by our Church for holding Children's Day has been "the third Sunday in May, or as near thereto as practicable." Our last General Conference changed the date to "the last Sunday in April, or as near thereto as practicable." It will be noticed, however, that the Discipline still allows a measure of latitude as to the date. If for any reason a school cannot observe Children's Day on the last Sunday in April, it is at liberty to select the nearest time, either before or after, that is deemed suitable.

Children's Day was established solely in the interest of the local school. The purpose of its founders was (1) to encourage the children of the Church by setting apart one Sunday in the year as, in a special and peculiar sense, theirs; (2) to awaken community interest in the Sunday School by calling emphatic attention to it; and (3) to deepen the interest of the parents of Sunday School pupils in the work of the Sunday School.

This aim is still amply sufficient to justify the universal observance of the day; but it no longer stands by itself as it once did. During recent years Children's Day has been utilized as a means for enlisting the interest of the Sunday School in the great benevolent enterprises of the Church.—Workers' Council.

It is told of St. Wenceslaus, King of Bohemia, that he was one night going to prayer in a distant Church, barefoot, over the snow and ice, and his servant, Polodivus, following him, imitating his master's devotion, grew faint. "Follow me," said the King; "set thy feet in the prints of mine." That is what our Master says when we grow weary in the hard way, when the thorns pierce our feet, or when the path grows rough or steep; "Follow me. Put your feet into my footprints. It is but a little way home."—Rev. J. E. Miller, D.D.

Trying to condense the Christian obligation into two terms, no better could be found than these—purity and philanthropy.—Rev. Matt S. Hughes, D.D.

# Epworth League Department

EULA P. TURNER, Editor  
917 N. Marsalis Ave., Station A, Dallas, Texas.

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### THE PROMISES OF SONSHIP TO GOD:

MARCH 7, 1915.  
(By S. Stephen McKenney.)

Scripture References: 2 Cor. 6:16-18; Gal. 3:26; Rom. 8:14-16, 21.  
The promise of sonship implies the fact of fatherhood. This truth was wholly unknown even to "God's chosen people." They knew God as the Creator of all worlds, the Preserver of all things, the Ruler of all men; but not as the Father of all spirits. This fact was revealed in Jesus Christ, for only in sonship can we understand fatherhood. "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." When Peter confessed Christ as "the Son of the living God" it was revealed unto him by "my Father which is in heaven."

But fatherhood and sonship imply brotherhood. Jesus is our "Elder Brother," "the firstborn among many brethren." When we say "Our Father" we put ourselves in fellowship and communion with "the household of faith" as well as with him "of whom the whole family in heaven and earth is named." Love to the Father is shown by our love to the brethren: "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "We know that we have passed from death unto life because we love the brethren."

We are the sons of God by nature as well as by grace. Man was created in the image of God, and the object of redemption is to restore that image which sin has marred. "We are his workmanship, created in Christ Jesus," and regeneration is only a re-creation. The Gospel message is this: Though man is a sinner he may find a Savior; though he is a prodigal, he is still a son! But we must ratify and confirm this sonship by faith. This is adoption—a mutual blending of fatherhood and sonship. "For ye are all the children of God by faith in Christ Jesus." This higher sonship is possible only through faith: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Character is a condition to this higher sonship. The new birth must be followed by a new life; the regenerate state demands a renewed nature. We must "put on the new man, which is renewed in knowledge after the image of him that created him." The child should resemble his parent, and we should be like our Father if we are "partakers of the divine nature." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Obedience is the crowning evidence of this higher sonship. "As many as are led by the Spirit of God they are the sons of God." The Spirit-filled man is the Spirit-led man. Having "received the Spirit of Adoption" he arises like the child whose speech is limited to a word: "Father, Father! Abba, Father!" "Show us the Father and it satisfieth us!" O, Holy Father! leave us not orphaned from Thee! Make us Thine, and we will love and worship and serve Thee always, and be victorious in Thy name. So shall Thy word be fulfilled in us: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son!"

### WEST NONA LEAGUE.

We organized our League February 8, 1914. Brother A. G. Scruggs was our pastor. The name of our League is The West Nona Epworth League. Our Chapter number is 8977, and the officers are: Clarence Wiggins, President; Nellie Tabill, Vice-President; Bertie Pattillo, Secretary; Alma Wiggins, Treasurer. Our meetings are as follows: Devotional meetings, weekly. Business meetings, monthly. Social meetings, monthly.

### CLARENCE WIGGINS, Pres.

### HONEY ISLAND, TEXAS.

### FIRST CHURCH, FORT WORTH, TEXAS.

Ninety-five per cent of our Leaguers attend Sunday School, and both the morning and night services. Can any other department show this good record? Young men and young women, here are three reasons why you should belong to the

League: First, it will increase your personal efficiency; second, will give you a bigger missionary spirit; third, will bring you into closer touch with your Savior. Some young people have the idea that the organized Sunday School class takes the place of the League, but this is wrong. The League will take what you have learned in the Sunday School and put it in a workable form; it will train you how to express yourself. Then if the League has furnished the material for the organized class, is it not reasonable that it can furnish more valuable ideas in time to come?—From the Announcer.

Miss Dora Brack writes from Laurel Heights, San Antonio, Texas: "Our President for this year is just sixteen, a preacher's son, and he is a good one, too. All the other officers are under twenty years of age, and our membership consists of an entirely new lot of young people all under that age, and they are all good workers (as good as young people without any experience can be), and I have great hopes for the Laurel Heights Epworth League. And the best part of it all is that the majority of the membership wants a Bible study class. I think we will also have the mission study class and hold it Saturday nights at the Church and after study serve some light refreshments before going home. The membership is a little unlike the other crowds we have had, for what one plans and wants to do they all want to do, and in that way we believe the study classes will be more of a success."

A letter from Mr. C. A. Ehret, Secretary-Treasurer of the Kirbyville, Texas, League, gives a most encouraging account of the condition of the Chapter. Following the list of the newly elected officers, our correspondent goes somewhat into detail about their lives and qualifications, which would indicate that a corps of officers of exceptional talent and strength has been chosen. But we would be sure that they are exceptional, as few of our correspondents do us the kindness of telling us so much about their officers. However, Mr. Ehret's League has set us to thinking. Should not the selection of officers be a matter attended by prayer and the utmost care, so much is involved in it? Would that all of our officers themselves felt the responsibility entailed by their duty! Many parts of the work of the congregation are loaded on the pastor. Not so in the Epworth League; the League is autonomous. The young people do their own work, and the officers as leaders have the heaviest responsibility. It is quite fitting that the beautiful and dignified installation service was held in the Kirbyville Church and that the pastor, Rev. P. R. White, installed the officers. A contest for new members has been started, and it is expected that the enrollment will greatly increase.—From the Epworth Era.

### AGAIN EPWORTH-BY-THE-SEA.

We Methodists look forward to the Annual Conference, sometimes hoping we will get a new pastor and more often fearing we will lose our old one. Another very important annual occasion in our Texas Methodism and one that many have come to look forward to with much pleasure is the Assembly of our Epworth-by-the-Sea—the only sea beach in Texas owned and operated by our Church for inspiration, education and recreation—where these things under reasonable control are placed ahead of money-making and where our families can go with safety and delight.

During the past few weeks I have interviewed nearly all who are vitally connected with the coming season (July 25 to August 7 I believe are the dates) and find all of them enthusiastic at the outlook and hoping for the "best ever" in the way of attendance and in the program. Brother Glenn Flinn is stirring things for good speakers and extra attractions. Brother Sessions, as State President, is giving all the time possible in his strenuous work as presiding elder at Beville to improving the grounds, painting, rearranging tents, etc., and is starting a movement on his district for organized parties from each town and circuit to come and camp together, five to ten families coming in a party, bringing their own cook and thereby putting the cost at a minimum and relieving the good women of any preparation of meals so that they may enjoy the outing to the fullest extent.

Brother Harrison and Hagy are arranging for the opening of the Inn and grounds June 1 or possibly earlier, under first-class management, so get ready, you who can't afford a trip to Denver or who are shut out from your trip to Europe (this refers especially to Brother Mimms' party), and you who feel too poor to go to the Frisco Fair, make up a house party and spend a few weeks on our delightful beach at Epworth-by-the-Sea. Seems like old times for me to be making this appeal and I feel sure the Epworth regulars will wake up and begin to organize for the trip. If we are going to maintain Epworth our people must go and enjoy it—we can't afford to operate anything that is not reaching the people.

Brother Thomasson is organizing—in fact has been at it ever since last August—his Dallas delegation, and this must always be

written with two big D's, for they are coming strong and they count when they come. We hope this year to have this jolly crowd in the Inn, where they belong and where they have a better chance to enjoy it themselves and make others "get the spirit" that should be always at Epworth.

I am ready to help organize parties anywhere for any kind of camp. Who wants to get up an old-time "Bryan Delegation," charter a car and a baggage car, load in your equipment and your cooks and come prepared for an old-time camp meeting outing? Who will be first? How many of you want a tent on the front row facing the bay? We are counting on Brother Sam Beall to bring the best Beville delegation ever present and to have the best equipped and liveliest camp on the grounds. Kingsville will also be there this time and we feel sure Brother French and his Lockhart crowd can't stay away. All aboard for Epworth and a sure enough good time.

A. K. RAGSDALE.

San Antonio, Texas.

"Our Father and our God: We thank thee for thy Church and its holy sanctions. Make us appreciative of its values and responsive to its claims. Fuse and compact us as a working body. Keep out divisions and alienations. Let our hands be clean and our hearts warm. Rebuke our coldness and set us on fire. Add to our number more and more—of real penitents and faithful workers. Show us how to consecrate companionship and make it a vital force. Constrain us to use the Lord's Day as a leverage of power, and not as a day of flabby dullness and deadening inaction. Wake us up to passionate devotion and ardent in noble living. Make us strong in a serene trust, and rich in good deeds. Let thy Church shine in thine image, that men may here find heaven begun and be drawn to seek our companionship in thy ways."

### RESOLUTIONS—D. T. NICHOLSON.

The following resolutions were adopted by the Quarterly Conference of Gallatin charge as a result of the great loss in the death of one of its most faithful members—D. T. Nicholson:

Whereas, In the providence of God our esteemed brother and co-laborer, D. T. Nicholson, of Union Chapel Church, has been called from his work to his heavenly reward; and

Whereas, Brother Nicholson was for many years an official member in our Church; therefore,

Resolved, That in our brother's death his local Church has lost one of its most devoted members, and the pastoral charge one of its most faithful and loyal stewards, a "man of solid piety who, both knew and loved the doctrine of Methodism."

Resolved, That while we are resigned to the will of our All-wise Father our hearts are nevertheless stricken and sad; we miss his kind face and wise counsel on occasions like this in particular and in our labors together generally.

Resolved, That we extend our heartfelt sympathies to his loved ones in their bereavement, and humbly invoke the divine blessings on them.

Resolved, That these resolutions be spread on the official records of this charge and that a copy be sent to the family of our departed brother and also to the Texas Christian Advocate for publication.

Signed: I. B. Turrentine, P. E.; W. B. Moon, P. C.; H. T. Cunningham, I. P. Lane, I. J. Gill, I. W. Davis, T. A. Ward, D. P. Ward, J. W. Morgan, Jno. Turney and others. D. P. WARD, Sec.

### MAY BE COFFEE

#### That Causes all the Trouble.

When the house is afire, it's about the same as when disease begins to show, it's no time to talk but time to act—delay is dangerous—remove the cause of the trouble at once.

"For a number of years," wrote a Kansas lady, "I felt sure that coffee was hurting me, and yet I was so fond of it, I could not give it up. At last I got so bad that I made up my mind I must either quit the use of coffee or die.

"Everything I ate distressed me, and I suffered severely most of the time with palpitation of the heart. I frequently woke up in the night with the feeling that I was almost gone—my heart seemed so smothered and weak in its action. My breath grew short and the least exertion set me panting. I slept but little and suffered from rheumatism.

"Two years ago I stopped using the coffee and began to use Postum and from the very first I began to improve. It worked a miracle! Now I can eat anything and digest it without trouble. I sleep like a baby, and my heart beats strong and regularly. My breathing has become steady and normal, and my rheumatism has left me.

"I feel like another person, and it is all due to quitting coffee and using Postum, for I haven't used any medicine and none would have done any good as long as I kept drugging with coffee." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum comes in two forms: Regular Postum—must be well boiled. 15c and 25c packages. Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins. Both kinds are equally delicious, and cost per cup about the same. "There's a Reason" for Postum. —sold by Grocers.

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### ANNUAL

The Wo dist Episc fifth annu Rock, Ark A Work nesday, Ag noon, and o'clock in Delegate with Mrs. Little Roc mittee on hotels and Reduced The South ger Associ in fare in ed basis of tw outside of vantage to Hot Sp ests are o stations in Springs, a way of st this ticket before it c MISS B MRS. F

### REPORT

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### PETRO

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The spae twenty-five privileges is notice. Pa to fall as w excess of spi For Word. Resolutio the Chm; stance, but other colun Poetry Extra copi can be proc sent. Price.

### CAGLE—

Warren Co and died at and 10:30 a. effect of h attack of p his 23rd bi to Miss M union there and three d ter of whor "exceeding 1 and one soe us, and, w moun the d father. Bro Christ and 1 Protestant C a member, life in that ( believing th good for his Methodist E his family,







THE PASSING DAY

THE WAR. Frederick F. Schrader, a German living in America says in The Fatherland, a weekly journal: "England's bankruptcy is predicted. She has been not only bearing the burden of the war for herself, but for the Allies. She has been compelled to loan money to Greece, Russia, France, Roumania, Japan, Serbia and Montenegro to keep them in the field, or equip them for war. If her bankers hesitate to advance the money demanded, each power threatens to make separate peace, and England is forced to finance the whole war and keep on doing it in order to save herself. "To keep up their courage and blind the world to their desperate plight, they are trumpeting abroad sounds of victories over the Germans, Austrians and Turks, when in truth the German, Austrian and Turkish armies have been steadily advancing into their enemies' countries in accordance with well-laid strategic plans. "It is predicted that Russia is on the eve of a staggering debacle, involving her industrial and financial ruin unless she comes to terms with Germany without delay. "There is no doubt of the "well-laid strategic plans." And there is no doubt that the Allies have their hands full in checking these plans. The German submarines continue to operate, but of course now all shipping is being done only during daylight while in the war zone. As a retaliation for the German submarine blockade, the Allies have declared an absolute blockade of all German, Austrian and Turkish ports. With the combined fleets of England, France and Russia it is claimed nothing can be moved either into or out of Germany, Austria and Turkey. The great Mediterranean Fleet continues to bore, as it were, its way along the Dardanelles towards the Black Sea. With Russian successes in the region of Przasnysz, North Poland, and Kolomea, East Galicia, the successful progress of the operations of the allied fleet in the Dardanelles and the decision of the allied governments to stop all shipping to and from Germany, Austria and Turkey, it is believed in London that a new phase of the war is about to be entered upon. What this "new phase" is we all wonder. It seems that, as winter breaks and preparations are completed, the real desperate fighting is yet to be done. The United States is by far the most powerful neutral nation, and we have protested against being shut out, but facts are facts, and we have been told in a polite way to keep off the fight or else come in. It looks as though it is best for us to quiet down and tell those folks to come after the "stuff" if they want it as we are busy on this side. We can sell to all South America and China, and not go near the war.

The American pottery plants are inefficient and lack scientific management and that the owners do not have accurate knowledge of the costs of production in their industry, are important findings in a report issued February 23 by Secretary of Commerce Redfield. Mrs. W. F. Cockrell, of Del Ray, Va., leaped down the shaft of the Washington Monument last week, a distance of 500 feet. She was dead when found. According to Government officials in charge, it is said, this is the first case in history of a suicide in the shaft. The attendance at the Panama-Pacific International Exposition for its first week was announced as 610,000, a daily average of 86,428. According to the official statement the attendance of the Chicago Exposition for the same period was 257,036 and at St. Louis 324,144. Plans for an extra session of the Senate to ratify treaties and confirm nominations immediately after March 4 have been abandoned. The foremost of possibilities being considered is an extra session beginning probably on October 1, two months earlier than the Sixty-Fourth Congress, finally would assemble. The Frankfurter Zeitung estimates that the prisoners of war in Germany and Austria now number 1,035,000, about seventy-five per cent of whom are held by Germany. This number, it says, is divided as follows: Russians, 602,000; French, 237,000; Serbians, 50,000; Belgians, 37,000; British, 19,000. The Japanese Premier, Count Okuma, said that in presenting his demands to the Chinese Government, Japan had no intention of trespassing upon the rights of China or interfering with the open door policy. The desire of Japan, he said, was that China should attain the real dignity of independence and not fall the prey of any nation. A fleet of eight steamships left New York for European ports Saturday, two flying the American flag, one the Italian, one the Dutch flag, and there were two British steamers, one French and one Norwegian. The St. Paul sailed at noon with her name painted in white letters four and a half feet long on each side beneath the legend "American Line" printed in letters of like size. The words are placed as high as possible on the ship's plates to give officers within a submarine the best chance to glimpse them through the periscope.

Small claims court in which a creditor without means to employ counsel may bring his debtors to account was created in Chicago last week. Claims of more than \$35 will

not be considered. Although lawyers will not be barred from practice, the court is expected to question both parties to each suit and to substitute the judicial for the controversial atmosphere.

The directors of the Commercial Clubs of Ennis, Texas, have started a cotton factory movement. They have a compiled list of 100 men who can raise \$1000 each, and by a vote get the city to donate ten acres of the old lake ground. The directors are meeting with great encouragement. Ellis County raises more cotton than any other county in the world and a cotton factory there is as logical as a sawmill in the pine woods.

Joseph Leiter, noted wheat operator of fifteen years ago, testified at the State inquiry into the increased cost of bread that American farmers had long been selling wheat for less than it cost. The farmer, Mr. Leiter said, has nothing to say concerning the price he shall receive for his product. That is usually done at the terminal markets or exchange and Liverpool, as the leading exchange of the world, usually fixes the price.

Valuable records of the United States Patent Office were menaced by fire last week, which started in the basement of the building. Prompt work by the firemen saved from destruction the originals of some early patents which were stored in the basement room where the fire started. The Patent Office is considered by experts to be a dangerous fire-trap, since tons of paper, as inflammable as the air, are stored in antique wooden racks and cases.

Lieutenant Samuel Peacock, of the coast guard ship Miami, has sent his resignation because he refused to be vaccinated against smallpox. "I do not desire again to submit to what I consider an infringement on individual constitutional right," wrote the lieutenant. Good for the lieutenant! It has never been proven that vaccination will prevent smallpox or anything else. A good dose of castor oil taken early prevents much trouble.

Indications are that Texas will produce 25,000,000 bushels of wheat this year, according to Frank Kell, of Wichita Falls, who estimates that 1,380,000 acres have been planted to this crop. Last year's crop was about 13,000,000 bushels. Mr. Kell estimates the Oklahoma crop at 70,000,000 bushels, and says conditions in that State are promising, except in the extreme northwest, where the weather has been too dry.

A number of prominent persons, including Baron Kinnaird, the Bishop of London, the Bishop of Lincoln, Walter Runciman, President of the London Board of Trade; Sir Arthur Conan Doyle, F. B. Meyer and some leading physicians, have written letters to the press urging Great Britain to emulate the example of Russia and France in the prohibition of vodka and absinthe by stopping the sale of spirituous liquors, at least during the war.

An apparently unpublished holograph letter of William Penn, first Proprietor of Pennsylvania, was knocked down for \$250 to George D. Smith at the concluding auction of Part III of the Addison H. Jelline Library sale in the Anderson Galleries at New York. James F. Drake obtained for \$150 a holograph letter of Martha Washington written on General Washington's water-marked paper and dated Philadelphia, December 3, 1782.

Secretary of State Bryan brought a "dove of peace" to the Cabinet meeting recently. It was pinned on the lapel of his frock coat, having been presented to him, he explained, by a friend. It was made of paper and carried a green olive branch in its bill. When asked questions concerning the crisis which the United States is facing concerning the dangers to American commerce in the North Sea, the Secretary would smilely by his finger on the emblem.

President Wilson may not make his proposed trip to the San Francisco Exposition after the adjournment of Congress. In the last few days numerous Congressmen have called at the White House and asked the President to speak at the exposition in the District and to each, it is understood, the reply has been made that the European war and the conditions surrounding it would determine whether or not the President would make the journey.

Property owners in Alabama, who allow billboards or painted signs of whiskey advertisements to remain up in the towns of that State, are likely to be prosecuted. Warning is being sent out from the offices of the various county solicitors. To allow these signs to remain up is a violation of the anti-liquor advertising law, and bill posters and sign writers can be held responsible. In many counties the liquor advertisements have been obliterated.

Attended by trained nurses, "Polio" a record, was operated on at Springfield, Mo., by two physicians for the removal of a diseased disc. "Polio" entered through the incision to being put under the influence of anesthetic, and it was not administered. The operation required an hour and a half, after which the bird was bundled up and taken home. Talking over the telephone, singing and whistling are some of "Polio's" accomplishments. "Polio" is fifty years old.

A provision making it a crime punishable by not more than three years' imprisonment to mail a letter or other missive threatening the President or any official entitled to succeed to the Presidency, was incorporated in the Postoffice Appropriation Bill by the Senate. The legislation was drafted by Attorney General Gregory and was presented by Chairman Rankinhead of the committee. Senator Penrose obtained permission to change the amendment to include Senators.

Following the definite announcement made by F. O. Tenison that he would not accept the Governorship, R. I. Van Zandt was on February 24 made acting Governor of the Federal Reserve Bank of Dallas to serve until regular board meeting on April 6. Oscar Wells, retiring Governor, leaves Dallas to become President of the First National Bank of Birmingham. John T. Scott, President of the First National Bank of Houston, will be the first A director to succeed Mr. Wells, if the early nominations are a criterion.

The famous Frazerford Room, containing fourteen panel paintings, now in the I. Pierpont Morgan collection in the Metropolitan Museum of Art, has been purchased by Henry C. Frick for \$1,125,000. The Frazerford, the reports state, will now be added to Mr. Frick's collection in the gallery he has erected in connection with his new house at Fifth Avenue, New York. Mr. Frick's collection now consists, exclusive of the Frazerfords, of approximately seventy-five paintings, nearly all of which are housed in his new gallery.

An executive order issued by President Taft in 1909, withdrawing from public entry and private exploitation of any kind 3,000,000 acres of oil lands in Wyoming and California, valued at many millions of dollars, to

aid legislation governing the use and disposition of the valuable deposits of petroleum which the land contained, was emphatically upheld by the United States Supreme Court. Roosevelt's rule that the Executive in withdrawing such land without statutory power proved that Congress had acquiesced fully in such action.

Noted scientists were present at the impressive ceremony which recently attended the dedication of the Thomas W. Evans Museum and Dental Institute School of Dentistry of the University of Pennsylvania. The museum is the finest of its kind in the world. Its establishment was provided for in the will of Dr. Thomas W. Evans, who amassed a fortune as dentist to royal families in Europe. Degrees were conferred upon ten English, German, French and American scientists, who have by their researches advanced dental science in this country and abroad.

Secretary McAdoo has issued a statement showing that premiums already earned by the Federal war risk legislation were considerably in excess of the bureau's liability incurred by the loss of the steamers Carib and Evelyn. These ships were insured for \$659,103, while premiums actually earned by the bureau on policies now expired amount to \$752,041. Premiums received up to date, Mr. McAdoo stated, amount to \$1,847,302, less insurance amounting to \$56,645,088. While the condition of the sunken vessels is not now known, Mr. McAdoo pointed out the possibility of salvaging their cotton cargoes.

President Wilson praised "the simple, straightforward" people of the Southern Appalachians and criticized merely fashionable society people in an address at a meeting held in Washington in the interest of Berea College, Kentucky, founded to educate the mountaineers. "What America has vindicated above all things else," said the President, "is that native ability has nothing to do with social origin. It is very amusing sometimes to see the aits that high society gives itself. The world could dispense with high society and never miss it. High society is for those who have stopped working and no longer have anything important to do."

Next to the President of United States, the Sheriff of New York County, New York, probably receives more money for his services than any other public office-holder in America, according to figures made public by Leonard M. Wallstein, Commissioner of Accounts of New York, in a report to Mayor Mitchell. Since 1905, the report asserts, the Sheriff of the county has received fees totaling \$352,120, in addition to \$12,000 a year salary and annual pension amounting to the \$26,000. Half the fees turned in to the Sheriff's office are turned in to the Mayor for use in his consideration of a bill to limit the Sheriff's compensation to a salary.

Among the zoological articles in the Smithsonian annual report is one on the value of birds to man, in which the author, James Buckland, of London, makes the astounding statement that, although man imagines himself the dominant power of the earth, he is nothing of the kind. The true lords of the universe being the insects. For although man has attained predominance over the most fierce and powerful animals and most deadly reptiles, he and his works would be of little avail before an attack of insects, which in greater numbers and variety than all other living creatures combined. Some 300,000 species have been described, while possibly twice that number still remain unknown.

Dr. Walter F. Rittman, discoverer of a new process for deriving gasoline, benzol and toluol from petroleum, lives in New York City. Dr. Rittman said: "I do not claim to have cheapened the process of producing benzol or toluol, nor do I claim to have lessened the cost of deriving gasoline from petroleum. My process makes it possible, though, to get gasoline from cheaper oils—for example, the California oils—and in this way the cost is lessened." Dr. Rittman is thirty-two years old and got his Ph. D. from Columbia last year. He has been busy on his work with petroleum products since last summer.

Governor James E. Ferguson has created much interest among farmers of Texas by his statement made recently in San Antonio that he intended not to raise any cotton this year. The Governor owns a 200-acre ranch in Bell County and he is urging the farmers of the State to practice diversification in crops. "I am doing this because I think it profitable and practicable," said Governor Ferguson, "and I believe every farmer should diversify his crops. Of course I do not mean every farmer should follow my plan of not raising any cotton at all. That should be decided by the individual farmer. I realize every family can not reduce its acreage in cotton to any material extent, and there should be no criticism of them. But the farmer who can diversify should do so by all means. Corn and plenty of forage crops should be planted and lots of hogs raised. Those who intend to diversify should do so now, before it is too late."

Joseph Leiter, who attempted a "corner" in the Chicago wheat pit in 1897, was the chief witness last week in New York at the State's inquiry to determine if any crime has been committed in raising the price of bread. He said he had not speculated in fifteen years. He denied that speculation causes high prices, insisting that it stabilizes the market and maintained that the farmers themselves, holding their grain for the highest prices obtainable, are the real speculators. "Human nature is always looking for the last cent," he said. "Most of the men who operate on the Chicago Board of Trade haven't any intention of buying a bushel of real wheat. Most of the men in the commission houses never saw a bushel of real grain. Cash trading there is just a drop in the bucket. The entire country is better off when the farmers get a high price for their wheat. The present domestic price is not unreasonable. The cost of production is such that the farmers are losing money when wheat is not selling above \$1 a bushel."

Formal announcement was made in New York, February 28, of the formation of an organization of first reserves to be known as the American Legion, to be composed of former army, navy and militia men, which will better insure the nation's preparedness in case of war. Capt. Gordon Johnson, Adjutant Camp to Major General Leonard Wood, commanding the Department of the East, made the announcement on behalf of a group of army and navy men who in an unofficial capacity are acting with civilians in promoting the movement. Capt. Johnson said that it is planned to establish within a short time a first reserve of between 250,000 and 300,000 former army and navy militiamen for instant call in case of emergency. Major General Wood already has given the plan his unofficial endorsement and former President Roosevelt has written a letter approving the proposal. Numerous other public men have endorsed the project and a statement by the promoters says that former secretaries of war and of the navy have indicated their willingness to act in an advisory capacity. Asserting that he and his four sons will be

come members of the Legion. Col. Roosevelt in a letter to the organizers says that in the event of war he intends to ask Congress for permission to raise a division of cavalry. Roosevelt's letter, in part, continues: "I very earnestly hope and pray that there will be no war; but the surest way to avert war is to be prepared for it, and the only way to avert disaster and disgrace in war is by preparation, both military and naval, in advance."

One interesting and impressive feature of the Sam Houston Normal at Huntsville, Texas, is the annual program rendered at the grave of General Sam Houston on March 2.

The death of Professor James Gelkie, a distinguished geologist, occurred at Edinburg, Scotland, March 3. Professor Gelkie was born in 1839. He was the author of a number of scientific works.

With but a few days remaining of the sixty days in which Oklahoma legislators may draw full pay, both houses work industriously and many bills are being passed finally or advanced to engrossment. The calendars seem in fair shape to be cleared by the end of this week of many of the more important measures.

Texas Independence Day the day of the year on which there is the greatest demonstration of college spirit at the University of Texas, was celebrated by the students. Senator Carlos Bee, of San Antonio, was the chief speaker. Francis J. Lyons, of El Paso, delivered the students' address.

As a means for reducing the high cost of dressed beef to the consumer, President P. H. Landreghin, in his annual address at El Paso, March 2, to the Panhandle and Southwestern Stockmen's Association at the annual convention, advocated the establishment of a Government packing house. "Between the producer and consumer," he said, "there is a gulf which constantly widens discouragingly."

That marriages between citizens of the Creek Nation, according to usages and customs of the tribes, were recognized by the Federal Government, will be deemed valid in the courts of Oklahoma is held in an opinion by Justice Sharp, the decision being handed down by the Supreme Court of that State a few days ago. The decision is in the case of H. L. Clancy vs. W. J. Whinnery, appealed from the District Court of Oklahoma County. The decision of the lower court is affirmed.

The five taxpayers of Houston, Texas, who for several months waged a fight against the so-called Houston plan of taxation, have won complete victory in the Sixty-First District Court, Judge J. A. Read presiding. On March 2, after hearing final arguments from both sides, Judge Read announced from the bench that he would at once issue a writ of mandamus or injunction or both, requiring the city official of Houston to use tax methods according to law.

By means of the X-ray Drs. Decherd and Jones, of Dallas, succeeded in locating and removing a brass tack that had lodged in the left bronchial tube of Armethea Flowers, a 4-year-old negro child. The operation was performed March 2, after which the child was sent to a sanitarium. It was said that she had rallied from the effects of the operation and that she is a vigorous infant and in robust health. The chances are very much in favor of her recovery, unless blood poisoning should supervene.

A brief consisting of 750 pages of printed matter—the longest brief ever submitted in a criminal case in the county of New York—was filed Saturday in the District Attorney's office by counsel for former Police Lieutenant Charles Becker, now in the death house at Sing Sing. In the 750 pages the evidence submitted to the jury before Justice Seabury on the second trial is reviewed, and numerous alleged discrepancies are pointed out in the testimony of Jack Rose, "Bridgie" Weber and Harry Vallon.

The first shipload of cotton from the South, amounting to 3270 tons, went through the Panama Canal October 23 last on the steamship Fernth Castle. It was bound from Galveston for Yokohama. The same steamship made the return trip through the canal in February with a cargo from Seattle for Liverpool, made up principally of wheat for Europe. It was estimated that on her cotton cargo the vessel saved \$5060 by using the canal instead of going around South America to get to Japan. Even on the trip from Seattle to Liverpool there will be saving of twenty-three days at sea, or \$188 by the canal route.

The defeat this week of the Rush Literary Society of the University of Texas added one more victory to the line of achievements in debating of the San Jacinto Literary Society of Southwestern University when she won by a score of three to two. Since the organization of the San Jacinto Society in 1915 it has secured as a means of developing the intellectual and moral faculties of her members. The debate on Saturday evening was the thirty-eighth intersociety debate, and the records show that out of the thirty-eight debates twenty-four were in favor of San Jacinto. This was the first debate between these two societies. The rush Society was represented by Messrs. Gordon Peddy, C. H. Clark and A. R. Zellers. Willie W. W. Jackson, Stanley Haver and W. Harrison Baker represented the San Jacinto Society. The judges were Messrs. W. W. Clemmett of Temple, R. Gribble of Austin, Judge Creitz, W. W. Jenkins and H. O. Metcalf of Georgetown.

Mrs. William K. Vanderbilt, Jr., and Mrs. James A. Burden, Jr., opened the doors of the people's kitchen at New York, February 22. This institution, the first of its kind, has been organized to provide at cost well-cooked food for those who find it impossible to prepare such food at home. The kitchen is in the congested district, occupied mostly by longshoremen and day laborers. At 6 o'clock breakfast, consisting of cereal, rolls and coffee, costing five cents, will be served. The menu will be: Vegetable soup, three cents; beef stew, four cents; baked beans, three cents; rice pudding, three cents; stewed peaches, three cents; coffee or cocoa, two cents. This food was handed to customers in a steaming hot, and was carried home by the buyers in their own receptacles. This is not only an effort to tide over the families of laborers who are the domestic victims of foreign strife, but also a determined movement to raise the food standard and habits of the people of the West Side," said Mrs. Burden.

For many years the Sophomores of the State University have been accused of, if possible, to "steal" the president of the Freshman class on the night of the annual Freshman reception and prevent his attendance at the function. On the night of February 26 the Freshman Reception was held and when Winchester Kelso, of San Antonio, Freshman of the law school, was about to be elected president, attempted to enter the hall a disturbance followed which the students regarded as sport, but which the discipline committee has investigated and looks upon as riotous. The discipline committee of the

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faculty of the University, composed of John C. Townes, E. C. H. Bantel, H. Y. Benedict and President W. J. Battle, ex-officio member, heard testimony of two students. The committee regards the disturbance as a violation of the spirit of the hazing pledge, and has expressed its intention severely to reprimand or otherwise deal with those who took part in it. Acting President W. J. Battle has called a meeting of the student body. Dr. Battle, Judge John C. Townes, Dean of the Law School, and perhaps others will speak to the students and impress upon them the meaning of the pledge and the law against hazing. Members of the faculty discipline committee have expressed their intention of disapproving of anything approaching hazing, and to demand a strict observance of the law and the students' pledge.

Riding on horseback thirty-six miles from Beyle, Stone County, to Marshall, Ark., by way of Big Flat, James Albert Rorie, who has been blind since he was five years old, arrived at Frank Robinson near Marshall a few days ago. He came all the way with no one to guide him except his faithful dog. He chained his dog to the bit of his horse's bridle. The dog started out in the direction that Mr. Rorie pointed. When the dog came to the forks of a road he would trot back and forth until Mr. Rorie motioned either to the left or the right, and then they would proceed on their journey. There are three brothers in this family who are blind, the two others being Harry and John. They go to any place they wish, no person to accompany them. Last year James Albert traveled over Boone, Marion and Seaway Counties.

Hetty Green, of New York, the world's richest woman, in an interview at New York, said: "A girl has a hard time being decent on six dollars a week. A young girl is the prettiest thing in the world. It makes me sick to see her beauty spoiled by silly dressing and a make-up that screams for notice wherever she goes. Every girl should have pretty clothes, but she should afford them a few days ago. He came all the way with no one to guide him except his faithful dog. He chained his dog to the bit of his horse's bridle. The dog started out in the direction that Mr. Rorie pointed. When the dog came to the forks of a road he would trot back and forth until Mr. Rorie motioned either to the left or the right, and then they would proceed on their journey. There are three brothers in this family who are blind, the two others being Harry and John. They go to any place they wish, no person to accompany them. Last year James Albert traveled over Boone, Marion and Seaway Counties.

The twelve Federal Reserve Banks lost \$3,000,000 in gold last week, according to a statement issued by the Federal Reserve Board. A loss of about \$4,000,000 cash reserve is also noted. Loans and discounts gained nearly \$3,000,000, investments increased more than \$2,000,000. Reserve deposits increased \$5,000,000. Total resources of the banks are given at \$331,733,000 on February 26. Gold reserve against net liabilities of 86.6 per cent, and cash reserve against net liabilities of 67 per cent.

Governor Ferguson approved sixteen bills March 1. They included Senate Bill No. 46, to regulate payment of wages to employes in certain employments, and Senate Bill No. 7, defining loan broker and providing loan brokers shall give bond. After January 1, mining, quarrying, railroads, street railway, oil, steamboat, telegraph, telephone and express company employing more than ten persons, and each water company not operated by a municipal corporation, wharf company and every other corporation engaged in any business in Texas which employes more than ten persons, or any person, firm or corporation engaged in or upon any public work for State or any county or any municipal corporation thereof, either as a contract or a sub-contractor, shall pay each of its employes the wages earned by him or her as often as semi-monthly and pay to a day not more than sixty days prior to day of payment. For each failure or refusal to comply with this statute \$50 shall be forfeited to the State. Other bills signed are: House Bill No. 379, amending Tarrant County road; Senate Bill 272, fixing time of holding court in the Sixty-Second Judicial District; Senate Bill 60, amending law preventing horses and certain other animals running at large so as to include the counties of Terrell, Collingsworth, Clay, Dimmitt, Gregg, Lamb, Nacoches, Matagorda, Tom Green, Lipscomb and Maverick; Senate Bill 299, increasing authority of Commissioners' Court of Victoria County; House Bill 393, amending Brazoria County road law; House Bill 349, incorporating Groesbeck Independent School District No. 91 into two common school districts; House Bill 326, creating County Court at Law of Jefferson County; House Bill 129, amending depository law; House Bill 218, Hidalgo County road law; House Bill 308, diminishing civil and criminal jurisdiction of County Court of Sterling County; House Bill 53, diminishing civil and criminal jurisdiction of County Court of Schleicher County; Senate Bill 112, creating Laporte Independent School District in Harris County; Senate Bill 309, amending act creating Corpus Christi Independent School District.

- Subscription list including Mrs. Heft, Mrs. H., Mrs. E. I., Miss Watt, W. J. Ba, E. J. Wh, Rev. H. C., Mrs. W. C., F. H. Ch, Will R. E., J. E. An, Mrs. J. F., Venter M., Mr. and M., Willie Vat, Miss L. W., Tince Vat, Rev. and J., Mrs. R. G., Mrs. W. C., Mrs. W. C., Mrs. Lilla, J. P. Ra, R. G. Wrs, Elm Street, Texas. Methodist, Mr. and M., Mrs. Satt, Mrs. W. C., Miss Lizza, C. L. S., J. Jim C., R. Harvey M., Florence M., Miss R. A., F. J. Ma, Miss Mary, W. Andrew, Edna and, Willie Roe, Miss Mary, Jewel Hieb, Jewel Moo, Rev. O. F. children, Rev. J. M., John H. I., Rev. A. A., Mrs. Ella I., A. A. Holl, Mrs. E. D., Ervay St., Dallas, Rev. and J., Mrs. H. C., Mr. J. L., Texas, Mrs. V. V., Mrs. Ida J., C. E. Graf, J. C. Green, Lee Graham, Mrs. W. J., Mrs. M. J., Mr. and M., M. L. Will, Mrs. R. F., Mr. and M., Dallas, Mrs. H. C., Miss Aleta, Mr. T. H., Rev. C. E., Mrs. E. C., S. E. Dugh, Mrs. H. C., R. A. Booth, H. Hamilton, Mrs. H. C., Dr. H. B., Rev. A. A., School, Rev. H. C., Mrs. Nettie, Floyd Burto, Wanetta Bu, J. N. Donal, R. A. Unde, W. M. Ed, Rev. M. S., E. B. Hugl, Coke R. St, Mr. and M., Forest Weld, T. F. Cowse, J. T. Cowse, Mrs. C. P., Mrs. H. C., Mrs. Helen, J. P. Sitz, I. W. D. Hou, Mrs. Mary, E. H. Tugg, Dr. R. W. W., Lee H. Van, Mrs. F. Hen, E. D. McCo, Alice McCo, Geo. W. Ash, F. D. Bran, M. J. Har, J. M. Ingr, Mrs. J. G., J. H. Nelms, C. A. Olson, Miss May, M. M. Walla, Rev. W. D. I., Mr. and M., H. C. Harr, W. O. Clam, Texas, J. T. Durrett, Mrs. J. T. D., Mrs. I. Griffith, Miss Charity, Mrs. Iva Grier, W. A. Clam, R. E. Crocke, Chas. B. Shi, Rubin Comm, Cleveland Jet, Glenn C. Shi, Rev. and M., Mrs. Ely, R. Minnie Ely, Lillie May El, R. G. Love, Rev. and Mrs., Mrs. L. H., Miss Sarah J., Mrs. W. R. M., Mrs. T. L. St, Mrs. M. J. C, Mrs. C. M. A., Leona Rogers, G. W. Lamb, W. F. Leona, Mrs. J. O. W., Mr. and M., Chas. W. Smi, Mr. and M., Mrs. Jno. Hen, J. G. Pope, J. Mr. and M., man, Texa, Miss Sallie H., Mr. and M., Dan Watson, J. Miss A. M. A, Mr. and M., Miss Anna W., W. M. Smith, W. N. Camero, W. G. Gay, C.



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MISSIONARY RECEIPTS, CENTRAL TEXAS CONFERENCE.

At the suggestion of the President of the Board of Missions of our conference I am giving the following statement of receipts to February 21, for missions by districts: Brownwood District \$ 97 Cleburne District 116.00 Corsicana District 6.94 Dublin District 8.00 Gatesville District 85.00 Fort Worth District 300.00 Waco District 300.00 Weatherford District 47.99 Hillsboro District 47.99 Waxahachie District 51.31 Cisco District 51.31 Total \$616.21 Also paid on special Hillsboro subscription \$ 42.50 Grand total \$658.71 Our second quarter's check should be sent out in a few days. Will every pastor and presiding elder give this matter his immediate attention. Mid-Year Meeting March 9-10, Austin Avenue Church, Waco, Texas. W. S. HOTCHKISS, Sec. Board.

BOARD OF EDUCATION ANNUAL MEETING, APRIL 15, 1915.

The General Conference Board of Education of the Methodist Episcopal Church, South, is called to meet for its regular annual session at 9 o'clock on the morning of April 15, 1915, in the office of the board. The committees of the board will meet Wednesday, April 14, as follows: 9 a. m. Classification Committee, and Committee on Religious Training in Both Church and State Schools. 2 p. m. Committee on White and Colored Schools, and Committee on Publications, Plans and Policies. E. E. HOSS, President. STONEWALL ANDERSON, Cor. Sec.

PROGRAM MID-YEAR MEETING BOARD OF MISSIONS, CENTRAL TEXAS CONFERENCE.

Austin Avenue Church, Waco, Texas, March 9 and 10. F. P. Culver, President and Host. 2 p. m.—Devotional, Lester Smith and H. F. Brooks. 2:20 p. m.—Organization and minute work. 3 p. m.—The Presiding Elder the Key Man. How Best to Co-operate with the Pastor and Board of Missions for Full Collections. Open conference all presiding elders, led by John R. Nelson. 4 p. m.—Missions in the Sunday School Our Best Missionary Opportunity. How to Hit Where the Iron is Hot, Alonzo Monk, Jr. 7:30 p. m.—F. P. Culver presiding. Rev. C. F. Reid, Specials. Wednesday. 8:30 a. m.—Devotional, C. A. Bickley. 8:50 a. m.—Roll Call, Reading Minutes. 9:00 a. m.—Aggressive Evangelism, the Attitude of the Pastor to Authorized and Unauthorized Evangelists, C. E. Lindsey, J. L. Halbert. 9:40 a. m.—The Goal in My District: Missions and Collections, led by W. W. Moss, and each presiding elder. 10:30 a. m.—Committee on Lay Activities, How Done. Round Table, Dr. Reid. Afternoon. 2:00 p. m.—Devotional Service, J. B. Curry, followed by Executive Session of the Board. 2:45 p. m.—The District and Charge Lay Leader Helpless Without the Co-operation of Presiding Elder and Pastor, W. E. Williams. 3:00 p. m.—Round Table. Every Member Canvass, How to Work It in Country and City, Dr. C. F. Reid. 3:45 p. m.—Business Methods in Collecting the Conference Assessments, C. M. Alexander. Evening Session. 7:30 p. m.—W. C. Hilburn presiding. Results Secured in the Hong Kong Church, W. Eskame Williams. 8:00 p. m.—Address, by Dr. C. F. Reid. M. S. HOTCHKISS, Sec. Board.

POSTOFFICE ADDRESS.

My postoffice address is Rev. J. B. Gregory, Arlington, Texas.

RESOLUTIONS—DR. G. C. RANKIN.

Preachers and laymen of Hamlin and Stamford Districts assembled per Rev. G. S. Wyatt, O. P. Clark and M. M. Beavers. Missionary Institute of Sherman and Gainesville Districts, per Revs. E. A. Maness, O. T. Cooper, N. C. Little, N. R. Stone, R. G. Mood, John E. Roach, P. R. Knickerbocker. Trinity M. E. Church, South, El Paso, Texas, per Rev. C. Wesley Webb, J. C. Ballard, C. C. Henderson, Geo. B. Oliver, Committee. Philathea Class, Coleman, Texas. W. J. and Joseph Stevens, Coleman, Texas. T. Blair, Coleman, Texas. L. W. White, Coleman, Texas. G. W. Gibson, Coleman, Texas. B. W. Fullerton, Coleman, Texas. O. M. Alexander, Coleman, Texas. E. K. Spivey, Coleman, Texas. Parker Cry, Coleman, Texas. Mr. and Mrs. J. D. Manamara, Coleman, Tex. Mrs. G. M. Gray, Coleman, Texas. R. R. Hubert, Coleman, Texas. Mr. and Mrs. Walter G. Woodward, Coleman, Texas. Mr. and Mrs. G. B. Beaumont, Coleman, Texas. Albert Joose Pope, Beaumont, Texas. Mrs. C. A. Williams, Coleman, Texas. Mrs. M. F. Dibble, Coleman, Texas. Mrs. H. V. Wilson, Coleman, Texas. Marvin McClure, Coleman, Texas. Mr. and Mrs. Chas. W. Pitts, Coleman, Texas. Miss Elizabeth Pitts, Coleman, Texas. Miss Mabel Pitts, Coleman, Texas. John B. Pitts, Coleman, Texas. Mrs. John B. Pitts, Coleman, Texas. Rev. and Mrs. A. S. Davidson, Floresville, Texas. Miss Nelia Francis Davidson, Floresville, Tex. J. H. Moore, Thomaston, Texas. Mrs. Harriet Thigpen, Omaha, Texas. Mrs. W. W. Glass, Omaha, Texas. Rev. J. E. Harrison, San Antonio, Texas. V. M. West, San Antonio, Texas. Prof. S. E. Watson and Sunday School Class, Alvarado, Texas. Mrs. John Ezell and Sunday School Class, Alvarado, Texas. Miss Mary Myers and Sunday School Class, Alvarado, Texas. Miss Brooks and Sunday School Class, Alvarado, Texas. Miss Goldsmith and Sunday School Class, Alvarado, Texas. J. F. Bickley, Merit, Texas. J. F. Bickley, Merit, Texas. Rev. C. A. Bickley, Merit, Texas. Wm. Wingo Hamilton, Merit, Texas. J. W. Hamilton, for Merit Sunday School, Merit, Texas.

DISTRICT CONFERENCES.

Beeville, at Sinton March 24-28 Cuero, at Goliad March 30-April 2 San Marcos, at Gonzales, 7:30 p. m., Apr. 6 Bonham, at Leonard, 2 p. m., April 6 Decatur, at DeLeon, 2 p. m., April 6-8 Cleburne, at Burleson April 6-8 San Antonio, at Kerrville April 7-9 Plainview, at Crosbyton April 7-11 Georgetown, at Bartlett April 12-14 McKinney, at Farmersville, 7:30 April 12-15 Uvalde, at Del Rio April 12-15 Waxahachie, at Bardwell, 2 p. m., April 13 Gainesville, at Sanger April 13-15 Vinita, at Atton A. April 15-18 Mangum, at Duke April 21-23 Brownwood, at Santa Anna, 8 p. m., Apr. 22 Dublin at DeLeon, 2 p. m., April 22 Muskogee, at Webber Falls, April 22-25 Clinton, at Sayre April 22-25 Hamlin, at Aspermont April 24-26 Gatesville, at Hamilton April 27-28 Weatherford, at Weatherford April 27-28 Hillsboro, at Malone, 2:30 p. m., April 27-29 Sweetwater, at Blackwell, 9 a. m., Apr. 27-30 Lampasas, at Burnet April 29-May 2 Amarillo, at Polk St., Amarillo May 4-7 Ft. Tula, at Stroom May 4-6 Clarendon, at Wheeler, 7:30 p. m., May 2-1 Anst. at Smithville May 5-8 Stamford, at Munday, 7:30 p. m., May 6-9 Madill, at Madill May 12-14 Beaumont, at Sour Lake May 12-15 Houston, at First Church, May 18 Galveston, at Idabel May 18-21 Waco, at Hewitt, 9 a. m., May 20-21 Bowie, at Bellevue May 20-23 Sulphur Springs, at Cooper May 25 Holdenville, at Konawa May 25-27 Greenville, at Barnett Memorial May 25-28 McAlester, at Frankston, 7:30 May 25-28 p. m., May 25 Albuquerque, at Vaughan, N. M., May 26-30 Sherman, at Toqua, 4:30 p. m., May 28 Corsicana, at Emhouse, 4:30 p. m., May 26 Greenville, at Wesley College, May 28 2 p. m., June 2-8 Ardmore, at Ardmore June 2-8 Pittsburg, at Pittsburg June 8 Timpan, at Tenaha, 3 p. m., June 29-July 1 Creek (Full Blood Indian), at Creek (Full Blood Indian), July 15-17 Choctaw (Full Blood Indian), at Livingland July 21-24

DISTRICT CONFERENCE NOTICES.

CORSICANA DISTRICT. The Corsicana District Conference will convene at Emhouse, at 4:30 p. m., May 26. W. H. MATTHEWS, P. E.

GEORGETOWN DISTRICT CONFERENCE COMMITTEES.

License to Preach—J. B. Berry, C. C. Cody, J. A. Sierhoff. Admission—J. C. Mimms, S. H. Moore, Henry Stanford. Deacons' Orders—M. A. Turner, O. C. Swinney, W. D. Gaskins. Elders' Orders—H. D. Knickerbocker, E. V. Cox, J. J. Creed. Renewal of Licenses—C. H. Booth, W. M. Bowden, E. R. Patterson. T. S. ARMSTRONG, P. E.

ANNOUNCEMENT TO NORTHWEST TEXAS CONFERENCE.

I would like for the brethren to send me recent photographs, unmounted, of their wives and families, as the next issue of the Journal shall be dedicated to them. O. P. KIKER, Editor Journal.

On account of ill health, Brother C. E. Lynn, of Crosbyton, has been relieved of his charge and has gone to the mountains in the strong hope of complete recovery. O. P. KIKER, P. E. Plainview Dist.

COMMITTEES FOR PLAINVIEW DISTRICT CONFERENCE.

License to Preach—J. W. Story, B. H. Oxford, B. M. Harrison. Admission—W. M. Lane, Hayes Howell, G. W. Shearer. Local Preachers—R. F. Dunn, T. C. Willett, D. C. Ross. Lay Activities—J. E. Swepston, Tullia, Chairman. O. P. KIKER, P. E.

ENTERTAINMENT OF MID-YEAR MISSIONARY RALLY, EAST OKLAHOMA CONFERENCE, McALESTER, OKLAHOMA, MARCH 16, 17.

Will all who expect to attend our Mid-year Rally, please notify me before the Sunday preceding the meeting, which will be March 14. The first meeting will be at 3 p. m., March 16. Trains arrive from north and east at one and one-twenty respectively, and from south and west about three p. m. J. A. PARKS, 220 W. Washington Ave., McAlester, Okla.

A CALL TO SOUTHERN METHODISTS FOR A SOCIAL SERVICE CONFERENCE.

Most of the leading religious communions of this country have created agencies for the expression of their social convictions, for directing social work within the denomination, and for co-operating with other agencies outside. But as yet the Methodist Episcopal Church, South, has taken no such step. The need for providing such an agency has been felt among us for some time. The coming meeting of the Southern Sociological Congress in Houston, Texas, May 8-11, offers an opportunity for launching the movement and consummating an organization. The Social Service Commission of Texas Methodism, representing five English-speaking Annual Conferences within the State of Texas, the German Mission Conference and the Mexican Mission, is convinced that the initiative must be taken by some organization or individual and that the Texas Commission is probably the logical body to issue the call. We have, therefore, resolved upon this course. We invite other such commissions within the M. E. Church, South, and all Southern Methodists who believe in the Church's social mission, to meet in conference for the consideration of the social interests of our whole Connection, in Houston, Texas, Monday afternoon, May 10. This meeting will be a part of the regular program of the Southern Sociological Congress. SOCIAL SERVICE COMMISSION OF TEXAS METHODISM. JOHN C. GRANBERY, Chairman. FRANK SEAY, Secretary.

TO THE PASTORS, CUERO DISTRICT, WEST TEXAS CONFERENCE.

My Dear Brethren: Will you kindly advise me at once of the number and names of all delegate, members of the Women's Missionary Societies, and any others from your charge, who are likely to attend the District Conference at Goliad, March 30 to April 2. J. E. BUCK.

CLASSIFIED ADVERTISEMENTS

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

ATTORNEYS.

A. E. FIRMIN 807 S. W. Life Building ATTORNEY AT LAW Henry Public Dallas, Texas

EVANGELIST.

Dear Brethren.—If possible in calling me for meetings make them for first and third Sundays in each month so I can give two weeks for each meeting. In justice to myself and the people I take only two meetings a month. Sincerely, F. M. WINBURNE.

GOING TO THE EXPOSITION?

On arriving in San Francisco, report directly to M. E. Church, South, Exposition Headquarters, Suite 950-960 Pacific Building, Fourth and Market Streets, and get directions to hotels, etc. Then go and come at your pleasure, using rest rooms, writing room, telephone, etc. All free to Southern Methodists and their friends.

HELP WANTED.

AGENTS—SOMETHING NEW, FASTEST SELLERS and quickest repeaters on earth. Permanent, profitable business. Good for \$50 to \$75 a week. Address AMERICAN PRODUCE CO., 522 Third Street, Cincinnati, O.

MISCELLANEOUS.

BROTHER accidentally discovered root will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

THOUSANDS GOVERNMENT LIFE JOBS NOW OBTAINABLE. \$65 to \$150 month. Vacations with full pay. No layoffs. Short hours. Common education sufficient. "Pull" unnecessary. Thousands 1915 appointments. Write immediately for free list of positions now obtainable. Franklin Institute, Dept. R 174, Rochester, N. Y.

WINTERSMITH'S CHILL TONIC is not only the old reliable remedy for Malaria, Chills and Fever, but it is a fine general restorative tonic, stimulates the appetite and restores strength. A standard tonic of (50 years) time proven value. Sold by all druggists 50c and \$1 bottles.

NOTICE.

To the brethren who desire help in revival meetings: I am now ready to make dates for spring and summer meetings. Will be glad to assist in meetings in the West as well as East Oklahoma Conference, and should the brethren of Texas desire can hold a few meetings with them. I believe in the old time revival, with mothers' benches, where they get religion, salvation and are able to tell it. Brethren, don't wait until almost time to hold your meetings before you write me. As my slate may be full and may not be able to reach you I would like to arrange as soon as possible for meetings to be held during the year. My headquarters are Hydro, Okla. Yours for victory, F. E. SHANKS, Evangelist for East Oklahoma Conference. Hydro, Oklahoma.

IMPORTANT CALL.

Northwest Texas Conference Church Extension Executive Board is called to meet in Haskell, Texas, March 15. Let all applications to the General Board be in our hands by that date. ED R. WALLACE, Chairman. Haskell, Texas.

MARRIED.

WIER-DURHAM.—At the home of the bride's parents, in Blanco, Texas, February 21, 1915, Mr. I. E. Wier and Miss Maggie Durham, Rev. H. Bascom Owens officiating. CRUTCHFIELD-CARTER.—At the home of the bride's parents in Hannibal, Missouri, February 22, 1915, Wayne L. Crutchfield, of Chicago, and Miss Virginia M. Carter, Rev. James Allen Crutchfield, father of the groom, officiating.

HE WANTS TO COME TO TEXAS.

The undersigned, who is a local preacher of the M. E. Church, South, wishes to locate in a diversified farming district of North or East Texas, and will be very glad if some of the brethren of that locality would write him as to kind of crops grown, soil, health, etc. Address Elmer D. Shinabargar, R. F. D. 7, Box 23, Maryville, Mo.

Terrell District—Second Round.

Forney Sta., March 7, 8. Fate Cir., at Mt. Zion, March 13, 14. Roysa Sta., March 14, 15. Rockwall Sta., March 20, 21. Mesquite and Pleasant Mound, at P. M., March 27, 28. Randall Cir., at Seagoville, April 3, 4. Kemp and Becker, at Becker, April 10, 11. Mabank Mts., at Mabank, April 17, 18. Grand Sta., April 24, 25. Lancaster Sta., April 25, 26. Scurry Cir., at Wilson's Chapel, May 1, 2. Kaufman Sta., May 2, 3. Chisholm Cir., at Heath, May 8, 9. College Mound, at Grebe's Chapel, May 15, 16. Hutchins and Wilmer, Hutchins, May 22, 23. Elmo Mts., at Eden, May 29, 30. Terrell Sta., June 6.

Marshall District—Second Round.

Rosewood Cir., at Marvin's Ch., Mar. 13-14. Kilgore Cir., at McCary's Chap., Mar. 20, 21. Church Hill Cir., at London, Mar. 27, 28. Henderson, Mar. 28, 29. Gilmer Sta., April 4. Bethany Cir., at Midyett, April 10, 11. Hallsville Cir., at La Grone's C., April 17, 18. Longview, April 18, 19. Kellyville Cir., at Smithland, April 24, 25. Jefferson, April 25, 26. Beckville Cir., at Allison's Chap., May 1, 2. Harleton Cir., at Marshall-Summit Sta., 11 a. m., May 16. Marshall, First Ch., 7:30 p. m., May 16. Harrison Cir., at ———, May 22, 23. Gilmer Cir., at ———, May 29, 30. Lanev Cir., at Hopewell, June 5, 6. F. M. BOYLES, P. E.

MISCELLANEOUS.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all unwashable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original, 2 1/2 lb. tube. Beware of infringements and the penalty for making, selling and using an infringed article. CALDWELL'S Sanitarium, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

PERSONAL.

I want the address of every rheumatic sufferer. Write me for sworn testimonials. J. S. Nichols, Bellevue, Texas.

PREACHER WANTED.

Wanted: A pastor for Hansford charge, Amarillo District, Northwest Texas Conference. One of the best charges in the district. Six-room parsonage—\$100 missionary appropriation. Must have recommendation from presiding elder and preacher in charge of district in which applicant lives. Address E. E. Robinson, 1207 Taylor Street, Amarillo, Texas.

REAL ESTATE.

INVESTORS clip this address out if you intend coming to Dallas any time soon. See Mr. USHER, 801 BUSCH BUILDING. I will drive you out to show you business or residence lots adjoining new Southern Methodist University. Prices from \$500 upwards; \$50 cash and \$10 per month. Come see for yourself.

SINGER.

Man of experience, ability and religion wants dates for meetings. Soloist, chorus director and personal work. Can lead special services. F. A. STARBUCK, Lott, Texas.

TOURS.

See the Great Panama Exposition. For full particulars of an ideal thirty day tour write J. C. Mimms, Pastor Methodist Church, Belton, Texas.

Tyler District—Second Round.

Big Sandy, at B. S., March 14. Emory Cir., at Ford's Ch., March 20, 21. Alba, at Alba, March 27. Emory and Point, at Emory, March 28. Edom and Chandler, at B. W., April 3, 4. Mineola Cir., at Olive Branch, April 10, 11. Mineola St., April 11. Lindale Cir., at Red Springs, April 17, 18. Lindale Sta., April 18. Grand Saline, April 24, 25. Edgewood, at Edgewood, April 25. Marvin, Tyler, April 26. Quitman, May 1, 2. Whitehouse, at Noonday, May 8, 9. Cedar St., Tyler, May 9, 10. Murchison, at Shady Grove, May 15, 16. Canton, at Wesley Ch., May 22, 23. Willis Point Cir., May 29, 30. Willis Point Sta., May 30. Colfax, June 5, 6. Tyler Cir., June 12, 13.

I would exhort pastors, local preachers, exhorters and stewards, and all other members of the Quarterly Conference to make it a point to advertise these meetings, and then to attend, and let us all do our honest best to make this round one of the best ever held in this district. I hope the pastors will impress on the Sunday School Superintendents the great importance of their being present, and also acquaint any that may not know that they are to make report on their work for the quarter, and also as to the nature of that report. Committees are also to make reports. A special word to the stewards: Brethren, if ever there was a time when your preacher needed financial help it is now. Do your honest best for them. Now everybody get busy and work and pray for your quarterly meeting. Let it be an old-fashioned one. J. T. SMITH, P. E.

Decatur District—Second Round.

Paradise Mts., at O'Shields', Mar. 6, 7. Bridgetown Sta., Mar. 7, 8. Justin and Funder, at Justin, Mar. 13, 14. Greenwood, at Bush Branch, Mar. 20, 21. Krum and Shidell, at Shidell, Mar. 27, 28. Boyd Cir., at Rhone, April 3, 4. Decatur Cir., at Sand Hill, April 10, 11. Decatur Sta., April 11, 12. Chico, at Pleasant Grove, April 17, 18. Alvord, at Alvord, April 18, 19. Bridgeport Cir., at Pleasant V., April 24, 25. Perrin Mts., at Barton's, May 1, 2. Roanoke and Elizabeth, at R., May 8, 9. Bryson and Jermy, at Jermy, May 15, 16. Jacksboro Sta., May 16, 17. Vineyard Mts., at Willow Point, May 22, 23. Arcyle Cir., at Garza, May 29, 30. The District Conference is to be held at Chico, April 6-8. Delegates are now elected by the Church Conference. S. C. RIDDLE, P. E.

Plainview District—Second Round:

Floydada Mts., at Baker, Mar. 27, 28. Floydada Sta., Mar. 27, 28. Crosbyton, 3 p. m., April 7. Lubbock, April 12. Plainview Sta., April 13. Lockney, April 14. Abernathy, April 17, 18. Tulla, April 23. Kress and Happy, at Happy, April 24, 25. Lorenzo, at Emma, May 1, 2. Hale Center, at Littlefield, May 8, 9. Matador, at White Flat, May 15, 16. Turkey, at Quitaque, May 22, 23. Plainview Mts., May 29, 30. Hummit, June 1. Roaming Springs, at Wichita, June 5, 6. Silverton, at Vigo, June 12, 13. O. P. KIKER, P. E.

Mrs. Winslow's Soothing Syrup for Children Teething. Purely Vegetable—Not Narcotic.



OBITUARIES

(See also Obituaries on page 11)

J. LANGSTON ADAMS

Having seen no suitable tribute to the above named, and because he was my friend, and the son of the best order, and the most saintly man that I ever knew, a man of large and varied attainments in letters and theology, and one of the best friends I ever had, and because his little mother who sits in deepest mourning and his father, and most devoted wife, now a widow, is bereaved beyond language, to express my sincere sympathy, are my friends. I enter the following: J. Langston Adams was born in Waco, Texas, August 22, 1872, and died January 19, 1915. He was reared in Tyler, and was educated in the public schools of Tyler, and in Northwestern University of Georgetown, Miss. Home training and schooling was of the best order, and it is impossible that he could have entered the business world from such conditions without the highest ideals. He was married December 31, 1901, to Miss Florence E. Green, daughter of Mr. and Mrs. L. M. Green, of Tyler, by his father, Rev. John Adams, Jr. D. From the day of their marriage to the day of his sad and tragic death he was to the woman of his choice one of God's noblemen, a husband whose deep devotion was a thing of beauty, and joy forever, and in his wife he found a heart whose every beat, and every thought for him. It was a beautiful sight, the love existing between this young, happy pair. After the completion of his education he held a position in the General Offices of the Cotton Belt Railway Co. in Tyler. Following which he was with Armour & Co., Fort Worth, for one year, which position he resigned, and pursued a full interest in the Tyler Daily and Semi-Weekly Courier, of which he became business manager. He remained in the newspaper business for four years, when he sold his interest, and moved to Houston in 1908, entering the wholesale grain business, following this was credit man for the Houston Packing Company for three and half years, and was with the Houston Light & Power Co. at the time of his death. He was a member of the Wholesale Credit Men's Association in Houston and was held in high esteem in business circles both in South Texas and North and East Texas. Mr. and Mrs. Adams had a loving and beautiful son, in the Church in Houston, on the coming of the Rev. J. Walter Mills as pastor at St. Paul, attended that church and on the first opportunity sought an interview with him. He was a personal acquaintance, and a friend, and would understand their mutual interests, and in that interview advised him of their purpose to unite with his Church on the next Sabbath, but alas, the sad tragedy that cut short all earthly plans came and they could not return. J. Langston Adams, in person was a fine man to look upon, a splendid body, straight, clear open, and a face that with eyes that looked you straight in the face. He moved among his business associates as a companion and equal, and among the less fortunate of his fellowmen with kindness, consideration, sympathy, but never with a patronizing air. May the Great Comforter guard and sustain those who so deeply mourn his untimely death.

J. F. SMITH

McCLAIN—Colonel C. M. McClain was born April 18, 1849, at Osceola, St. Clair County, Ala. He was educated at his home in Purcell, Okla., January 24, 1915, at the age of seventy-four years, nine months and four days. When quite a young man he rode on horseback to Tennessee and began the study of law under his grandfather, Wm. McClain, and was admitted to the bar at his home in Purcell, Okla., at the outbreak of the war between the States he joined the Southern army and served with distinction in Company B, Seventh Tennessee Regiment. He was with Lee at Gettysburg and was an eye-witness to the last meeting of Lee and "Stonewall" Jackson. He has eleven months of the war spent in prison at Fort Delaware. After the war he returned to Tennessee and married Miss Katherine McMurry. When their first child, Mary Bell, now Mrs. Murtry, of Los Angeles, Cal., was only five months of age, the mother died. He then moved to Texas as a teacher, and in company with Judge H. O. Head, of Sherman, Texas. On January 6, 1876, he married Mrs. Parake Forsythe, who survives him. To this union five children were born, four of whom—three sons and a daughter—are living. In 1891 Brother McClain moved to Oklahoma and has been a resident of this State since that time. He was a delegate to the Constitutional Convention and was a prominent member of that body. In appreciation of the man his county was named for him. Since Statehood he has served as Register of Deeds in the county until two years ago. Just prior to his death he was appointed by the Governor Deputy Game Warden of the State, but sickness and death came before he had taken the oath of office. He was honored in the lodges, the Woodmen and Masonic, in the State and in the Church. In 1908, during a revival held in Purcell, by Brother Abe Mulkey, Brother McClain became very much interested in Church work and joined the M. E. Church, South, and showed the same earnestness there that characterized his actions in any cause he espoused. It was his delight to attend the Church services and the conferences and meet with the brethren and serve in any way he could. He was active in the Sunday School and served as steward and trustee in the Church until his death. Truly, a great man has fallen in Israel. His home was the preacher's home, and a happier and more congenial atmosphere this writer has not found. The sunshine of Christian influence pervaded the place, and somehow, when you recrossed the threshold after a visit there, you left with a firmer grip on life, with higher aspirations and a more delightful consciousness of the fragrance of flowers that bloom along the pathway of a Christian. As a husband, he was kind and thoughtful. As a father, he was a companion and counselor, as a citizen, he was progressive and clear, as a friend, he was loved and respected, as a Christian, he was able to say in the face of death, "I am not afraid—it's all right." We might raise over his grave the costliest monument and inscribe upon it the sentiments of poetic minds—sentiments of the rarest order—but we know that it would perish with time; but this hero of the cross has builded an imperishable monument, for "his works remain." Indelibly written on the hearts of men by the hand of his kindly ministrations are the sentiments of a great soul, and the character of those whom he has influenced for good stand as a monument to his fidelity to virtue and truth. Such a monument will outlive time, and continue as an abiding benediction upon those who knew and loved him. To the family and friends we would say: "Grieve not as those who have no hope," for we shall see him again. Trust in his God to strengthen and comfort you in this hour of need, for he "will not leave you comfortless;" he "will come unto you." His pastor, T. EDGAR NEAL, Purcell, Okla.

BANKS—Sister Adeline Lilly Banks was born June 26, 1847. She was married to Thomas Bennett Banks January 9, 1867, by Rev. John Whipple. To this union were born nine children, all of whom, with the exception of one brother, Lewis Banks, preceded her to the heavenly rest. Sister Banks died suddenly January 30, 1915. With this sudden death comes a cloud of sorrow over this community—to her Church and loved ones, and especially to her aged husband. May the good Lord somehow console him in this the greatest sorrow of his life. Sister Banks was converted at the age of 14 and joined the Methodist Church under the ministry of Brother John Whipple. She never doubted her conversion. She was a shouting Methodist and those who knew her life did not doubt her religion. The word consistent can be truly written of her entire Christian life. Her life was a success, not so much in the things pertaining to this world and earthly riches as in the things concerning her Lord. She followed her Lord in going about doing good. She ministered to the wants of the sick and those who needed help. She pointed sinners to the Lamb of God. Sister Banks was a loving mother, a friend to her pastor and his family, a liberal giver to every good cause. She has left to her loved ones, and this entire community, a very rich legacy—that is a good and pure record. How we will miss her! We are at a loss to know who will bear the mantle that fell from this ascended sister. Her funeral service was held at the cemetery Sunday afternoon, January 31, in the presence of a large congregation of people. We laid her body to rest with many of her loved ones in the old cemetery, which overlooks this beautiful valley, her home, and the church she loved so much. The leaves of a broken-hearted husband who will soon follow on and join her and a son, Brother Lewis Banks, who is one of my faithful stewards; three sisters, one brother, three grandchildren and two great-grandchildren and a host of friends. We weep for our loved one, and the church mourns about death and the border land between life and death that we can't understand, but thank God, when the veil is lifted and the mist all gone, we shall know the meaning of our tears. W. R. KEATHLEY.

PERRY—Rev. W. G. Perry was born in Montevalle, Alabama, March 29, 1833, and died near Bremond, Texas, November 13, 1914. He was well educated for his day and opportunities. He graduated at the Cumberland University June 26, 1856. After being admitted to the bar he practiced law only a short time, then turned his attention to preaching. He was admitted on trial in the Alabama Conference in 1859 and was ordained deacon at Greensboro, Alabama, by Bishop Early, December 15, 1861. He, with his brother, joined the Confederate Army in 1862. He served as Chaplain of the Forty-Fourth Alabama Regiment at Memphis, Tennessee, and as a soldier of that day. When he was released he returned to the pastorate. He was ordained elder by Bishop Andrews December 11, 1864, in Montgomery, Alabama. On account of his health he was transferred to the Texas Conference in 1873 and was located at his own request at Houston, Texas, December 19, 1874. He was entitled to superannuation but would not take it because of the pressing needs of the Church at that time. As he has often told the writer he did not want to be a burden to the Church, though he had spent all he had serving hard workers and served them well. He was a man of great faith and experience to the end. Just a short time before the end came in a sinking spell the old song, "O Come, Ansel Band, and Around Me Stand," was his experience. He asked his good wife to get the old song book and read the above verses for him. A few days later the angels came to bear him away to his immortal home. He was a blessing to the Church to the end, and was loved and revered by all. Brother Perry married Miss Catherine Neighbors when he was young, but she lived only a short time. He was married to Miss Martha Scales September 1, 1867, who survives with their three noble, Christian sons, Will, Frank and Henry. May they, with their faithful and true mother, ever have the great Comforter to help and comfort them in their loneliness. His pastor, C. E. GARRETT.

COOK—The life of Brother John W. Cook spanned over three-quarters of a century—lacking two months and four days. He was born in Parke County, Indiana, March 13, 1841; died January 12, 1915. He was a full and influential man all his earthly life. Served three years in the Union Army, belonged to the Thirty-First Indiana Volunteers, and became Second Lieutenant. Brother Cook came to Texas in 1872. He taught school and practiced law, besides being active in a number of business enterprises. He was postmaster at Montague for some twenty years. He was converted and joined the Methodist Church at Montague twenty-five years ago, at which place he retained his Church relations until the day of his death. He was for a number of years teacher of the Bible class in the Montague Methodist Sunday School, which place he filled faithfully and with credit. He was married May 24, 1898, to Mrs. N. J. Covey, of Toombs, Tennessee. Brother Cook was the last of three brothers and four sisters to pass away. In him we have lost a good man, a good citizen and a good Church member. May God comfort and bless his good wife who survives him. Brother Cook was one of those sweet-spirited, unassuming men that makes you feel better for having been with him. The poor, the needy, and unfortunate found him a friend. He believed in "doing religion," as well as professing it. Our community is the poorer by his going away, but we hope to meet him where there is no more parting. S. E. PRITCHETT.

SANDERS—Margaret Lee (nee Dent) Sanders was born June 25, 1845, and was married to B. F. Sanders November 15, 1870, and came from Georgia to Texas in the early seventies with her husband and settled in Sabine County, where she lived until her death came, October 21, 1914. She joined the Church with her husband in August, 1889, under the pastorate of Rev. J. A. Corley, and was faithful unto the end. To her children, Aunt Lee and Uncle Ben will be writing on the other side for you. Be faithful to the Savior of men that she loved and served and by and by you will meet them to part no more. May the One who comforted Mary and Martha comfort the bereaved family and friends. Her pastor, NAT A. GRIFFIN.

PARSONS—Little Lynette Parsons, the daughter of Mr. and Mrs. T. W. Parsons, was born October 21, 1910, and died February 5, 1915. Little Lynette joined the Sunday School at the age of twenty months, and was a regular attendant. She was baptized last summer. Her stay on earth was short and her departure leaves loved ones sad and lonesome. Yet the separation is not final. Loved ones know where to find her. The Christian life is made brighter and heaven dearer when God's children have loved ones in that home eternal to beckon them on. Weep not, dear loved ones, when life's pilgrimage is over you will see her in that home from whence there will be no separation. R. B. HOOPER, P. C.

SANDERS—B. T. Sanders was born January 1, 1843, and came from Georgia to Sabine County in the seventies, where he lived until he crossed over the river November 10, 1914, to meet his beloved companion that preceded him to the haven of rest only nineteen days. He married Margaret Lee Dent November 15, 1870; joined the Church August, 1889. He leaves three sons and three daughters and a host of relatives and friends behind to mourn his demise. If Uncle Ben and Aunt Lee could speak to us from the other world they would only say: "We are resting under the shade of the trees till children, relatives and friends come to join us." To the family and friends I would say: "Weep not as those who have no hope, but live faithful to Him who is able to reunite us again in heaven." May the good Lord comfort and guide all the bereaved. His pastor, NAT A. GRIFFIN.

JOHNSTON—Rev. H. Lytle Johnston was born April 25, 1878, and died at Mineral Wells Texas, February 18, 1915. He was a son of J. F. and Emma Johnston, of Round Timber, Texas, and came here in quest of health. He was married to Miss Sallie Eiland fifteen years ago, and to this union six children were born, who, with the mother, survive to mourn the early home-going of the deceased. The family have lived at Texline, Dumas and Round Timber. Eight years ago he was licensed to preach, and he was faithful and efficient as a teacher and a preacher. He was loyal to his Church as his pastor. He was a loving, tender father and a devoted husband. His intimate friends say he was one of the best men they have ever known. His faithful wife watched anxiously by his sick bed; his father and mother rendered every possible assistance, but no loving, tender ministrations, nor medical skill could beat back the disease, and the angel reapers thrust in the sickle and gathered the ripened grain for the sky. May all his loved ones meet him in the beautiful city of God. M. S. HOTCHKISS.

JOHNSON—Mrs. Aleah Catherine Johnson was born in Concord, North Carolina, on February 9, 1851, and died at her home, in Anchor, Texas, December 1, 1915. With her parents she moved to Douglas, Illinois, in 1855; from there to St. Louis, Missouri, where she made her home until 1896; then she came to Texas, and settled at Anchor, Brazoria County, where she resided until the time of her death. She was married at the age of 22 to Mr. F. Johnson, of Memphis, Tennessee. She was not the mother of any children of her own, yet became a mother indeed to two of her brother's, Geo. W. Ritchey's, children—Harry J. and Lillie A. These she has reared, giving them the advice and counsel of a mother. Since 1885 she has been a widow. Her last sickness was of this nature, she was in the general merchandise business at Anchor, Texas, and was right successful. From girlhood Sister Johnson was an active Christian and a faithful member of the Methodist Church. To her, her God and Church came first. Success in the business world did not detract her interest for spiritual things. She was the stronghold, the pillar, of the Church at Anchor, her home. Of her time, energy and means she stood by it. The last known act of hers during life, in health, was reading God's Word. She was bedfast only twenty-four hours; when she was found in a peaceful sleep, her hands were found in her open Bible. As her pastor for three years, I found her ever faithful; her heart was set upon God, her duty and things above. We laid her remains to rest in the Angleton, Texas, Cemetery, near Sunset, on December 2, 1915. She has gone to that green grass where her presence will be her. Her gently influence will abide with us. C. E. CLARK.

TALLY—"Death loves a shining mark," even though he finds it in the cradle. John Wilson, infant son of Rev. and Mrs. Chas. T. Tally, was born in Jacksonville, Texas, January 4, 1913, and enrolled in Texas Sunday School Association when only one day old, and accepted by the writer when about one month old. He died in the parsonage at Bryan, Texas, February 13, 1915. For two years, one month and nine days this intelligent young father, this cultured young mother poured into his tender budding baby life the full tide of their hearts' love. "Grieve not, my brother, little Brother Tilden and Sister Dorothy danced about his cradle, and touched his cheeks with their fingers and provoked his first smiles and filled the home with hope and love. But suddenly that face of baby life, diphtheria, crept in, hands filled with death's robes, and touched the beautiful, bright, laughing, growing babe, the center of the home circle of love, and little Wilson was gone, and the next day Rev. E. L. Shettles, the presiding elder, and myself, buried in Bryan's city of the dead all that was mortal of him. This good family is greatly stricken. This was their grief, but they grieve less true Christians. They "know in whom they have believed." They know where to find Baby Wilson, and from now heaven will seem nearer, and their ministry to others who sorrow will be more tender, more sweet than ever before. God will bless and comfort you, my dear friends. J. T. SMITH, Tyler, Texas.

MISS CLARA BARNES. Ardmore District—Second Round. Nearly sixty-seven years ago, March 13, 1847, a baby girl was born in Smith County, Mississippi. She grew to be a lovely child, but just when she was blooming into young womanhood she became a sufferer from disease and for forty-eight years she was a victim of pain and sickness. Fortunately long before this, when a girl of 13, she had made her peace with God and through all her afflictions she knew where to get comfort and peace. With some people pain and sickness make them sour and crabbed, but with Miss Clara Barnes they simply mellowed and sweetened her temper. Nor did she make her afflictions an excuse for the neglect of her duties. A number of years ago Miss Clara moved with her sisters to Georgetown, and since then the writer has known her. For years he looked to see her in her familiar seat at all Church services, especially at prayer meetings. Gentle and mild and unpretentious, she was yet a power for good. It was a great affliction to her when the great feeble to attend Church. Though confined to her home and deprived of her loved services she clung all the closer to her Lord and it was a lesson to be permitted to see her patience and her trust. For months she slowly sank, and on January 24, 1915, she went home to be with her Lord. JOHN R. ALLEN. Old time spiritual power in this new age would be a blessed good thing. Assist Nature. You have been told to "hitch your wagon to a star"—that nature will assist you. That's right. There are times, however, when you should assist nature, and the spring is one of these times. Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

EAST OKLAHOMA

Creek District—Second Round. Okmulgee Cir., at Big Cossita, Mar. 6, 7. Seminole Cir., at Thlophlacco, Mar. 20, 21. Wewaka Cir., at Thlophlacco, Mar. 20, 21. Honey Creek, at Little Cossita, April 17, 18. Broken Arrow, at H. Chapel, May 1, 2. Sapulpa, at Sapulpa Chapel, May 15, 16. Enpche Cir., May 29, 30. T. F. ROBERTS, P. E.

Holdenville District—Second Round. Asher, at Adelle, March 6, 7. Wanette, at W., March 7, 8. Konawa Sta., March 13, 14. Maud Sta., March 14, 15. Union Chapel, at Johnson, March 20, 21. Holdenville Sta., March 27, 28. Haines, First Church, March 28, 29. Shawnee Cir., at Bethel, April 3, 4. Wewaka Sta., April 10, 11. Seminole Sta., April 11, 12. Asbury, at Center, April 17, 18. Sasakwa, at Spaulding, April 18, 19. N. L. LINEBAUGH, P. E.

Hugo District—Second Round. Valliant and Bismarck, at Bismarck, March 6, 7. Garvin Cir., at Hayworth, March 7, 8. Grant Cir., at Roby, March 13, 14. Tallihina, at LeFlore, March 20, 21. Hugo Sta., March 24, 25. Antlers Sta., March 27, 28. Tuskahoma, April 3, 4. Henslow and Soper, at Soper, April 7. Bennington and Bokchito, at Bokchito, April 8. Antlers Cir., at Nelson, April 10, 11. Kemp Cir., at Kemp, April 17, 18. Cloyly Mrs., April 24, 25. Golden Mrs., May 1, 2. Ida Mission, May 8, 9. Ft. Towson, May 12, 13. Hugo Cir., at Works, May 15, 16. District Conference, at Idabel, May 18-21. R. T. BLACKBURN, P. E.

Madill District—Second Round. Tupper, March 6, 7. Coleman, March 7, 8. Emmett, March 13, 14. Tishomingo, March 14, 15. Atwood, March 20, 21. Colbert, March 27, 28. Achelec, March 28, 29. Lightning Ridge, April 3, 4. Conover, April 10, 11. Bushnell, April 17, 18. Blue Ribbon, April 18, 19. Conway, April 24, 25. T. P. TURNER, P. E.

McAlester District—Second Round. Phillips Memorial, 11 a. m., March 7. Willburton and Red Oak, at W., March 7, 8. Colgate, March 13, 14. Haineyville, 7:30 p. m., March 14. Poteau, March 20, 21. Wister, at Wister, March 21, 22. Braden and Bokoshe, at Braden, March 27, 28. Spro, March 28, 29. Caney Cir., at New Zion, April 3, 4. Atoka Sta., April 4, 5. Kiowa, April 10, 11. Atoka Cir., April 11, 12. Rufus, April 18, 19. Arch Cir., April 24, 25. Hartshorn, 7:30 p. m., April 25. Heavener, May 1, 2. Howe Cir., May 2, 3. Lenna Cir., at Rayford, May 5, 6. Calvin and Lamar, May 8, 9. Stuart Cir., May 9, 10. J. M. PETERSON, P. E.

Tulsa District—Second Round. Broken Arrow, March 6, 7. Coweta, March 7, 8. Haskell and Bixby, at Haskell, March 13, 14. Forter, March 14, 15. Annyrs, March 20, 21. Dewar Mission, March 21, 22. Okemah, March 27, 28. Okfuskee, at Fortson, March 28, 29. Prague and Pallen, at Mt. Hope, April 3, 4. Reed Fork, April 4, 5. Reed Fork and Mand, at Red Fork, April 10, 11. Bald Hill, at Natura, April 11, 12. J. H. BALL, P. E.

Vinita District—Second Round. Wagoner Cir., at Thompson's Chapel, March 6, 7. Wagoner Sta., March 8. Locust Grove, at Salina, March 9. Bernice and Pensacola, at Ketchum, March 10. Fairland, at Wyandotte, March 12. Pryor Sta., March 13, 14. Choctaw and Big Cabin, March 14, 15. Adams Cir., March 20, 21. Centralia Cir., March 25, 26. Vinita Sta., March 27, 28. Alton Sta., March 28, 29. Kansas Cir., at Dripping Springs, April 3, 4. Claremore, April 10, 11. Miami, at Narcissa, April 14. Chapel Cir., at Welch, April 24, 25. Cherokee Cir., at Murphy, April 26. Chelsea, May 1, 2. Spavinaw Cir., at Requa, May 8, 9. JAMES W. ROGERS, P. E.

WEST OKLAHOMA Ardmore District—Second Round. Ardmore, Broadway, March 6, 7. Ardmore, Carter Ave., March 7, 8. Wynnewood, March 14, 15. Davis, March 13, 14. Marietta, March 20, 21. Thackerville, March 21, 22. Berwyn, March 27, 28. Ardmore Mrs., March 28, 29. Corush, April 4, 5. Joiner, April 3, 4. Elmore, April 11, 12. Hickory, April 18, 19. Sulphur, Vinita Ave., April 24, 25. Sulphur, First Church, April 25, 26. Leon, May 2, 3. Lone Grove, May 9, 10. Woodford, May 8, 9. Overbrook, May 16, 17. Provenca, May 15, 16. Byars and Stratford, May 23, 24. District Conference, June 2-4. J. D. SALTER, P. E.

Chickasha District—Second Round. Bailey, at Bailey, March 6, 7. Cement, at Fletcher, March 13, 14. Binger, at Valley View, March 20, 21. Rusk Springs, March 27, 28. Chickasha, at Verdun, April 3, 4. Carnegie, April 4, 5. Mt. View, April 10, 11. Anadarko, April 11, 12. Corum, at Valley View, April 14. Tuttle, at Pocsasset, April 17, 18. Chickasha Miss., at Alex., April 18, 19. Boise & Colony, at Colony, 8 p. m., Apr. 28. Comanche, May 1, 2. Marlow, May 2, 3. Woodlawn, at Oak Lawn, May 8, 9. Waurika, May 9, 10. Maysville, at Maysville, May 15, 16. Erin Springs, at New Hope, May 22, 23. Lindsay, May 23, 24. Chickasha, May 29, 30. Duncan, May 30, 31. Terral, at Sugden, June 5, 6. Ryan, June 6, 7. MOSS WEAVER, P. E.

Clinton District—Second Round.

Rice, at Bakers, March 6, 7. Boise, at Union Chapel (night), March 7, 8. Guymon & Texas, at Bethel, March 13, 14. Hooker, March 14, 15. Berlin, at Buena Vista, March 20, 21. Elk City (night), March 21. Taloga (night), March 24. Foss, at Stafford, March 27, 28. Bethel, at Fairview, March 28, 29. Woodward, March 31. Leedy, at Grow, April 3, 4. Hammon, at Strong City, April 6. Cheyenne, at Durham, April 7. Arnett, at Deering, April 10, 11. LaKemp, at New Hope, April 13. Grand Valley, at Range (day), April 14. Tyrone & Goodwell, at Goodwell, Apr. 17, 18. W. J. STEWART, P. E.

Lawton District—Second Round. (Indian work, at Cedar Creek, March 6.) Gotebo, at Lake Valley, March 7. Loveland, at Fort Auger, March 12, 13. Grandfield, at Fort, March 12, morning. Frederick, March 14, evening. Randlett, at Taylor's Chapel, March 20, 21. Lawton, March 28, 29. Mountain Park, at Bethel, April 2, 4. Manitou, at De Young's Chapel, April 3, 4. Tipton, at Alpan, April 9, 11. Davidson, at Oak's Chapel, April 10, 11. Indian Work, April 16. Cloud Chief, April 17, 18. Hastings, April 24, 25. Temple, April 25, 26, 3 p. m. Chattanooga, May 1, 2. Walter, May 2, 3. Snyder, at Elliott's Chapel, May 8, 9. W. H. ROPER, P. E.

Oklahoma City District—Second Round. Blanchard and Washington, at Washington. March 6, 7. Poreell, March 7. Paoli, at Florence Chapel, March 13, 14. Paula Valley, March 14. Piedmont, March 20, 21. El Reno, March 21. Arcadia, March 27, 28. Epworth, March 28. Minco and Geary, at Geary, April 3, 4. Weatherford, April 4. C Avenue, Okla. Cit., April 10, 11. Guthrie, April 11. Stillwater, April 27, 28. Perry, April 18. Franklin, April 24, 25. St. Johns, April 25. Noble, May 1, 2. St. James, May 2. Wheatland, May 8, 9. St. Lukes, May 9. W. M. WILSON, P. E.

Mangum District—Second Round. Elmer Cir., at Elmer, March 6, 7. Olustee Sta., March 7, 8. Haineyville and Port, at Retrop, March 13, 14. Martha Sta., March 21, 22. Granite and Willow, at Granite, March 22, 23. Delia Cir., at Centropoint, March 27, 28. Mangum, March 28, 29. Dryden and Red Hill, at Red Hill, April 3, 4. Prairie Hill and Victory, at Victory, April 4, 5. Vinson Cir., at Union, April 7. Mangum Cir., at White Flat, April 10, 11. Blair and Hester, at Blair, April 17, 18. Keweenaw, April 29, 3 p. m. Headrick and Midway, at Headrick, May 1, 2. Eldorado Sta., May 4, 5. Hollis Sta., May 8, 9. Altus Sta., May 9, 10. Pleasant Hill and Bethel, May 15, 16. Brinkman and Deer Creek, at Brinkman, May 22, 23. C. F. MITCHELL, P. E.

Muskogee District—Second Round. Tahlequah, March 10. Hallett Circuit, at Grand View, March 13, 14. Park Hill Circuit, at Woodall, March 14, 15. Muskogee, St. Paul, March 18. Kewee Circuit, at Jewell's, March 20, 21. Nanima Circuit, at Eureka, March 21, 22. Yamaha Circuit, at Garland, March 23. Whitefield Circuit, at Duke's Chapel, March 24. Stigler, March 25. Muskogee Circuit, at Howard, March 27, 28. Checotah, March 31. Oktha Circuit, at Fawn, April 3, 4. Warner and Forum, at Warner, April 4, 5. Boynton and Morris, at Boynton, April 7. Wainwright Circuit, at Augusta Avenue, April 10, 11. Muskogee, First Church, April 11, 12. Fort Gibson, April 14. Buena Vista, at Bragg, April 17, 18. Webbers Falls, April 21. CHAS. L. BROOKS, P. E.

NEW MEXICO

Albuquerque District—Second Round. Clayton Cir., Bethel, March 6, 7. Tucuman, March 13, 14. Albuquerque, March 20, 21. Vaughn Cir., Tallon, March 27, 28. GEO. H. GIVAN, P. E.

El Paso District—Second Round. Las Cruces, March 7, 8. Lordsburg, March 10. Deming, March 14, 15. Fort Davis, March 21, 22. Buena Vista, March 28, 29. East El Paso, April 2, 3. Trinity, April 3, 4. Alamogordo, April 19, 11. Carrizozo, April 17, 18. District Conference, April 20-24, at Tularosa, New Mexico. HUBERT M. SMITH, P. E.

Pecos Valley District—Second Round. Clovis Cir., Valley 6, 7. Clovis, March 7, 8. Hagerman and Dexter, March 13, 14. Malaga and Lake Arthur, March 14, 15. Penasco, March 16, 21. Eunice, March 23. Lovington, March 23. Queen and Rocky Arroyah, March 27, 28. Rowell, March 31. Hope, April 3, 4. Artesia, April 5. S. E. ALLISON, P. E. Roswell, New Mexico.

WEST TEXAS

Austin District—Second Round. Smithville, March 7, 8. McDade Cir., March 9-14. LaGrange, March 21, 22. Liberty & Leander, at Lib. H., March 27, 28. Leander Cir., at Marvin Chapel, March 28, 29 p. m. Elgin, April 3, 4. Manor, April 4, 5. Ward Memorial, April 11, 12. Webberville, at Colorado Chapel, April 17, 18. University Church, April 25, 26. First Church, May 2, 3. V. A. GODBEY, P. E.

March 17, 18, 20, 24. ... Cu... Port Lava Nursery, Hallettsville President, Yoakum, Smiley, at Curo, Ap... Runge, Ap... El Camp... Nixon, Ap... Pandora, ... Stockdale, Laverna, ... Lamp... Fredonia, Mason, at Lometa, a... Llanos Cir... Marble Fa... San Saba... Richland 2... San A... Esien, at ... Mulland S... Sterling C... Water Val... Milland C... Eldorado, ... Edith, at ... Eola, at J... Junction, a... Paint Roc... Ozona, M... Rochelle, ... San A... Freaching... March 7, ... March 7, ... Freaching... March 4, ... March 29, ... March 29, ... March 27, ... March 28, ... March 29, ... April 3, B... April 4, B... April 7, K... April 7, K... Quarterl... March 16, ... March 17, ... March 18, ... March 29, ... March 29, ... March 13, ... March 15, ... March 20, ... March 23, ... March 25, ... March 25, ... March 25, ... March 27, ... March 27, ... April 1, Se... April 2, Lu... April 3, 4, ... April 5, He... Uval... Hondo, M... Rock Spri... Uvalde, M... Pearsall, M... Batavia, ... Eagle Pass... Sabinal, Ap... Del Rio, ... Utopia, Ap... Devine and Crystal Cit... Castro, Sp... District Co... Brown... Blanket, at... Barton, at... Norgon, at... Winters St... Winters, ... Rogers, ... Bronie, at... Rockwood... Talpa, at... Coleman M... Novice, at... Indian Ch... Santa Anna... Balfinger S... Coleman St... Brownwood... Corsic... Rice, Feb... Corsicana... Dawson, M... Barry and... Blooming G... Kerens, at... Thornton, a... Big Hill, at... Corsicana, ... Horn Hill... Mexia, Apr... Wortham, a... Harmony, a... Kirvin and... J. J. Frost, May... Chatfield, at... Groesbeck, ... Purdon, at... Emmett, at... Corsicana C... A W... To all know... bago, backa... ralgia pain... ment, which... tortures. St... all sufferers... home as the... climate being... banishes uric... stiffened joi... ens the eyes... whole system... South West...



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March 17, Berclair, at Berclair.
March 20, 21, Oakville, at Three Rivers.
March 24, Corpus Christi.
T. F. SESSIONS, P. E.

Cuero District—Second Round.
Port Lavaca, at La Ward, March 6, 7.
Nursery, at Fordtran, March 13, 14.
Hallettsville, at Mossy Grove, March 20, 21.
President, at Lights Chapel, March 21, 22.
Yoakum, March 24.
Smiley, at Westhoff, March 27, 28.
Cuero, April 2, 4.
Runge, April 7.
El Campo, April 10, 11.
Nixon, April 14.
Pandora, at Caddo, April 17, 18.
Stockdale, at Stockdale, April 24, 25.
Laverina, at Sutherland Springs, April 25, 26.
A. W. WILSON, P. E.

Lampasas District—Second Round.
Fredonia, at Katelyne, March 6, 7.
Mason, at Mason, March 7, 8.
Lometa, at McCreary, March 13, 14.
Lampasas, March 14, 15.
Manso Cir., at Manso Chapel, March 20, 21.
Marble Falls, March 21, 22.
San Saba Sta., March 27, 28.
Richland Springs, at Locker, March 28, 29.
Richland Springs, at Locker, March 28, 29.
J. W. COWAN, P. E.

San Angelo District—Second Round.
Esen, at Menard, March 6, 7.
Midland Station, March 13, 14.
Sterling City, China Valley, Melh, 20, 21, a. m.
Water Valley, at Carlsbad, March 21, p. m.
Midland Cir., at Stiles, March 27, 28.
Eborado, at Christoval, April 3, 4.
Somora, April 10, 11.
Edith, at Edith, April 17, 18.
Eola, at Mullen, April 24, 25, a. m.
Junction, at Copparras, May 1, 2.
Paint Rock, May 8, 9.
Ozama, May 15, 16.
Rochelle, at Rochelle, May 22, 23, a. m.
F. B. BUCHANAN, P. E.

San Antonio District—Second Round.
Preaching dates:
March 7, Government Hill, 11 a. m.
March 7, Alamo, 7:30 p. m.
Preaching and Quarterly Conferences—
March 4, San Antonio Circuit, at Oak Island.
March 20, 21, Bandera.
March 21, Medina.
March 27, 28, Pleasanton.
March 28, Jourdanton.
March 29, Potter.
April 3, 4, Center Point.
April 4, Boerne, at Comfort.
April 7, Kerrville.
April 7, 9, District Conference at Kerrville.
Quarterly Conferences:
March 16, Travis Park.
March 17, McKinley Avenue.
March 18, Alamo Heights, at Los Angeles Heights.
March 24, Government Hill.
March 25, Eastwood, at East End.
March 26, West End.
March 30, Prospect Hill.
March 31, South Heights.
April 2, Alamo.
April 5, Laurel Heights.
J. H. GROSECLOSE, P. E.

San Marcos District—Second Round.
March 6, 7, Kyle and Buda, at Kyle.
March 13, 14, Staples, at Prairie Lea.
March 15, Martindale, at Ferriss.
March 20, 21, Dripping Springs.
March 23, San Marcos.
March 25, Lytton Springs, at Lockhart, 3 p. m.
March 25, Lockhart, 7:30 p. m.
March 27, 28, Blanco.
April 1, Seguin.
April 2, Luling.
April 3, 4, Gonzales.
April 5, Belmont, at Oak Forest.
THOMAS GREGORY, P. E.

Uvalde District—Second Round.
Hondo, March 6, 7.
Rock Springs, March 13, 14.
Uvalde, March 18.
Pearsall, March 21, 22.
Batesville, March 27, 28.
Eagle Pass, March 30, 31.
Sabinal, April 3, 4.
Del Rio, April 10, 11.
Utopia, April 17, 18.
Devine and Lytle, April 21.
Crystal City, April 24, 25.
Carizzo Springs, April 25, 26.
District Conference, at Del Rio, 12-16.
S. B. JOHNSTON, P. E.

Corsicana District—Second Round.
Rice, Feb. 28, 11 a. m.
Corsicana, 11th Ave., Feb. 28, 7:30 p. m.
Dawson, March 7, 8.
Barry and Embouse, at Barry, March 13, 14.
Blooming Grove, March 14, 15.
Kerens, at Ponceil, March 20, 21.
Thomson, at Thomson, March 26-28.
Big Hill, at First Hill, March 27.
Corsicana, First Church, April 4, 5.
Horn Hill, at Shiloh, April 10, 11.
Mesia, April 11, 12.
Wortham, at Richland, April 18, 19.
Harmony, at Pursley, April 24, 25.
Karrin and Streetman, at Streetman, May 2, 3.
Frost, May 5.
Chattfield, at Tupelo, May 5.
Groesbeck, May 9, 10.
Purdon, at Drane, May 15, 16.
Emmett, at Brushy, May 22, 23.
Corsicana Circuit, at Zion's, May 29, 30.
W. H. MATTHEWS, P. E.

Weatherford District—Second Round.
Loving, at Hawkins Chapel, March 6, 7.
New Castle, March 10, 11 a. m.
Eliaville, at Murry, March 13, 14.
Graham, March 14, 7:30 p. m.
Graham Mis., at Rocky Mount, March 16, 11 a. m.
Whitt, at Poolville, March 20, 21.
Santo, at Brazos, March 27, 28.
Springtown, at Agnes, April 3, 4.
Aledo, April 7, 11 a. m.
Azle, April 10, 11.
Missip, at Garner, April 17, 18.
Weatherford Cir., at Godfrey's Chapel, April 20, 11 a. m.
Weatherford, First Church, April 25, 11 a. m.
Couts Memorial, April 25, 7:30 p. m.
L. A. WEBB, P. E.

Waco District—Second Round.
West and Elm Mott, at West, March 7, 8.
Bosqueville, at Mills' Chapel, March 13, 14.
Austin Avenue, March 14, 15.
Fifth Street, March 21, 22.
Morrow Street, March 21-24.
Hewitt & Spring Val., at S. P. Mar. 27, 28.
Bruceville and Eddy, April 4, 5.
Mt. Calm and Reisel, at Reisel, April 11, 12.
Lorena, at Oakgrove, April 17, 18.
Mart, April 25, 26.
Aquila, at Wesley Chapel, May 8, 9.
I. A. WHITEHURST, P. E.

Waxahachie District—Second Round.
Midford, at Midway, Mar. 6, 7.
Italy, at Italy, evening, Mar. 6, 7.
Forreston, at Falls, Mar. 13, 14.
Waxahachie, at W., Mar. 14, 15.
Bardwell, at Oak Grove, Mar. 20, 21.
Bethel, at Bethel, Mar. 27, 28.
Ovilia, at Sterrett, 3 p. m. Mar. 28, 29.
Red Oak, at Dixon's, 11 a. m., Mar. 31.
Mansfield, at Mansfield, April 3, 4.
Bristol, at Bristol, April 10, 11.
Britton, at St. Paul, April 17, 18.
Maypearl, at Auburn, April 24, 25.
Midlothian, at Midlothian, May 1, 2.
Ennis, at Ennis, May 7, 8.
HORACE BISHOP, P. E.

Wesley District—Second Round.
Blanket, at Blanket, March 6, 7.
Bangs, at Zephyr, March 7, 8.
Norton, at Maysrick, March 13, 14.
Winters Sta., March 20, 21.
Wingate, at Wingate, March 21, 22.
Robert Lee, at Hayrick, March 27.
Brome, at Fort Chadbourne, March 28, 29.
Rockwood, at Gouldbusk, April 3, 4.
Talpa, at Voss, April 4, 5.
Coleman Mis., at 19 E., April 10, 11.
Norice, at Silver Valley, April 11, 12.
Indian Creek, at Bethany, April 17, 18.
Santa Anna Sta., April 22.
Ballinger Sta., May 1, 2.
Coleman Sta., May 8, 9.
Brownwood Sta., May 10.
J. H. STEWART, P. E.

Wesley District—Second Round.
Blanket, at Blanket, March 6, 7.
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J. H. STEWART, P. E.

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Cisco District—Second Round.
Gordon, at Sap Oak, March 6, 7.
Thurber, at Mingus, March 7, 8.
Essian, at Pispah, March 13, 14.
Breckinridge, at B., March 14, 15.
Rising Star, at R. S., March 20, 21.
May, at M., March 21, 22.
Eastland, at E., March 27, 28.
Ranger, at Bullock, March 28, 29.
E. P. WILLIAMS, P. E.

Cleburne District—Second Round.
Burleson, at Sycamore, March 6, 7.
Barnesville, at Barnesville, March 13, 14.
Alvarado, March 14, 15.
Brazos Avenue, March 21.
Glen Rose Mis., at Eulogy, March 27.
Walnut Springs, March 27, 28.
Morgan, at Hopper, March 28, 29.
Lindsay, at Bethany, April 3, 4.
Joshua and Egan, at Egan, April 10, 11.
Godley and Cresson, at Cresson, April 17, 18.
Grandview Cir., at Parker, April 24.
Glen Rose Sta., April 25, 26.
Granbury Cir., at Fairview, May 1, 2.
Granbury Sta., May 2, 3.
Venus, May 9, 10.
Grandview Sta., May 16, 17.
W. W. MOSS, P. E.

Dublin District—Second Round.
Bunyan, at Lingville, March 6, 7.
Comanche Sta., March 13, 14.
Comanche Cir., at White Point, March 20, 21.
Constance, 2 p. m., March 27, 28.
DeLeon Sta., March 27, 28.
Stephenville, 7:30 p. m., March 30.
Comanche Mis., at Fellowship, April 3, 4.
DeLeon Cir., at Morton Ch., April 10, 11.
Proctor, at Graham Ch., April 17, 18.
Igor and Lippa, at Palusey, May 1, 2.
Huckabay, at Pigeon, May 8, 9.
Duffan, at D., 11 a. m., May 14.
Hedell, at Clarette, May 15, 16.
Hico, May 16, 17.
Bluttdale, at Wesley Ch., May 22, 23.
Carlton, May 29, 30.
S. J. VAUGHAN, P. E.

Fort Worth District—Second Round.
Central, 11 a. m., March 7.
Sagamore and Sycamore, at Sagamore, 7:30 p. m., March 7.
Mulkey Memorial, 11 a. m., March 14.
Riverside, 7:30 p. m., March 14.
Hansley and Brooklyn Heights, at Brooklyn Hts., 11 a. m., 7:30 p. m., Mar. 20 and 7:30 p. m., March 21.
Missouri Ave., 11 a. m., March 21.
Boulevard, 11 a. m., March 28.
Polytechnic, 7:30 p. m., March 28.
Diamond Hill, at Saginaw, April 3, 4.
Arlington, 7:30 p. m., April 4.
Southland, at Keller, April 19, 21.
Grapevine, at Minters Chap., April 17, 18.
Kennedale, at Forest Hill, April 24, 25.
JOHN R. NELSON, P. E.

Gatesville District—Second Round.
Tuttsville, at Mt. Zion, Mar. 6, 7.
Junction, at Junction, Mar. 7, 8.
Aetogor, Mar. 13, 14.
Gatesville Miss., at Trinity, Mar. 20, 21.
Valley Mills, Mar. 27, 28.
Coryell, at Aoshem, Mar. 28, 29.
Meridian Miss., at Grapevine, April 3, 4.
Meridian Sta., April 4, 5.
Oglesby, at Hacaney, April 10, 11.
Clawford, at Clampton, April 11, 12.
Copparras Cove, at C. C., April 17, 18.
Killeen Sta., April 18, 19.
Evant, at Arnett, April 24, 25.
Hamilton Sta., April 25, 26.
Nolanville, at Sugarloaf, May 1.
Killeen Cir., at Maxdale, May 2, 3.
Lynchburg Cir., May 9, 10.
S. J. RUCKER, P. E.

Georgetown District—Second Round.
Midway, at Cedar Creek, March 6, 7.
Belton, March 7, 8.
Linnell, at Beckwith, March 13, 14.
Granger, March 20, 21.
Georgetown, March 21, 22.
Florence, March 28, 29.
Salado, at Prairie Dell, April 3, 4.
Jarrell, April 4, 5.
Bartlett, April 11, 12.
Holland, at Wilson's Valley, April 17, 18.
Rogers, April 25, 26.
Hutto, at Round Rock, May 1, 2.
Weir, May 2, 3.
Oenaville, at Heidenheimer, May 8, 9.
Troy, at Pendleton, May 9, 10.
Lajoy, May 15, 16.
T. S. ARMSTRONG, P. E.

Hillsboro District—Second Round.
Cauldage, March 6, 7.
Hubbard, March 13, 14.
Penclopa, at Wynone, March 20, 21.
Hillsboro, Lane Street, March 27, 28.
Hillsboro, First Church, March 28, 29.
Huron, at Fort Graham, April 3, 4.
Wintney, April 4, 5.
Abilotti, April 10, 11.
Itasca, April 11, 12.
Kirk, at Sea Hur, April 18, 19.
Pecan, at Kirby, April 24, 25.
Covington, at Covington, May 1, 2.
Manger, May 8, 9.
Macone, May 9, 10.
Lovell, May 15, 16.
JNO. M. BARCUS, P. E.

Waco District—Second Round.
West and Elm Mott, at West, March 7, 8.
Bosqueville, at Mills' Chapel, March 13, 14.
Austin Avenue, March 14, 15.
Fifth Street, March 21, 22.
Morrow Street, March 21-24.
Hewitt & Spring Val., at S. P. Mar. 27, 28.
Bruceville and Eddy, April 4, 5.
Mt. Calm and Reisel, at Reisel, April 11, 12.
Lorena, at Oakgrove, April 17, 18.
Mart, April 25, 26.
Aquila, at Wesley Chapel, May 8, 9.
I. A. WHITEHURST, P. E.

Waxahachie District—Second Round.
Midford, at Midway, Mar. 6, 7.
Italy, at Italy, evening, Mar. 6, 7.
Forreston, at Falls, Mar. 13, 14.
Waxahachie, at W., Mar. 14, 15.
Bardwell, at Oak Grove, Mar. 20, 21.
Bethel, at Bethel, Mar. 27, 28.
Ovilia, at Sterrett, 3 p. m. Mar. 28, 29.
Red Oak, at Dixon's, 11 a. m., Mar. 31.
Mansfield, at Mansfield, April 3, 4.
Bristol, at Bristol, April 10, 11.
Britton, at St. Paul, April 17, 18.
Maypearl, at Auburn, April 24, 25.
Midlothian, at Midlothian, May 1, 2.
Ennis, at Ennis, May 7, 8.
HORACE BISHOP, P. E.

Weatherford District—Second Round.
Loving, at Hawkins Chapel, March 6, 7.
New Castle, March 10, 11 a. m.
Eliaville, at Murry, March 13, 14.
Graham, March 14, 7:30 p. m.
Graham Mis., at Rocky Mount, March 16, 11 a. m.
Whitt, at Poolville, March 20, 21.
Santo, at Brazos, March 27, 28.
Springtown, at Agnes, April 3, 4.
Aledo, April 7, 11 a. m.
Azle, April 10, 11.
Missip, at Garner, April 17, 18.
Weatherford Cir., at Godfrey's Chapel, April 20, 11 a. m.
Weatherford, First Church, April 25, 11 a. m.
Couts Memorial, April 25, 7:30 p. m.
L. A. WEBB, P. E.

TEXAS

Beaumont District—Second Round.
Burkeville, at Brookland, March 6, 7.
Kirbyville, March 7, 8.
Newton, at Farr's Chapel, March 13, 14.
Orange, March 14, 15.
Batson and Saratoga, at Batson, March 20, 21.
Silber, at Silber, March 21, 7:30 p. m.
Kontz, at West Noma, March 27, 28.
North Elm, March 28, 7:30 p. m.
Call, at Watson's Chapel, April 3, 4.
Liberty, at Liberty, April 11, 12.
Dayton, April 12, 13.
Roberts Ave., April 18, 11 a. m.
Port Bolivar and Stowell, at S., April 18, 7:30 p. m.
First Church, April 25, 11 a. m.
China & Noma, at China, April 25, 7:30 p. m.
Nederland, at Pt. Neches, May 1, 2.
Port Arthur, May 2, 3.
Anahuac, at Anahuac, May 8, 9.
Sour Lake, at Sour Lake, May 15, 16.
Brazoria, at Brazoria, May 22, 23.
Mt. Bellview, at Mt. Bellview, May 29, 30.
E. W. SOLOMON, P. E.

Brenham District—First Round.
Glenflora, Mar. 6, 7.
Somerville Sta., Feb. 3.
S. W. THOMAS, P. E.

Houston District—Second Round.
McAshan, March 7.
Washington Avenue, March 7.
Galveston, First Church, March 14.
Galveston, West End, March 14.
Houston, First Church, March 21.
Houston, St. Paul's, March 28.
Houston, Grace, March 28.
Texas City, April 4.
Houston, First Church (business session), April 6.
Cedar Bayou, April



Our Church News

Former President William Taft will speak to the Methodist men of Greater New York on May 14.

Bishop E. D. Mouson will hold the Arizona District Conference in Central Church, Phoenix, March 16-19.

The University of Buenos Ayres has five thousand students, and among them only four Protestants.

The Board of Missions of the Protestant Episcopal Church will pension its missionaries at a minimum of \$600.

Bishop H. C. Morrison, on a recent Sunday, dedicated our church at West Palm Beach, Fla., and raised \$3500 after the sermon.

All the missionary effort in Liberia is confined to a thirty-mile-wide coast except one or two isolated stations a few miles back.

For the first time in fifty years a war vessel, the superdreadnaught "Oklahoma" was dedicated by prayer and christened with water.

Non-Christian villages throughout the Choon Chun District, Korea, are pleading for Christian schools. They know their old theories must go.

Bishop Candler states that Washington City Church, for which funds have been collected throughout the Church, will be started at an early date.

Mr. Chi Sung Mo, student secretary of the Y. M. C. A. in Korea, states that within ten months he has been able to lead 272 men to accept Christ.

The University of Southern California offers a regular course on the liquor problem. Credit is given, and thus the movement spreads.

The Correspondence School of our Church has been moved from Nashville, and is being successfully conducted in connection with Emory University, Georgia.

It is stated in Baptist circles that Mr. John F. Cline, of Philadelphia, who is now eighty-nine years of age, has taught in the Sunday School for seventy years.

Judge W. M. Kavanaugh died at his home in Little Rock February 21. He was the son of a Methodist preacher, and the grand-nephew of the sainted Bishop Kavanaugh.

Bishop Waterhouse is billed for many weeks of strenuous work. He will be with the presiding elders of the North Mississippi, Holston and North Carolina Conferences in March and April.

Bruno Garibaldi, grandson of the famous liberator of Italy, was killed in the recent battle of the Argonne. He had been a student in the Methodist College, Rome, for five years.

Our Mexican Church is said to have the largest League in the city of El Paso. The house is crowded as a usual thing on Sunday evenings. At a recent service twenty-five young people professed faith in Christ.

The Boston Methodist Social Union meets March 8. Bishop Earl Cranston, of the Methodist Episcopal Church, is slated to speak on "The Unification of American Methodism," a fact which he very sincerely believes.

The oldest member of Southern Methodism in St. Louis, Mrs. Margaret Wilson, died in that city February 13. At her funeral Dr. James W. Lee read the beautiful poem by Ella Wheeler Wilcox, "Beyond."

Mrs. Margaret Malinda McElroy is the oldest Methodist in Georgia. She lives in Norcross, and was 100 years old February 12. This dear old saint has been a Methodist for eighty-seven years.

The Methodist Episcopal Church, South, has the following hospital statistics in foreign countries for 1913-14: Patients treated in China, 34,480; in Korea, 30,399; in Africa (eight months), 920; a total of 65,799.

For thirty-three years Rev. Geo. Washburn has been president of the Robert College, Constantinople. This educator of many of the boys who have become leaders of the Balkan States, died February 15 at the age of eighty-one.

The contract has been let for the construction of our church in Soochow, China. It will be called St. John's Church, because the fund was raised by our St. John's Church, St. Louis, Mo., and during the last pastorate of Rev. James W. Lee, D.D.

There are in the bounds of the Texas Conference fifty-eight counties, containing 790,880 white people. Of these 75,404 belong to Southern Methodism. If the Baptists have that many, and all the others together have another 75,400, it will make a total Church membership of 226,200. This deducted from the 790,880 leaves 564,680 who do not belong to any Church. Now deduct 66,000 for children under seven years of age, and it still leaves within the Texas Conference 498,680

who are of Church age, but do not belong to any Church. The survey of these facts are at once alarming and condemn us.

The Egyptian Red Crescent Society has presented the British with a hospital train. It is the same as the Red Cross, and the word Crescent is used because the people of Egypt can more readily understand it. The new Sultan is president of the society.

Rev. John L. Cunningham, who for several years has been connected with Vanderbilt University, has been appointed presiding elder of Durham District to succeed Rev. H. M. North, who was appointed to fill the vacancy at Memorial Church, Durham, N. C.

The University of Virginia is one State institution in which religion has its rightful place. Of the faculty of 100, eighty-six are members of the Church, while 563 of the 708 students are connected with some branch of the Christian Church.

Of our twenty-seven Presidents, three were ministers' sons—Arthur, Cleveland and Wilson. The wives of five were ministers' daughters—Mrs. John Adams, Mrs. Millard Fillmore, Mrs. Franklin Pierce, Mrs. Benjamin Harrison and Mrs. Woodrow Wilson.

The line-up of Arkansas, Colorado and Arizona in prohibition columns makes a wonderful thing possible. A man can now pass through the United States from the Atlantic to the Pacific Ocean and never have his foot off of State-wide territory. Think of it!

The Pappal Supreme Court in the Vatican at Rome has at last, after many waverings, decided to hold true to the avowed anti-divorce principles of its Church in the matter of the marriage of Count Boni de Castellane and Anna Gould. The world is edified once more in the case of a rich Catholic.

Of the thirty-four graduates of the Lambuth Memorial Bible Woman's Training School, Kobe, Japan, twenty-two are now working as evangelists, five are wives of preachers, five are married to Christian laymen, one is studying in the Woman's University at Tokyo, and one is at home with her mother.

St. Thomas Episcopal Church, New York City, famous for its building and site, which cost \$3,000,000, announces a civic program based upon lay assistance. They have committees on police, crime, moral conditions, poverty, missions and other vital interests. This Church spends \$54,000 on itself each year and \$200,000 outside.

The exact location of Emory University, Atlanta, Ga., has been announced. It is at Clifton Street and the North Decatur road—just beyond the Druid Hills tract of land. The site contains seventy-five acres and is near enough to water and sewer pipes in Druid Hills to make the cost of extending them to the University very small.

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The Year Book of the Disciples of Christ for 1914 shows a membership of 1,370,512, which is a loss of 2183. They report a loss of 500 Churches. On first blush, this is greatly disappointing. But the Christian Courier (Dallas) states that this seeming heavy loss was brought about by a revival of subtraction. Last year they overhauled their books and found out their real stock of reliable figures. Really, the Church made a good growth last year. There are some other denominations that might show an apparent loss if a real inventory were taken.

The present situation is immeasurably more urgent than that of other days because of the recent unparalleled triumphs of Christianity. It is a remarkable fact that the most extensive victories of Christian missions have been those of the recent past. Not even in the early days of Christianity were such striking results achieved as have accompanied the efforts of Christian missions in Asia and Africa during the last decade. These victories have been achieved not only in the more favored parts of the world where the forces and influences

of the Christian religion are most concentrated, but on some the most difficult battlefields of the Church. Unquestionably it is a time of rising spiritual tide.

Failing to rally from the effects of three surgical operations which he underwent within the last week, Rev. A. L. Phillips, D. D., 56 years old, widely-known Presbyterian minister and Sunday School worker died at Richmond, Virginia, March 2. He was a brother of Dr. William B. Phillips, professor of economic geology at the University of Texas.

To 45,000 women who thronged the tabernacle at three tremendous and impressive meetings last week in Philadelphia Billy Sunday disclosed the inside of the supposed sanctuary of many homes. He showed that these homes without Christ are not sanctuaries, but carnal houses. The 45,000 women were brought face to face with all the horrors of vice commission reports. Vice dens and brothels were opened to their inspection. They were saturated with figures on social diseases, divorce, child killing. Into their faces the evangelist slammed documentary medical facts, biological and physiological facts, gleaned from this country and abroad. He flung open the pages of history for their reading. The degeneracy of Rome, the social disintegration of France, were cited to show that the rock on which nations stand or fall is the rock of their womanhood. Not a man was allowed inside the tabernacle during the three meetings but the preacher himself. Yet the things that were said there have been said over and over again by the evangelist in his mixed meetings. There was not a suggestion of vulgarity or of anything that could have been taken as offensive. The man who towered above the women stood there not to slander or insult their womanhood, but to defend and protect it. There were no salacious stories, as the evangelist's enemies have said with a sneer are passed out at these female gatherings. There were only ungloried assertions of natural facts based on a careful study of medical and health authorities, and of world-wide investigations. These were told in a blazing heat of conviction that they should be told to warn women of their perils, to put young girls on their guard before it is too late, to confront them with things that by many are only dimly understood.

Of our twenty-seven Presidents, three were ministers' sons—Arthur, Cleveland and Wilson. The wives of five were ministers' daughters—Mrs. John Adams, Mrs. Millard Fillmore, Mrs. Franklin Pierce, Mrs. Benjamin Harrison and Mrs. Woodrow Wilson. The line-up of Arkansas, Colorado and Arizona in prohibition columns makes a wonderful thing possible. A man can now pass through the United States from the Atlantic to the Pacific Ocean and never have his foot off of State-wide territory. Think of it! The Pappal Supreme Court in the Vatican at Rome has at last, after many waverings, decided to hold true to the avowed anti-divorce principles of its Church in the matter of the marriage of Count Boni de Castellane and Anna Gould. The world is edified once more in the case of a rich Catholic. Of the thirty-four graduates of the Lambuth Memorial Bible Woman's Training School, Kobe, Japan, twenty-two are now working as evangelists, five are wives of preachers, five are married to Christian laymen, one is studying in the Woman's University at Tokyo, and one is at home with her mother. St. Thomas Episcopal Church, New York City, famous for its building and site, which cost \$3,000,000, announces a civic program based upon lay assistance. They have committees on police, crime, moral conditions, poverty, missions and other vital interests. This Church spends \$54,000 on itself each year and \$200,000 outside. The exact location of Emory University, Atlanta, Ga., has been announced. It is at Clifton Street and the North Decatur road—just beyond the Druid Hills tract of land. The site contains seventy-five acres and is near enough to water and sewer pipes in Druid Hills to make the cost of extending them to the University very small. The Texas Conference is in a great evangelistic campaign, and their slogan is, "15,000 accessions during 1915." The Committee on Evangelism is putting out The Revival Bulletin, the organ of this great movement, and Rev. Glenn Flinn is the editor. In all this personal effort Texas Methodism ought to show a mighty growth this year. The Hon. William J. Bryan, Secretary of State, will make the address at the popular temperance meeting of the next General Assembly of the Presbyterian Church, which is to be held in Rochester, N. Y., on May 27. The address will be in line with the nationwide pledge-signing campaign. He recently spoke before 4500 University of Michigan students at Ann Arbor, following which 4000 signed the total abstinence pledge. No sweeter spirit ever went to the foreign field than was Miss Ruby Kendrick, of North Texas. Her dust sleeps in the land of Korea. In her memory the Epworth Leagues of Texas sustain a memorial mission fund. In all these years never has the full draft failed to go forward, and that in advance. They support Dr. N. H. Bowman, Rev. C. T. Collier and Rev. Han Sa-Yun, at an annual cost of \$700. Thus the saintly life of Ruby Kendrick lives on and on. Miss Mary Hay Ferguson, of McKinney, Texas, is the efficient chairman of the committee. The Year Book of the Disciples of Christ for 1914 shows a membership of 1,370,512, which is a loss of 2183. They report a loss of 500 Churches. On first blush, this is greatly disappointing. But the Christian Courier (Dallas) states that this seeming heavy loss was brought about by a revival of subtraction. Last year they overhauled their books and found out their real stock of reliable figures. Really, the Church made a good growth last year. There are some other denominations that might show an apparent loss if a real inventory were taken. The present situation is immeasurably more urgent than that of other days because of the recent unparalleled triumphs of Christianity. It is a remarkable fact that the most extensive victories of Christian missions have been those of the recent past. Not even in the early days of Christianity were such striking results achieved as have accompanied the efforts of Christian missions in Asia and Africa during the last decade. These victories have been achieved not only in the more favored parts of the world where the forces and influences

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SUMMER SCHOOL OF THEOLOGY.

Perhaps we have never been more fortunate in securing a lecturer for our Summer School of Theology than in the selection and acceptance of Dr. Charles S. Macfarland, executive secretary of the Federal Council of the Churches of Christ in America. Dr. Macfarland is to preach Sunday morning, June 20, and to deliver two lectures on Monday, 20 on Tuesday, and one on Wednesday morning. Dr. Macfarland has had a rich and varied experience. He is a graduate of Yale University. For several years he was in business. Later he was a general secretary of the Y. M. C. A. He held a number of pastorates. His first connection with the Federal Council was as secretary of the Social Service department; now he is the chief officer in the Federal Council. He has written a number of books. Dr. Macfarland is much sought after as a speaker, and he is said by those who have heard him to be a platform man of rare power. The chapel exercises are to be conducted by Dr. F. P. Culver. Ever since Dr. Culver came to us in Texas several years ago he has been steadily growing in popularity. His vote for the General Conference more than a year ago was remarkable, almost unanimous. His pulpit and platform eloquence is well known. The post-graduate work is as follows: Menzies "History of Religions," taught by Rev. D. Knox Porter at 9:00-9:45 a. m.; Harper's "The Work of Old Testament Sages," taught by Dr. Hoyt M. Dobbs, at 9:45-10:30 a. m.; Hyde's "Five Great Philosophies of Life," taught by Dr. W. D. Bradford at 2:15-3:00 p. m.; and Mackintosh's "Person of Christ," by Dr. James Kilgore at 3:00-3:45 p. m. It will be noted that Dr. Dobbs, of Fort Worth, takes the place of Dr. John A. Rice, whose pastorate is now in St. Louis. Our preachers will welcome this opportunity to come into contact with Dr. Dobbs. Remember the dates—Monday night, June 14, to Wednesday, June 23. JOHN C. GRANBERY, Georgetown, Texas.

Entered at t Volume The While h Master w period o love and brief, an of God's became e and sens ever the fourth pl At a r the spea to Christi the prof land. T Chinama missiona dropped had neve before, a vice wit however, part of holding t The mis push the a little fu carefully cined ut brought remark, my stamp This i lustration the lives times giu larger p but who serve too surrende child wh neck of valuable before t they mu order to last, how Johnnie, your str jar?" die, "I o turn my thousand words th earnestly The o ment to kingdom manner Church None of the divin He was so near